

After the Breakfast given by Mr G A Nafess to Sir William Wedderburn at D Angelis Hotel on Thursday the 12th Jan II

Dad of Nancy &
 Gus A. & Jean

4/21/1917

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THE INDIAN SYSTEM

EDITED BY MR G. A. NATHAN

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THE FREDERICKSON COLLEGE FOGG

IN INDIA OFFICE

FORMER BY THE 1940S

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THE LATEST CHILD OF EDUCATION

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SIR: I HAVE BEEN IN CONGRESS ADDRESSING

A COMMON SCRIPT FOR INDIA

IN THE COURT OF APPEALS OF THE STATE OF TEXAS

BY MAIL 121 N. 10 M. 4

INDJ SOCIAL NEEDS

6. The Plaintiff's Bill of Complaint is hereby amended to read as follows:

POINT EVERETT, I. RAJUTARI

10. GROSS DEPLETION

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THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH

EDITED BY MR G A NATESAN

Vol XII]

JANUARY, 1911

[No 1

The Elevation of the Depressed Classes.

BY
THE REV THE LORD BISHOP OF MADRAS

ONE striking result of the political and social movement in India during the last few years has been the attention given to what are known as 'the Depressed Classes'. There has been recently a perfect shower of speeches and articles upon this subject. It is almost universally acknowledged by educated Hindus in all parts of India that the elevation of the depressed classes is one of the great social and political problems of the hour. If the Gaskwar of Baroda gave forcible expression to this widespread feeling some months ago and he has been followed in very much the same strain by a host of speakers and writers. There is no need to labour the point to the readers of this review.

Here are fifty million people sunk in ignorance, poverty and contempt, branded as untouchables or unapproachables, treated as selfish, reduced to a state of moral degradation through the contempt and ill treatment that they have received for the past thousand years. The national movement has awakened men's consciences to the fact that this state of things is incompatible with modern progress, and there is now a strong feeling among educated Hindus that something must be done to wipe away this reproach upon Hindu civilization and do some

thing to atone for the oppression and ill usage of past ages.

The object of this short article is not to draw attention to the problem nor to insist upon its importance. That is needless. I wish simply to point out what are the steps that need to be taken and can be taken in the immediate future towards the much needed reform. A lady in England said some years ago to a well known preacher 'I did so enjoy your beautiful sermon, Mr ——— last Sunday.' He replied in his short incisive way 'Well, what are you going to do?' The same question might pertinently be asked of the large body of educated Hindus who have recently been applauding the moving and eloquent speeches that have been delivered on the subject of the elevation of the depressed classes. Well, what are you going to do? May I, as a stranger and foreigner but a sincere well wisher of India, suggest one or two things that might be done and need to be done?

And the first thing is obviously that the educated Hindus who earnestly wish for reform should take away from the depressed classes the stigma of untouchableness. The first necessary step towards their social and moral elevation is obviously to touch them. There is a profound significance in a simple action of Christ in the first Miracle recorded of Him in St Matthew's Gospel. A leper came to Him, outcast from Jewish Society, banished from all social life, condemned to live apart, regarded with abhorrence,

are much better off" That was mainly the result of giving up drink This one reform, then, would do an immense amount to raise them out of their degradation Here there is another form of social service for the college students The work can be taken up in towns and cities as well as in villages But here, again, I would emphasize strongly the need for personal service and individual work What is needed is not to get up temperance meetings and make speeches, but to deal individually with the outcastes to try and unite them together in temperance societies and help them in every way to fight against this great evil of drink

Then fourthly, much might be done by men of influence and position who would devote themselves to the problem of trying to alleviate some of the sufferings and disabilities which the social position of the outcastes at present inflicts upon them in the villages For example, it will be a very great boon if Government can be moved to provide the outcastes in every village with wells The sufferings of the poor people simply through the lack of a proper water supply are often very pitiable It would not be a task beyond the resources of Government gradually to provide the outcastes with wells of their own in every single village, and it would be done if educated Hindus would put pressure upon the Government to do it. If the public opinion of educated men demanded that it should be done, the money would very soon be found It is just as necessary that these people should be provided with water as that they should be provided with food in times of famine and scarcity Something has already been done in this matter by private philanthropy But, is it right that most of the money for this common act of humanity should come from England and America?

Then again, another thing that educated Hindus of light and leading might do is to move the Government to give to the outcastes far

greater facilities for acquiring land An old custom, which has practically the force of law prescribes that when any waste land is lying idle in a village the owner of the adjacent property has always the prior right to take it up and cultivate it No doubt this has been a convenient custom, and in many cases serves to obviate disputes and losses But still it bears very heavily upon the outcastes In the majority of cases it acts as an absolute bar to their acquiring land The caste people in the villages are opposed to their social advancement They do not wish them to acquire land As soon, therefore, as an outcaste applies for a piece of waste almost invariably the adjoining owner claims the right to take it up I have received constant complaints of the injustice done by this custom both in the Tamil country and in the Telugu country, and I believe that a simple reform in this one law or custom relating to the acquisition of land would do a very great deal to enable the depressed classes to improve their position The Government would naturally be averse to changing a longstanding custom of this kind so long as public opinion is strongly opposed to the change, but here is a point in which those who sympathize with the wrongs and disabilities of the outcastes can do a great deal, first to change public opinion and, then secondly, to help the Government to make an alteration in the law

This is a very modest scheme of reform What I have suggested are only first steps. But the main thing at the present time is that the first steps should be taken It is a great gain that the consciences of the educated Hindus all over India should have been aroused on the subject It is something to the good that many speeches should have been made and many articles written on the subject, but now the question ought to be asked 'What are we going to do?'



JOINT-STOCK BUSINESS IN SOUTH INDIA.

BY

DEWAN BAHADUR KRISHNASAMI RAU, C I E

It is an undisputed fact that the material prosperity of India depends upon our agricultural and industrial improvement, and that without an efficient combination of capital and skill, no improvement is possible owing to the paucity of men possessed of sufficient wealth and enterprise who could embark on new business single handed. Almost all important industries are worked by joint stock companies even in Europe and America where there are hundreds of millionaires who could start new and expensive industries without others help. *A fortiori*, India cannot do without adopting the joint stock principle in business. During the last five or six years many joint stock companies have been formed for various purposes. But the success of by far the large majority of them is yet uncertain. The main causes for this deplorable state of affairs are the following —

There is as a rule an underestimate of the capital required for any business. This arises from the fact that the promoters apprehend that a first appeal for a large initial capital may not find ready response, and think that after the intended concern begins to give tangible promise of success, the increase of capital to the required limit would be easy. Experience however shows that this is altogether a false calculation. It is much better not to have any company started than to have one with inadequate capital, for, while the former leaves matters in *status quo*, the latter by its almost certain failure retards progress for a long time to come.

Very often the whole of the subscribed capital is not collected at once. The reserved liability of shareholders to the extent of the balance of the amount payable by them leads to many complications. The shareholder who was sufficiently

rich at the time of the first call may, perhaps owing to a change in his circumstances, be unable to pay when the remaining amount is called for. In some cases it might so happen that the original shareholder might have been dead at the time of the further call and his heirs to whom the subsequent call is made may be either unwilling or unable to meet them. Besides, there are also not a few shareholders who in spite of their ability to pay are not disposed to keep up to their obligation in the absence of a positive reinsurance that the full payment of the shares would bring in a good dividend to them. To avoid all these contingencies the best course would be to start business, only after the collection of the whole of the subscribed capital.

Business is often started by amateurs. They may possess some book knowledge of the methods of business but they lack the experience which contributes to nine tenths of its success. A few failures in the beginning cannot but be expected, but as the shareholders in general do not recognise this fact, the result is discontent which, as everybody knows, is the bane of all worldly concerns.

All joint stock companies are worked by a directorate. During the infant stages of a joint stock undertaking, directors are generally obliged to work without or with a small remuneration. For the efficient discharge of honorary or unremunerated work, a very strong sense of responsibility and patriotism is the real motive power. Unfortunately these virtues in many cases have yet to be created. Swadeshim is not practised as much as it is preached. What can be more deplorable than to see ordinary business meetings remaining adjourned for successive weeks all for the want of a quorum? We have yet to learn to subordinate personal considerations to the common interests of business. The appointment of a person, for instance, becomes in the eyes of a few shareholders a more important event than the election of a Director of

THE INDIAN BORDERLAND

BY

MR F NOYCE, ICS

an Office bearer No credit is freely given to the good faith of actual workers While hostile criticism is found in abundance, there will scarcely be any among the critics who can suggest a practical remedy

The difficulty of getting steady, intelligent, honest, specially trained, and efficient servants is indeed very great Salaries demanded are often out of proportion to the income of the company Indians who have received technical training, compare themselves with European experts and desire to be placed on a level with the latter in pay and prospects, with the sad result that they discourage their would be employers, and themselves lose the chance of employment Service in native firms is in many cases looked upon as a stepping stone to employment elsewhere Even a contract of service for a definite period proves at times useless, for, it is no guarantee for willing service, and the detention of an unwilling servant will in the long run lead to loss, to say nothing of the demoralization that it leads to

Shareholders seldom take sufficient interest in promoting the business of the company to the best of their opportunities, and worse still, some will be found to speak so lightly of the work of the company that they could not be distinguished from perfect strangers Even in cases where everything is satisfactory and beyond cavil, public confidence grows very slowly New concerns which have to work under a great many disadvantages have to wait long before securing good business But these facts are not generally realized, and impatience and discontent become marked features to the detriment of successful work

These drawbacks are no doubt incidental to the transition through which we are now passing in the industrial and commercial world There is no reason to be despondant over them Proper diagnosis of a disease is said to be more than half of its cure The perception of our defects is the sure way to remove them What is necessary for our success is steady perseverance, present sacrifice for prospective good, hearty co-operation mutual trust and forgiveness, obstinate optimism and thorough subordination of personal considerations to the common interest, and above all, a higher sense of duty and responsibility than what we now possess

HERE is no greater living authority on the geography of the Indian Borderland than Sir Thomas Holdich His life's work has mainly consisted in delineating boundaries in that region To a distinguished career as a boundary commissioner, which culminated in his appointment as a member of the Tribunal which settled the boundary between Chili and Argentina in 1902, Colonel Holdich has added no little success as an author In his previous books, Colonel Holdich has described vividly and well what he has himself seen and done In the present volume* he has endeavoured to trace the footsteps of previous explorers in the same regions But the value and attractiveness of the book still lie in the fact that he has been over the ground himself and is able to illustrate the work of others by his own experiences

Our earliest authority on the geography of the countries which are now Afghanistan and Baluchistan is Herodotus Earlier traditions begin to crystallise into something a little more definite in his work We know nothing certain about those captive Greeks who were transported by Darius Hytaspes from the Libyan Barké to Baktria (the modern Badakshan) or of those other Greeks, who of their own free will, led by Dionysos, trod the weary route from the Euxine to the Caspian and from the Caspian to the borderland of India and whose descendants claimed kinship with Alexander the Great on his arrival Nor has modern research yet succeeded in throwing any light upon the relationship between the lost ten tribes of

* The Gates of India being an Historical Narrative, by Colonel Sir Thomas Holdich K. C. M. G., K. C. I. E., C. B., D. Sc. (Macmillan & Co. 10 Shillings Net)

Israel and the rulers of Afghanistan, the Ben I Israel who claim descent from Kish, whose moral code consists of a strange mixture of Mosue law and Hindu ordinance and who hate the Jew with the deadly and traditional hatred which only springs from kinship. And again, some twenty years before the fall of Samaria and the deportation of the ten tribes, Tiglath Pileser had probably effected conquests which carried him to the borders of India but of the way by which he came we know nothing. Only, even in South Indian temples, there are architectural details such as the reproduction of the ancient Assyrian "knop and flower" which are evidence of an infinitely old art—affinity between Assyria and India. Herodotus does not take us far but the earliest knowledge we possess of the geography of the Indian frontier regions is contained in the list of Persian Satrapies which he gave to the world some 1600 years before the Christian era. Colonel Holdich fixes the position of these as far as possible from the similarity between their names and those of modern tribes on the frontier. With Alexander's expedition to India we get on some what firmer ground. Colonel Holdich has traced the route adopted by the Greek king with the greatest care and his arguments in support of the line shown on his maps seem convincing. The first part of the route presents no difficulties. Alexander came by the road from West to East which has been used throughout the centuries through Teheran, Mashad and Herat. Had all other tributes to his genius as a military commander been lacking, his foundation of a City, Alexandria, on a site near the modern Herat, would have established it beyond question, for, from that time to this, Herat has been one of the most important strategical and commercial centres in that part of Asia. From Herat onwards, the route by which Alexander reached India is not so easily followed. As Colonel Holdich traces it, he went from Herat to Farab. From Farab he did not

go up the Helmund as has been argued, but along the Argandab from Kandahar to Kabul. From Kabul, Alexander crossed the Hindu Kush, founding yet another Alexandria on the way near the modern Charikar. After subduing Baktria, now Badakshan, he turned back over the Hindu Kush again. His lieutenant Hephaestion took the direct route to India through the Khsibar pass but Alexander followed a more circuitous path to the north. With Alexander's exploits in India Colonel Holdich has no concern except that he attempts to fix the site of the rock Aornos, the scene of one of the greatest feats of arms performed by the Greek forces during the expedition. He takes up the story again with Alexander's departure from India through Makran (southern Baluchistan and south east Persia). This Colonel Holdich considers is the easiest way from Persia to India. "From extreme western Persia to the frontiers of India at Quetta or indeed to the Indus Delta, it is possible for a laden camel to take its way with ease and comfort never meeting a formidable pass never dragging its weary limbs up any too steep an incline, with regular stages and more or less good pasturage through all the 1,400 or 1,500 miles which intervene between western Persia and Las Bela. From the pleasant palm groves of Panjgur in Makran to India it might indeed be well to have an efficient local guide and indeed from Las Bela to Karachi the road is not to be taken quite haphazard. Nevertheless if the camel driver knew his way he could not only lead his charge comfortably along a well trodden route but he might turn chauffeur at the end of his long march and drive an exploring party back in a motor. It would be strange that a road of which this could be written was not more used by invading armies in the past, were it not that it ends at the delta of the Indus and even if that is safely crossed the deserts of Central India present a substantial bar to further ad-

vance Alexander, though he had not to face the Central Indian desert or the Indus, found the way back by no means as easy as Colonel Holdich pictures it. He had not the assistance of an efficient local guide and made the mistake of keeping too close to the sea. No supplies were to be had and the time of year was against him. Before he emerged again into Persia, he had lost no inconsiderable part of his force. Only once subsequently is there record of an invasion of India through Makran. Early in the eighth century an expedition planned by Hajjaj, the Governor of Irak under the Kafir Walid I, for the advancement of the true faith swept through Makran and established Muhammadan supremacy in the Indus valley which lasted until Mahmud of Ghazni put an end to it in 1005 A.D. This gate of India is now commanded by Quetta and in any case could no longer be used except by a country which possesses the command of the sea.

From the southernmost gate to India, Colonel Holdich turns to the most northern. There are big gaps in the history of Afghan exploration and it is not until A.D. 400 that we meet another traveller, records of whose travels are still in existence. This was Fa Hsien, the Chinese who came by way of Turfan and Lop through Khotan in Eastern Turkistan across the Pamirs to Balkh. The early Buddhist pilgrims, of whom Fa Hsien was one, were intrepid travellers but, as Colonel Holdich puts it, the footsteps of Buddhist pilgrims pointed no road for the tread of arms and their travels therefore lack for him the interest of those of the men who entered India a little farther to the south. "It might be possible for an unopposed Chinese force to enter India by Eastern Tibet, possibly also by way of Assam but there is no evidence that such an attempt has ever been made. We look to the north and looking in that direction we are quite content to write down the approach to India by any serious

Military force across Tibet or through the northern gates of India to be an impossibility."

Another lacuna of between five and six hundred years occurs before we come to the distinguished group of Arab travellers of whom, Al Istakri, of Persepolis, whose Book of Climates was written about 950 A.D. is the first. Of Al Istakri, Colonel Holdich tells us very little and does not even give his date. His chapter on 'Arab Exploration' is mainly occupied by an exhaustive examination in the light of modern geographical knowledge of the works of Ibn Haukel whose Book of Roads and Kingdoms appeared about 976 A.D. and of Al Idrisi whose "Delight of those who seek to wander through the Regions of the world" was written at the Court of King Roger II of Sicily at the beginning of the twelfth century. To the greatest Arab traveller of them all, Ibn Batuta, Colonel Holdich makes but one casual reference. This is somewhat surprising as Ibn Batuta travelled from Astrakhan to Bokhara, crossed the Hindu Kush to Kabul and reached the Indus somewhere below Larkhana in 1233.

Marco Polo hardly touched Afghanistan and his information is too vague to enable his footsteps to be traced. European exploration in the Indian Borderland does not therefore really begin until 1810 when Christie and Pottinger, of the Bombay Infantry, reached Kelat. Christie went on to Herat while Pottinger made an even more adventurous journey to Persia via Kharan and Jalk, the two finally meeting at Isfahan. The earliest European explorers of Afghanistan were distinctly cosmopolitan. The greater number of them were, as might be expected, officers of the Indian Army. Sir Alexander Burnes is the best known of these but his geographical work was done chiefly in Central Asia and Persia. Of his assistants, Lord and Wood explored Badakshan and Leech the road to Kandahar. A little later came Broadfoot, a Lieutenant of the Indian Engineers who travelled by the Gomal route from the Indus to Ghazni. Casual Europeans

were safer in Afghanistan in the days of Dost Mahomed than they are at the present day and to this we owe it that all the exploration in Afghanistan was not done by English officers. Of the others the most celebrated is the American, Masson, a typical adventurer who wandered about Afghanistan for some twelve years and exercised considerable influence over his Afghan and Hazara acquaintances. During part of this time he was in the service of the Indian Government and it would have been well if he had exercised some influence over his employers. Had it been so, the disasters of the first Afghan War might have been avoided for Masson was probably the only European of his time who had a correct appreciation of the political situation in Afghanistan. Earlier in the field than Masson was Moorcroft, a Veterinary Surgeon whose travels in northern Afghanistan added little however to the stock of geographical knowledge for he was a student rather of agriculture than of geography. Vigne, again, who travelled over the same route as Broadfoot some three years earlier was more interested in botany and geology than in geography and did not make such good use of his opportunities as his successor. Colonel Holdich takes leave of Afghan exploration with the work of the Frenchman Ferrier who set out from Baghdad in 1845 for a journey through Persia and Afghanistan to India. Ferrier is the only known European who has crossed the Firozshahi plateau from north to south and has been through the Taimen country to Ghur. Colonel Holdich deals lightly with Ferrier but it seems probable that his veracity is not altogether above suspicion and that this city of Deb Hissar where he met with such a warm welcome from inhabitants who had none of the characteristics usually associated with the Afghan existed only in his own imagination. Colonel Holdich at any rate is unable to locate it.

Colonel Holdich's summary of the value of the work done by himself and his contemporaries and predecessors in this same field is of the greatest interest. He is of opinion that Baluchistan is almost as well surveyed as Scotland but that there are still serious gaps in our geographical knowledge of Afghanistan. The uplands of Badakshan remain to be explored. Further south we know nothing of 70 miles of the Hindu Kush

divide. The road from Kandahar to Ghazni divides two tracts of country of which we are in practically complete ignorance. Yet, in spite of these gaps, Colonel Holdich considers that we know all we need to know of the landward gates of India. The one which can be made of them has been made long ago. Kandahar which is 80 miles only from the Indian frontier is the key to the only two gates which are of real importance—the road from Herat to Kandahar and the other almost parallel road to Seistan from the Russian Trans Caspian line across the Elburz mountains via Mashad which leads by a longer way to the Helmund and Kandahar. Colonel Holdich sums up the problem of Indian defence as the provision of men and material sufficient in quality and quantity to guard these gates when open or to close them if we wish them shut.

As we said at the outset much of the attractiveness of Colonel Holdich's book lies in the illustrations drawn from his own experience. He has a gift for vivid description of which his description of the Makran coast is such a good example that it deserves quotation. 'The physical condition of it, the bubbling mud volcanoes which occasionally fill the sea with yellow silt from below, and always remain in a perpetual simmer of boiling activity, the weird and fantastic forms assumed by the mud strata of recent sea making which are the basis of the whole structure of ridge and furrow which constitute Makran conformation, no less than the extraordinary prevalence of electric phenomena,—all these offend the Arabian Sea as a promising gift to the inventive faculty of such Arab genius as revelled in stories of miraculous enterprise. On a still warm night when the stars are all ablaze overhead this sea will, of a sudden, spread around it a sheet of milky white and the sky become black by contrast with the blackness of ink. Then again will there be a transformation to a bright scintillating floor with each little wavelet dropping sparks of light upon it, and from the wake of the vessel will stretch out to the horizon a shining way like a silver path into the great unknown.'

The maps which illustrate the book have been compiled by Colonel Holdich himself. They are very good but not quite good enough. In a geographical book the understanding of which requires the closest study of the map, every place mentioned in the text should be given in the map but this is not always the case. There is a bad misprint on page 133, in which Baber's date is given as early in the nineteenth century.

MUSLIM EDUCATION IN SOUTHERN INDIA.

BY

THE HON. SYED MURTAZA SAHIB

It goes without saying that the Mussulmans—a community of political, intellectual and religious importance that had made a mark in the history of the nations and established its reputation as the pioneer of education in Europe when ignorance was her dominant feature—were very slow in the race of life, and apparently there were no healthy signs of their keeping pace with other nationalities. I shall make an humble attempt to explain in this article as to how this change was brought about, so that your numerous readers may get at the reasons that have worked out the degeneration of the Mussulmans.

The true interpreters of Koran and learned philosophers of Islam were attaching due importance to Science and Arts and their firm conviction and unshaken faith was that eternal happiness lies in the combination of material and spiritual advancement. They had fully grasped the spirit of the tradition of the Prophet of Arabia that runs to the effect that true martyrdom means scholarship and not raging religious wars. Gazzali, rightly called Hujjatul Islam (authority on Islam) says that one that wants to work out one's own salvation must dive deep into the fountain of knowledge. According to the philosophers of the above category, religious wranglings and controversies are to be looked down upon inasmuch as they are calculated to wound the feelings of some creatures of God and to create undesirable discord and tension among different religionists. As long as these philosophers were swaying the Islamic world everything went on to the credit of the Mussulmans and their rank in the civilized world was kept up.

Unfortunately for the Muslims this state of affairs could not continue for a set of so-called

philosophers having no sense of responsibility sprang up and began to preach the unauthorized and highly impracticable sermon of the renunciation of the world which is quite against the principle of Islam as laid down in the tradition of the Prophet 'La Rohbaniyatha Fil Islam' (Islam does not recognize asceticism). It is the teaching of these irresponsible, selfish, mischievous and self-made preceptors that has brought about the ruin of this once great community.

The above teaching greatly found favour with the Muhammadans of Southern India and consequently they, instead of putting forth genuine attempts to keep pace with others in the running, began to stand in the way of the runners. They were proof against argument. They took delight in pouring forth damnation on the rival party (the true philosophers) and went so far as to declare them heretics. Their so-called religious fervour was getting intensified, as the ignorant mass began to show them profound deference and looked upon them as something like saviours.

No genuine efforts were made at the outset to counteract the mischievous influence of the said enemies of Islam. Their dogmatic maxims being against the approved principles of the religion, the true philosophers expected the natural death of the false philosophy and so the matter was slept over. But when they opened their eyes and had an insight into the mischief played by their foes, they got perplexed and were in a dilemma not knowing what means they had to employ to mind matters, but it was too late for them to do so, whereupon they began to despair, taking their rivals to be too strong to be overthrown. This resulted in a 3rd party coming into being. This party was wise enough not to identify itself with either of the said two schools of philosophy and was keeping itself aloof from both of them and doing something silently for the intellectual regeneration of the community.

The members of the 3rd party who did not prove themselves philosophers came forward asserting their independence, but priding themselves on being practical sons of Islam. They rightly thought that in the absence of any Muslim leader of the capacity and earnestness of the late lamented Sir Syed Ahmed Khan in this Presidency, there was no other alternative but to recognize the leadership of a non Mussulman having the welfare of the Mussulmans at heart. The choice consequently fell on the late Justice Biddam, an acknowledged and disinterested friend of the community. The hand of the young party rose to some power under his command and made the false philosophers sustain defeat after defeat.

This party succeeded in inviting the All India Mahomedan Educational Conference to Madras in 1901, which may be deemed a turning point in the history of Mahomedan education in the Presidency.

The main outcome of the Conference is the inauguration of the Mahomedan Educational Association of Southern India—a long felt want of the community. This Association helps deserving Mahomedan students with scholarships for furthering their education in the College department. It is the earnest hope of the community that the Association will prove itself a Divine blessing if it can see its way to extend its help to the students in the Secondary department.

The second meritorious act done by the said band is the holding of the Conference of the Ulemas (learned Pundits) in Madras, which has also contributed a good deal towards dispelling crooked notions of the community and making them understand the real spirit of Islam which teaches with equal force the necessity of attending both to material and spiritual advancement. Your readers may find another healthy sign in Mussulmans. They have now realized the necessity of relying more on themselves than on anybody else.

The Fergusson College, Poona

(A Brief History of its Inception and Growth.)

FOR the history of the inception and development of the Fergusson College at Poona, we have to go back to another institution of the Deccan Education Society, viz., the Poona New English School, out of which it (the Fergusson College) has grown. It was in 1879 that the late Mr V K Chiplunkar, the late Mr M B Namjoshi, the late Mr G G Agarkar and Mr B G Tilak held deliberations in connection with a scheme for public education in the Deccan. Their object was to cheapen and facilitate education and make it available for all classes by opening schools and colleges under private management. Changes in the social condition of the people often require reforms in the methods of education. Government wheels move but slowly and these young men thought that private educational bodies, who from their very position, are in better touch with Society at large, can more easily and readily try educational methods which circumstances may demand. In the January of 1880, therefore, with the advice and approval of men like Mr Maudslayi and Mr Ranade, they started the New English School at Poona. Mr V S Apte, the well known Sanskrit scholar and a distinguished graduate of the Bombay University, soon after joined this body of workers. A few more graduates with a bright University career offered their co-operation in due course of time.

The course of these young energetic men was not unhampered. They had to battle against official prejudices and meekly submit to misfortunes. In 1882, Mr Chiplunkar died after a short illness at the age of 32. In the second term of the year, Mr Tilak and Mr Agarkar were galled and they fell victims to the political intrigues of Kolhapur. In their

righteous indignation these men wrote in the *Keari* and the *Maratha* articles against the minister's maladministration and his ill treatment of the minor Ruj of Kolhapur, which was supposed to have brought insanity to the unhappy prince. The young Editors soon discovered their mistake but they had all the same to suffer incarceration for four months. This suffering was not without its reward, as will be seen from the subsequent facts. In spite of these misfortunes, however, the school showed unmistakable signs of progress, and Sir William W Hunter (then Dr Hunter) the Chairman of the Education Commission of 1882, who visited the school during the stay of the Commission in Poona, observed, "this institution has risen to such a prosperous state that I can affirm with certainty that throughout the whole of India, I have not yet witnessed a single institution, which can be compared with this establishment. This institution can rival and compete with success not only with the Government High Schools in this country, but may compare favourably with the schools of other countries also."

But success in the efficient conduct and management of a high school, was not the sole object for which these men had banded together. They had set a higher object before them—that of opening an Arts College, "which should become, in times to come, a source of continuous supply of graduates and under graduates ready to carry education, for a small yet decent remuneration (in imitation of their teachers), into the remotest parts of the Maharashtra and thus to cover, if possible, the whole country with a network of private schools under the direction and control of a central Educational Committee consisting of the best Native and European educationists in the Presidency. In their report for 1883, the Managers further stated that "they had undertaken the work of popular education with the

firmest conviction and belief that of all agents of human civilization, education is the only one that brings about material, moral and religious regeneration of fallen countries and raises them up to the level of most advanced nations, by slow and peaceful revolutions. And in order that it should be so, it (education) must be ultimately in the hands of the people themselves.

The Managers, therefore, set to work and the first thing they did was to place themselves in a position which would enable them to satisfy all the conditions that the University might impose before affiliating the school as an Arts College. The Deccan Education Society was accordingly established in October, 1884, to whose charge the New English School and its appurtenances were transferred, thus securing permanence and stability to it and other institutions that the Society might found or affiliate. The Managers having thus relinquished all their personal rights, there after worked for and on behalf of the Society as its Life Members. It was necessary to collect a large fund for the adequate equipment and commodious housing of the school and college. With this view, Mr Namjoshi moved about in the Southern Maratha States. The unhappy issue of the Kolhapur case which went to prove the innocence of these men, had evoked deep sympathy with the Managers, not only from the people at large but also from the Chiefs and Princes of the S M States. The Political Agent and the Regent of Kolhapur heartily supported the appeal for help in money. Sir James Fergusson, the then Governor of Bombay, was disposed to do all he could to further the object of this Society. The attitude of the Bombay Government was at this time liberal. Mr Namjoshi was thus able to show in a few months a promised sum of Rs 52,000. Government promised to place at the disposal of the Society one of the sites of the Peshwa Palaces at Poona, for the school and college purposes.

It was not the desire of the Life-Members to ask for the full time Arts College all at once. The provisional Council of the D E Society (of which Sir William Wedderburn, Bart, was then the Chairman) therefore applied to the University to affiliate the N E School for the purposes of the P E only. It also applied to Government for grant in aid to the school. The Senate of the Bombay University gave its provisional sanction to the P E class for three years. Thus, the first step in the ladder of higher education was gained. It was resolved to name the college after Sir James Fergusson in token of the sympathy which he felt with the cause of education generally and the support he lent to this institution in particular.

This step in the Western Presidency of Bombay was a unique one, for no Indians had till then proposed to undertake a share in the imparting of higher education, and making it available to a very large number of their fellow countrymen. It would have been very difficult for the Managers of the school to realize even in a small measure, their cherished object, had not men like Sir William Wedderburn, Dr Wordsworth, Dr Bhandakar, Messrs Mandlik, Ranade and Telang lent their hearty support and identified themselves with the cause of education through private agency.

On the morning of Friday the 2nd of January, 1885, exactly five years after the opening of the school, was opened the Fergusson College at Poona. In the front court yard of Gadre's Wada (where the school was located at that time) specially fitted and decorated for the occasion there assembled a large audience of the elite of the Poona public to witness this auspicious ceremony which Principal Wordsworth of the Elphinstone College, Bombay, was invited to perform. It was quite in the fitness of things that Prof Wordsworth should have been asked to help at the ceremony, for, in the first place, he presided over the college in which these founders were

trained and, secondly, he had by his literary attainments and earnest sympathy with the political aspirations of the Indian people, secured for himself an abiding place in the hearts not only of his students but also of those educated public men who had the good fortune to come in contact with him.

In his speech on this occasion Prof Wordsworth referred to the liberal policy of the English people in spreading Western education in India and he explained that the key of the policy which Lord Ripon had pursued in India "lay in the conviction that no greater duty and no more arduous responsibility was thrown upon the Government of India than in finding legitimate openings for the legitimate aspirations and activities of that portion of the Indian community which by the co-operation of the British Government had received the intelligent impulse of English education." Prof Wordsworth justified this reference on the ground that he believed that the birth of the Fergusson College was only a mark of those legitimate aspirations and activities. In conclusion, he hoped that the institution would extend its usefulness in that ancient city of the Deccan and that many would learn those lessons of wisdom which govern passions and raise the human mind to a love of virtue and a love of knowledge.

In the course of the next six years the Fergusson College came to be gradually recognized for the purposes of the higher University examinations and in 1891, it became a full time Arts College, teaching the Arts and Science courses up to the M A. During the period of twenty years since its full recognition, the college has given ample proof in justification of its existence. It has extended its sphere of usefulness by opening the gates of higher education to those who, without the facilities this college affords, will have to content themselves with what they will get in schools. It appears from the last year's

report of the D E Society that the number on the college rolls in March last was 610 and for several years this college, (making allowance for fluctuations), has been teaching an equally large number. The same report tells us that out of these 610 students, more than a half (311) came from families who in the absence of an institution like this, would never think of sending their sons to receive college education for the annual income of the parents of these boys does not exceed Rs 500. The college contains a useful library, which with the recent acquisition of the valuable collection of the Manlik Library, is now valued at over Rs 75,000. As regards scientific appliances, whether chemical physical or biological and other equipments, we bear it affirmed without fear of contradiction that in several respects the Fergusson College will stand comparison with any college in that Presidency. There is a very spacious ground for Cricket with a roomy pavilion constructed on an elevated level for spectators to witness the sports from. There are also four Tennis Courts and another open plain, by the side of the botanical garden for football and other outdoor sports. Indian or European.

It was originally intended to house the college and school together in specially constructed buildings in the centre of the city, and with this view, two months after the inception of the college, Sir James Fergusson laid the corner stone of these buildings on the site of the Peshwa's palace known as the Bulhwar Wala. This Bombay Government had promised to hand over that site to the Society for its institutions. But this was not to be, and after further negotiations the Nana Fadnis Wada was finally fixed as the Government grant-in-aid to the Society. In the meantime it was considered desirable to locate the college outside the city in a quiet retired place not far from the city and yet removed from the city influences. But till these new buildings could be erected it

continued to be held in the same buildings that the school occupied.

The present buildings stand on an extensive dry plain called the Chatushringi grounds, about a mile to the west of the city on the road leading to the Government House at Ganeshkhind. The precincts of the college cover an area of 37 acres. The outlook gives the E E N view of the main buildings of the Fergusson College. All these buildings were designed and constructed by a well known architect in the Bombay Presidency—the late Rao Bahadur Vasudeo Bapuji Kanitkar of the P W D. The foundation stone was laid on the 11th January, 1892, by Lord Harris, the then Governor of Bombay. In three years the whole work of reconstruction was completed and on March 27, 1895—the Hindu New year's day of that year—Chaitra Shukla I, Shukla 1817, the buildings were formally declared open for the college. H H, the Maharaja, of Kolhapur, was present on this occasion with several other Chiefs from the Deccan. As President of the D E Society, the Maharaja asked Lord Sandhurst to perform that pleasing ceremony.

The main College Building is a two storied solid structure which contains ten rooms, a large hall and a high open terrace which commands the view of the city and Cantonment of Poona. The total cost of this work came to Rs 84,000. The principal block of students' quarters which accommodates over a hundred students, cost Rs 40,000 the half which was contributed by Sir Bhagwat Sinha, Thakur Sahab of Gondal in Kathiawar and the Society has marked its sense of gratitude to the Thakur Sahab by naming these quarters after him. All these buildings with outhouses and a small snug house for the Principal, entailed an expenditure of Rs 1,60,000 which was met entirely from the generous subscriptions of the princes and people of that Presidency. But the college soon found that these provisions were inadequate and two

separate chemical and physical laboratory rooms with two more class rooms, each of the two latter furnishing seats for 150 students, have latterly come to be built at a cost of over Rs 45 000. The Fergusson College got its share of the extraordinary grant made by the Government of India and the Society availed itself of Rs 32,000 out of this quinquennial grant for a large portion of these buildings. Small additions have also been made to the students' residency from the current funds of the Society. The Principal and four other Professors of the College now stay on the College premises and they have thus frequent opportunities of meeting the resident students and exercising such healthy influence on their minds as would go to mould and shape the plastic nature of the youths under their charge & consummation devoutly to be wished. One of these Professors is the Rector of the College Residency, and the studies, health and general comfort of the resident students share his care. An hospital assistant resides on the college grounds and is always in attendance.

The college authorities have been directing their efforts to increase and extend the sphere of the usefulness of this and other institutions and with this increase and extension the annual recurring expenditure has been steadily rising. For the past several years it has gone up to Rs 45,000, the Government aid being limited to Rs 10,000 only. An unfailing source of income seems in these circumstances to be absolutely necessary and the D E Society would do well to secure this early enough for the benefit of all its institutions. It is true that it was only last year that the Society completed two splendid buildings, for its schools at Poona and Satara which in the aggregate cost about Rs 1,90 000. But all the same, the time has not come when the Life Members might rest on their oars and confine their attention to the routine of instruction only.

It would not be amiss to say one word about the Deccan Education Society of Poona and the institution of its Life Members. The Society is an educational body founded solely for the purpose of spreading education and thus supplementing the efforts of Government in this connection. It is registered under Act XXI of 1860. The Society consists of Fellows, Patrons and Life Members. Fellows are elected by the Council of the Society on payment of a certain sum towards the funds of the Society. Those who contribute Rs 1,000 and more to that Fund become Patrons of the Society. The Life Members are a body of young educated men who believe in the efficacy of education and promise to serve in the institutions of the Society for twenty years at least on a comparatively small pay, in whatever capacity it may be found necessary in the interest of the institutions, to place them. The Council of the Society is composed of all the Life Members together with as many Fellows or Patrons as there are Life Members, elected every three years by the general body of Fellows and Patrons. This Council controls the permanent fund of the Society, considers proposals for the improvement and development of the Society's institutions, and the starting or affiliating of new educational institutions. It practically moulds and shapes the general policy of the Society. The Trustees hold in trust all the property of the Society, movable and immovable, together with all the monies of the permanent fund of the Society. There is an auditor to check and audit the accounts of all the institutions. The Governing Body of the Society is a small compact executive branch of the Council which has absolute control over the discipline, course of studies in the institutions and the administration of the current fund of the Society. What is peculiar in the position of the Life Members of the Society is that they have not only to teach in the institutions and

look to their routine work, but they have to watch the general interest of the Society and its institutions, suggest schemes of improvements and extensions which the time may make imperative and then find funds to effect these improvements, frame annual budgets and regulate expenditure accordingly. In fact, in matters small and great it is their duty to finance the Society's institutions. The body of the Life Members is the Committee of ways and means. Above all they are morally responsible, individually and collectively, to the public at large for the nature and quality of the work the Society's institutions are doing. It is these peculiar features in the character and composition of the body of Life Members which make them the life blood of that educational body and differentiate the D. E. Society from all other corporate bodies founded for some specified charitable or religious purposes, where those who undertake to actually work in the furtherance of their specified objects are often placed above the necessity of taxing their brains and energies for the supply of means or money. Unfortunately, many who are not in touch with the work of the D. E. Society fail to perceive this difference between the Missionary bodies in India and this Society. When in 1897, Poona was convulsed by what may be called a moral earthquake, this Society's institutions did not escape the general shock and Government officials, evidently from a misconception of the peculiar position, found fault with the Society for what they thought an inordinate share of power given to the Life Members. A struggle ensued, but the Life Members on whose shoulders the moral responsibility for the Society's well being does always rest showed at that critical juncture a patient spirit of subordinating personal feelings to the larger interests of their Society which saved it then from shipwreck.

The roll of Life-Members contains up till now

thirty three names excluding that of the founder, Mr Chiplankar. Of them Mr Tilak and Mr Patankar resigned their membership at the end of 1890, as very serious differences had arisen between them and other Life Members as regards the general policy to be pursued. Mr Patankar is now a Professor in the Benares Central Hindu College. Nine other Life-Members passed away, most of them before they were forty, and none had reached the age of fifty. Mr Vaman Shivram Apte M. A., was a Sanskrit scholar and had won University honours. He was the first Principal of the Fergusson College. Mr Apte possessed tact and ability which pre-eminently fitted him to be the head of an institution. Having subjected himself to the overwork of compiling English Sanskrit and Sanskrit English dictionaries he had considerably weakened his constitution and notwithstanding his regular habits he succumbed to an attack of enteric fever on August 9, 1892, at the age of 36. Mr Gopal Ganesh Agarkar, M. A., was the Professor of History and Philosophy. He succeeded Mr V. S. Apte as Principal. Mr Agarkar with the Honble Mr G. K. Gokhale started and conducted the *Sudharak*, an Anglo-Vernacular weekly newspaper which has been an exponent of Social reform. He stood in the front rank of Social reformers. He died of asthma in June 1895. One month previous to Mr Agarkar's death, died Mr Vasudev Balakrishna Kelkar, B. A., a clever and intelligent English scholar, with a clear understanding and benevolent impulses. He was large minded, easy going and unostentatious. Mr Kelkar conducted very ably the weekly newspapers the *Maratha* and the *Kesari* till they passed entirely into the hands of Mr Tilak as sole proprietor. Mr Mahadeo Shivram Gole, M. A., was the third Principal of the Fergusson College. He retired in 1902 after completing the stipulated period of twenty years. Mr Gole, was Professor of Science. H

among these young men to see that the time has come when men must direct their attention to scientific and industrial branches of learning. He possessed talents of a very high order. He wielded a powerful and eloquent pen. Mr R P Paranjape, Senior Wrangler, M A (Oxforb), B Sc (Bombay), is now the Principal of the Fergusson College and his example inspires his students with the conviction that high talents are compatible with the humility of the teacher a profession.

We feel that this brief notice of the Fergusson College would be incomplete if we omitted to mention the valuable services which the Hon'ble G K Gokhale, B A, C I E, has rendered to this institution. Mr Gokhale joined the body of Life Members in 1886, and ever since his admission, with his singular devotedness to the work he undertakes, he worked for the progress and elevation of the Society a institutions with a zeal and energy which are peculiarly his own. It was his exertions and the influence which his ability and scholarship secured for him that he was able to collect a sum of contributions which enabled the Society to construct the Fergusson College buildings in such a short time. He raised that institution to a high position and with it he rose in the estimation of his countrymen. It was in one way a misfortune that Mr Gokhale did not continue to give the student world the benefit of his instruction in subjects in which he is entitled to speak with authority. But Mr Gokhale resigned expressly with the object of giving his activities a wider range and working in a still wider and higher sphere of usefulness, viz, in the cause of his country's political regeneration. The eminent position which Mr Gokhale now holds, and the services he has been rendering to the whole of India, justify the resignation of his duties in a comparatively narrower sphere of action and usefulness.

Finally, we trust that the Fergusson College and other of the Deccan Education

Society will continue to flourish more and more and that many young men will continue to join when the older hands must needs take their well earned rest. We have no doubt that the country will show its appreciation of their devoted labours undertaken in the full belief that in sane and sound education lies the future of our country and that only by its means can India take its place among the great nations of the world. Is it too much to hope that the gifted youth of other provinces will emulate the self sacrificing example of Poona and form other societies on similar lines? India needs quiet and unassuming work and here is an example which can be confidently recommended to all lovers of their country.

The Hon. Mr. Gokhale's Speeches.

THIS is the first collection of his speeches and may claim to be fairly exhaustive, no important pronouncement of his having been omitted. The book contains four parts and an appendix. The first part includes all his utterances in the Supreme Legislative Council and in the Bombay Legislative Council, the second, all his Congress Speeches, including his Presidential Address at Bevores, the third speeches in appreciation of Home, Naoroji, Ranade, Mehta and Bonnerjee, the fourth, miscellaneous speeches delivered in England and India. The appendix contains the full text of his evidence both in chief and in cross-examination before the Welby Commission and various papers.

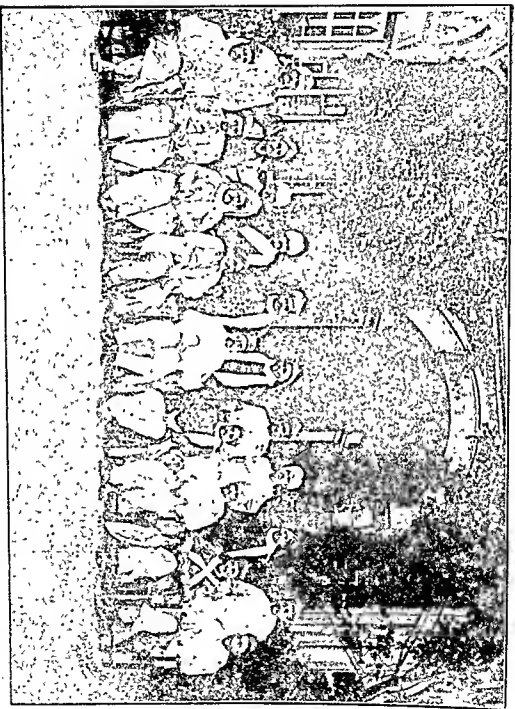
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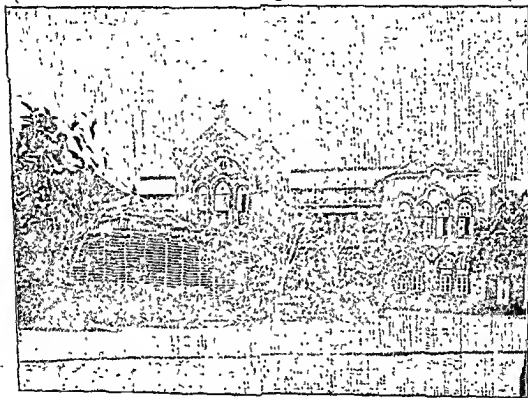
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THE LIFE MEMBERS OF THE DECCAN EDUCATION SOCIETY, POONAH.

SUPPLEMENT TO "THE INDIAN REVIEW"



FERGUSSON COLLEGE BUILDINGS, POONA.

The India Office.

BY MR. GOVINDA DAS

IT was a serious omission not to so enlarge the sphere of the enquiry of the Decentralisation Commission as to bring within its purview the methods and machinery of the India Office. There are few publications dealing with the subject and none from the inside so to say. Consequently, it becomes a very difficult task to avoid falling into pitfalls unawares. *Herbert A. Government of India* deals naturally only with the Statutory provisions establishing the official machinery and is of little help in throwing light on the actual working of the department. Light has to be sought for from other and stray quarters.

In view of a great deal of nonsense that has been talked by some of the more rabid Anglo-Indian dailies in this country about the autocratic way in which Lord Morley has dealt with the Government of India, his treating the Governor General and his Council as mere delegates, as hands and mouths for the Secretary of State to make audible in this country his voice and carry out his instructions, it becomes necessary to say a few words about what should be the proper relations between these two august authorities which would work for the benefit of the Indians. The howl raised by the Anglo-Indian Press will deceive nobody who knows the real reasons at the bottom for this outcry against a liberal and not indolent Secretary of State. If Lord Morley had chosen to mark time and ditto the views of the Anglo-Indian community at large and give no political privileges to the "natives," nothing would have been heard against him. Fortunately for us, though coming to a new office at an age when most people would have been glad to be able to sleep, his liberalism has been an active faith, and

has been worked out in practice causing a natural discontent amongst those possessors of vested interests who are unwilling to lay aside even a tithe of the power and prestige so long enjoyed unhampered and unquestioned by any outside authority.

As far as Parliamentary Statutes are concerned it needs no pointing out that the Secretary of State for India is absolutely master of the situation. He is a greater autocrat than the Tsar of all the Russias or the German Emperor.

But the exigencies of the situation, common as so, and the necessity of having to deal with men who are not 'orientals' but of the same blood and breeding as himself and who can and do make their voices heard amongst that British public which is the ultimate master of both, exercises a great deal of check on any such tyrannical handling of subordinate officials. So, as long as responsible Government is not established in India, as it is in Canada, in New Zealand, in Australia, in South Africa,—which question is beyond the pale of practical politics—it is absurd to kick against the exercise of the authority by a Secretary of State, which exists in him through the power of Statutes.

But there is another set of circumstances, which not only Anglo-India but India feels to be a case of injustice and against which there is no remedy, and mere academic protests seldom avail. It generally happens in financial cases only when a money burden has to be put on this Dependency in the interests of the dominant partner. Then no Cabinet seems to be strong enough to meet out even handed justice and the Constitution provides no remedy. Lower down I will suggest a plan to allow of equitable adjustments in all such cases, where the Government of India objects to a policy of the Home Government and loathes to have to carry it out, and is further backed up by a strong feeling in the country against the measure sought to be imposed upon the country and against its interests.

For cases like these where a strong handed Secretary of State, mostly ignorant of India and its various and rapidly changing conditions, appointed more for his political views on Home questions and his services to the party in power than for his personal knowledge and fitness for the post, pulls the wires from London and keeps the puppets dancing in India, some ways and means have to be found to bring regulating pressure on him. We have also had cases where perfectly incompetent persons, but whom the party in power dare not disoblige, were put in as Secretaries of State for India as if the misgovernment of this "brightest jewel in the British Crown" were of little moment—as truly it is from the standpoint of party Government.

If the Government of India is to be merely the delegate of the Home Government and meant merely to see that the orders of the India Office are literally carried out—as they were in the days of Lords Lytton and Eglar, the latter going to the extent of deliberately enunciating and defending the theory of mandate from Home in the Imperial Legislative Council—then it would be far better to abolish all this complicated and costly machinery of the Government of India and replace it by one High Commissioner at the Indian end of the cable. This will secure both economy and despatch. This idea when put forward so nakedly would of course be scouted by everybody, though unfortunately for us Indians, wherever the interests of India and England conflict, the former have to go to the wall. No Secretary of State is strong enough to withstand the tremendous social, and political pressure of parties, corporations and even persons.

It may be incidentally noticed here that so far not a single Viceroy, or Governor has been made a Secretary of State for India. Is it that a first hand knowledge is considered to be a drawback for the efficient discharge of the duties connected with the office?

It may be all right where the subordination to the India Office is in matters of principles, of actions far reaching in their consequences, but for every day matters of administration, the position should be one of freedom, the Secretary of State's authority held in abeyance and coming into activity only as an Appellate Court.

The reasons for such an extraordinary concentration of powers in the hands of a single individual, practically irresponsible as long as he has the Cabinet with him, and not bound to consult even them, is due to historical causes, into which we need not enter here. It is a relic of the days of the East India Company and its conflicts with the Ministers, till the Crown obtained the necessary powers of overriding the authority of the Company, by its own uncontrolled and autocratic authority.

The conditions of the British Government of India are such that neither the Viceroy nor the Secretary of State can, profitably to the Indians, go his way unchecked by the other. The people of the country have no real and effective voice in dealing with the policy and principles actuating the springs of administration, and the "man on the spot" quite naturally is unwilling to part with any of the powers that he has been exercising in his 'paternal' way for so many generations. Oligarchies are proverbially tenacious of their powers and privileges; and so whenever any question of devolution of powers to the people comes up they oppose it strenuously. It should be clearly realised in this connection that the great devolution of powers advocated by almost all of the official witnesses before the Royal Decentralisation Commission was to *themselves*. They one and all resented interference and meddling, with what they regarded as their own proper work. They would not be imperilled either by the authority of an official hierarchy above them, nor by a non-official popular authority below them. Witness the strenuous resistance to the Indian proposal of

District Councils, or of the separation of Executive and Judicial powers.

For all such cases it is absolutely essential that there should be plenary authority in England to override the selfish views of the local administration. But for all those cases where principles and policies do not come into conflict with the long enjoyed powers and privileges of the Bureau crisy but instead concern themselves with the improvement of administration at large, the man on the spot should be trusted almost wholly. In all such cases he will be far more alive to the needs of the moment than any distant authority could possibly be, and besides there is no personal bias in such cases distorting judgments from, though unacknowledged but ever present, personal motives.

High authorities like Sir George Chesney, Sir John Strachey, Sir Charles Dilke—to give only three names out of many—are all for giving a complete measure of power to India to administer itself. A couple of quotations from Sir Charles Dilke's *Problems of Greater Britain* and Sir John Strachey's *India* will bring out the meaning of the above statements more clearly. Speaking of the Secretary of State for India, and the Government of India the former says—"Even their official representative himself is subject to pressure, from his constituency, which may render him upon some questions but a half hearted friend" (P 408). To exemplify this statement of his and thus to bring it home to his readers, he cites the notorious case of the abolition of Import Duties. This abolition, he says, "has been a triumphant success, but unfortunately it was carried, as has been shown, by interested pressure from Lancashire and against a considerable amount of Indian feeling. Unfortunately for this optimism born of Free-trade bias, this "triumphant success" has turned out to be an unmitigated failure and the Duties had to be reimposed. Showing yet again and unmistakably the black

hand of "interested pressure" in the imposition of Excise Duties on cotton goods, Sir John Strachey the official apologist, says "Pressure, however, no easy to resist, is sometimes brought to bear upon him" (P 53, 2nd E1). If he had dared to be truthful he might have added that this pressure is invariably transmitted to India. For, did not Sir John himself succumb to it in the Viceroyalty of Lord Lytton over the Customs question and defend his action vigorously in "The Finance and Public Works of India" a book published by the Strachey brothers. What shall we say to the honesty and truth of official versions *versus* non official? One has only to compare the admissions of Sir Charles Dilke and the indignant denials of Sir John Strachey.

Finally, Sir Charles Dilke most truly remarks that questions of this class will increase day by day "in which the Government of India would have a general local opinion upon its side, and as we should not dream of imposing our ideas in such matters by force upon Self Governing Colonies, and as we do not in fact impose upon many of the Crown Colonies, there is a great deal to be said for allowing Home Rule to India with regard to them."

The late Mr R. C. Dutt in his 'India in the Victorian Age, in approvingly commenting on J. S. Mill's evidence that "it is next to impossible to form in one country an organ of government for another which shall have a strong interest in good government," goes on to remark, "there can be little doubt that the irresponsible Government of the Secretary of State has also been attended with many hurtful results. There is no real control over the Secretary of State's action, similar to that which was exercised on the Court of Directors by the Board of Control, no periodical enquiries were made into the present administration, as inquiries were made into the Company's administration at every renewal of their Charter; and no jealous and salutary criticism, like that

to which the Company was subject, restrains and corrects the action of the present Indian Government. And the results of this irresponsible administration have not been altogether happy. To confine ourselves to financial matters only, the annual revenues of India averaged thirty millions sterling in the last five years of the Company's administration and out of this sum, only three and a half millions were remitted to England for Home Charges. By the last year of Queen Victoria's reign, 1900-1901, the revenues had been nearly doubled, amounting to fifty five millions, excluding Railway and Irrigation receipts, although the extent of the Empire remained much the same and the wealth and income of the people had certainly not increased. And a sum exceeding seventeen millions was remitted to England as Home Charges. This enormous economic drain (increased fivefold in less than fifty years) would have been impossible under the rule of the East India Company. (P. 184.)

Similar is the import of the statements made by Lord Lawrence in his answers to Henry Fawcett, namely, that the Secretary of State cannot stand the pressure of people who have votes and whose interest is not the Government of India for the good of the Indians but for their exploitation in the interests of the commercial classes of England. (P. 340.) Sir Charles Trevelyan also (p. 378) made similar remarks. "The Queen's Government has shown itself profuse and squeezable. The influences which press upon the Government outside, through the Press and through their influential supporters, have altogether been too strong, and every safeguard has been overborne. Lord Salisbury also repeats the same old tale in his evidence. (P. 386.)

Now, let us see if there are any means for counteracting the pressure of English interests on the Secretary of State and so of allowing a freer hand to the Government in India. How his latter is to be widened and prevented from

falling completely a prey to Bureaucratic influences and Anglo Indian prejudices, whether mercantile or official has been suggested in the two published chapters—the Imperial Government, and the Provincial Governments, in previous issues of the Journal.

To begin with, the character of the Indian Government at Home "does not correspond in character to the Government of the British Dominions beyond the Seas. From the executive point of view, and apart from the legislative supremacy of Parliament, the Colonies are governed by the King in Council, acting on the advice of the Secretary of State for the Colonies. But India is governed by the King Emperor on the advice of the Secretary of State for India," (Anson, Law and Custom of the Constitution, Vol. II, Part II, p. 83.)

Then we come to the India Council. The recent changes introduced in the Constitution of the Council all tend to improve its present working, they are all in the right direction, none being reactionary or prejudicial to our best interests in any way. The only criticism that can be rightly levelled against its present Constitution is that all these recent changes but touch the fringe of the evil, are superficial, and do not go down to the very root of the mischief and do but provide palliatives instead of a radical cure for the deep seated trouble. But most likely these recent shiftings are but preliminaries to changes of a far reaching character. It would be useful to offer therefore a few suggestions as to what would constitute a good and profitable adaptation in the interests of India.

(a) The number of the Councillors should be raised to fifteen—its original number. One or two ex Viceroy's and ex Governors should also be included in it besides three High Court Judges, three Civilians, two soldiers, four Indians, one banker, one merchant.

All these should be appointed by the King in-

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uncil and not by the Secretary of State for India

(b) The Council should be divided into five committees of three members each. Each committee to be in charge of some one or more departments. The India Council should not be a mere consultative and advisory body to be utilised or not at the sweet will and caprice of an individual. It is to be an executive, active body, on the lines of the Executive Councils of the Viceroy and Governors. All orders and despatches should issue in the name of the Secretary of State for India in Council and not in his individual capacity.

This will, of course, mean the doing away with the Secret department, which has been the cause of so many Frontier Wars, of internal annexations, and generally of financial trouble to India. This parent of so much mischief in the past and pregnant with many more in the future is an inheritance from the dead old days of the dual government of India, when the Minister appointed by the Crown was often at loggerheads with the various Boards and Courts of the East India Company, and used this method for imposing his will and setting them aside. For once any definite line of action had been started, there could be no withdrawal, it had to be persisted in to the bitter end.

The anomalous position of the Council itself is also due to historical causes. It is the legal successor of the Court of Proprietors, of the Court of Directors, and the Board of Control, none of which of course could control the actions of a Minister. Of course, all this does not mean that the Secretary of State is to be put on a level and be merged in fact in his Council. No such absurd ideas are entertained. As long as his appointment is the offspring of Parliamentary Government and Ministerial responsibility, he is bound to be the predominant partner in the concern. His decision will have to be the final

one. But beyond this he should certainly have his hands tied to the extent of the imperative necessity of taking the Council into his confidence.

Such a reform by raising the status of the Councillors and making them active participants in the day to day business of administration and making them jointly responsible with him will also remove one serious and well founded complaint, that the Secretaries of the various departments of the India Office who so far as their legal status is concerned are mere clerks—have far more power than any of these Councillors. This is due to their having direct access to the Minister and receiving his orders straight from him, without reference to the Councillors. They should have direct access, but it should be only for the purpose of keeping the Minister informed of what is going on or is about to be done in their respective departments. Sir George Chesney in his *Indian Policy* (p. 375) speaks about the subject very feelingly.

This Secretariat Government is a serious drawback in the Government of India also, diminishing as it does the responsibility of the Minister and reducing him to a mere titular headship. The Prime Minister would not communicate with the staff of any office unless he was acting in conjunction with the political head of the office, but the Secretaries in the Indian Government stand in immediate relation to the Viceroy, and he may confer with or instruct any of them without reference to the member of his Council in charge of the department concerned (Anson, Vol II Part II p. 88).

The necessity of changing the Constitution of the Indian Council cannot be better put than was done by J. S. Mill in the report he drew up for his employers—the Court of Directors. The report says—

“The means which the Bills provide for overcoming these difficulties [of the Government of one nation by another] consist of the unchecked

power of a Minister true, is to have a Council But the most despotic rulers have Councils The difference between the Council of a despot, and a Council which prevents the ruler from being a despot is, that the one is dependent on him, the other independent, that the one has some power of its own, the other has not

The functions to be entrusted to it are left in both [Bills] with some slight exceptions to the Minister's own discretion That your petitioners cannot well conceive a worse form of government for India than a Minister with a Council whom he should be at liberty to consult or not at his pleasure That any body of persons, associated with the Minister, which is not a check, will be a screen" (R C Dutt's *India in the Victorian Age* pp 226 228) The argument is unanswerable so far as it goes During the regime of Lord Morley a tentative attempt has also been made to directly represent Indian interests by having two Indians on the Council But unless Statutory provision is made, there is always the uncertainty that the privilege given to day by one progressive and wise Minister may be withdrawn by a wrong headed reactionary Minister to morrow

(b) The Statutory provision that members of the India Council must not be members of Parliament should be repealed. No convincing or for the matter of that any reasons have been given for such a drastic prohibition On the other hand, the case for having some members of the Council in the House of Commons has been well made out by Sir Charles Dike He says.— "The Council is out of touch with the House of Commons, and adds no element of security to side of the Indian Government in contacts that House, which has little regard for its opinion The Viceroy and his Council in Calcutta are face to face with the House of Commons with little to protect them, except the single voice of the Under-Secretary of State or

of the Secretary of State." (Problems of Greater Britain, p 407)

(c) In all cases of serious difference of opinion between the Secretary of State and his Council, the Secretary before the exercise of his power of Veto should be bound to lay the whole case before three other Members of the Cabinet—who should be jointly responsible for the action proposed to be taken, and a State paper embodying the reasons for the proposed course of action should be issued to the India Council and to the Government of India (Sir George Campbell, *India As It May Be* C I)

(d) In cases of difference of opinion between the Government of India and the India Office, or between the latter and the War Office or the Treasury, which would saddle India with some financial burden, the Secretary of State can be, and is always, overborne by his colleagues in the Cabinet Having no Indian electors to conciliate, no Indian votes in the Parliament to reckon with, they naturally take the line of least resistance and never hesitate to transfer the obligation incurred for British benefits to Indian shoulders The only method which would be a safeguard against such unblushing transactions would be a tribunal removed from the din of political strife The Judicial Committee of the Privy Council would be an ideal body for adjudicating upon all such questions

If the reforms suggested above are carried out and the relations of the Secretary of State to the India Council adjusted to the newer conditions and the Council itself modified in its personnel and constitution and brought up to date then there would be removed the complaint of Sir John Strachey—himself for long a distinguished member of that body—that "A body constituted like the Home Government of India is slow to move and sometimes obstructive, and its general policy has been conservative and cautious" (*India*, 2nd Ed p 34)

He might have pointed out, if he could have got over his Anglo Indian prejudices and *esprit de corps*, that this was largely due to the very large employment of retired and effete Anglo Indians as members and secretaries. It could not be otherwise "regard being had to the innate indolence of most men, especially of old men," (Chesney's *Indian Policy*, 3rd Ed., p 374) and to the force of lifelong prejudices contracted in the despotic atmosphere of their Indian surroundings.

(c) The continued existence of the Stores Department is the cause of much justifiable complaint on the part of traders and merchants in India. It might well be abolished for as long as it exists the Government will be bound to provide grist for its mill and the many 'philanthropic' resolutions about buying stores in this country, will remain largely a dead letter. Its abolition will force the Government to look nearer home for the supply of the goods wanted and thus instead of boycotting encourage commercial enterprise in India.

(f) The real controversy which revolves the whole question of the proper Government of India, is however neither the Secretary of State nor the Viceroy, but the permanent Under Secretary. The overwhelmingly important and indeed decisive part played by him in all questions of administration is well brought out by Lowell in *The Government of England*, Vol I, Part I, Ch VIII—and the question is how to bring this powerful official into direct touch with the rapidly changing conditions of things in India, and put him on his guard against swallowing fossilised views based on experience of conditions long past and even then seen through a wrong perspective owing to *over nearness*. This is a very serious problem for all those interested in a progressive Government for India. The Secretaries of State commend the Secretaries of State go, but he sticks on for ever.

(g) Finally, the whole of the expense of maintaining the India Office and the salary of the Secretary of State should be a charge on the British estimates and not be provided for from the Indian Budget. When the Colonies do not pay for the Colonial Office why should poor India be called on to do so. It is wholly unjust.

Before concluding the chapter it would be as well to discuss from the Indian point of view a question of very great importance, namely, whether India is to be kept clear of entanglement in party politics or it must take its part in the fierced in and wrangle of party warfare.

The Anglo Indian view is singularly unanimous, clear and emphatic on the point. On no account is the political neutrality of India to be disturbed. In season and out of season it is ever being drilled into our ears that if India is ever lost to the British Crown, it will be lost on the floor of the House of Commons.

May one be permitted to ask whether these reiterated loud proclamations are not due to a little fear of unpleasant investigations by Parliament. Similar outcries against Parliamentary interference were quite common in the days of the East India Company whenever the Charter had to be renewed and a Commission of Enquiry sent.

India survived that and came out all the better for those searching enquiries and there is no reason to fear that it will not do so to day.

We see how the verdict goes against us where ever large questions of policy are concerned. The Colonial Conference, the Imperial Federation Schemes all ignore—nay, gore India in her tenderest parts. Unless and until India also becomes a factor to be reckoned with in the maelstrom of British politics, full justice will never be cannot be, done to it.

Lowell gives the reasons why the national temperament has changed. The proverbial old 'phlegm' has given place to almost 'French hysteria'.

as was fully shown on the never to be forgotten 'Mafeking' night in London. The whole town went almost mad when the long tension and almost agony of the strain of the Boer War was suddenly released by the news of victory. The *laissez faire* doctrine of the Manchester School of Economics has disappeared and been replaced by socialistic and 'paternal' doctrines. The new Imperialism is inimical to the aspirations of non-White and non-Christian nationalities, its humanitarianism confines itself largely to men of its own blood. English Ministers are after all human beings and they have to tack their sails to the breeze of the moment, if they are to avoid foundering. So the habit of treating the urgent symptoms and not going behind them in search of ultimate causes is very strong. Even Mr. Gladstone had to confess that he had never been "able sufficiently to adjust the proper conditions of handling any difficult question, until the question itself was at the door." Such an attitude makes impossible far-sighted policies looking for results in the distant future. Parliamentary legislation has become a scramble where the most persistent and influential get what they want. "The motives for winning over the various classes in the community by yielding to their wishes" are very strong! "Under the late conservative administrations complaints were made of doles to the land owners, the Church of England and the publicans, now, under the Liberals, of concessions to non-Conformists and to the trades unions" (Vol II Chapter V LXV, LXVI). Every interest that can bring to its help the pressure of votes in the Parliament and can make any question 'acute' is certain of a favorable hearing.

It is impossible to prevent the discussion of Indian questions in the Houses of Parliament, and equally impossible that the discussions should not take a party turn. Lord Morley's India Councils Acts notwithstanding his strenuous efforts to keep out discussion on party lines were discussed largely on party lines and Lord Morley had to conciliate the Opposition by throwing overboard many a provision for which India had been pressing.

Why is it that India, "this brightest jewel in the English Crown," is not even thought of in connection with Imperial Federation Schemes? Why was it that it had no voice in the Colonial Conferences? What is the real objection to a

policy of Protection? It is India that stands in the way. It is felt that the demand for fiscal autonomy on her part could not well be refused with any show of political decency, nor could be light heartedly met for fear of commercial votes.

If India is to be governed in the interests of its people, it must enter the arena of party politics. Everybody is much too busy with affairs nearer home, to spare time and energy for seeing full justice done to a people who are dumb. Even the Secretary of State for India is a party politician owing his Cabinet rank to his English work and not Indian. It is not on questions of Indian policy that a Cabinet is ever wrecked. All this talk about keeping Indian questions out of party polemics looks very much like a convenient cloak for covering them up and thus preventing their becoming urgent symptoms to add further perplexities to an already overburdened and harassed Cabinet.

India must be allowed direct representation in Parliament for the purpose of making its voice heard to the home of its rulers. For a long time to come the question of giving India an autonomous government on the lines of Australia or Canada will not come within the pale of practical politics, how are we to voice our demands in the meantime, if not by the mouth of our Indian representatives in the Houses of Parliament? The plea put forward against direct Colonial representation "that the Colonies would interfere with England, or England would rule the Colonies far too much" (Lowell, Vol II, p. 436) cannot hold good of India. Its Parliamentary representatives would be too weak to be able to interfere with English policy and as India is not a Self-Governing Colony, there could be no question of England ruling far too much. It already rules fully. French and Spanish Colonies send representatives to the French and Spanish Parliaments. If the representatives of Pondicherry can sit in Paris, cannot the representatives of its neighbour Madras sit in London with profit to their Constituencies and to England? The advantage of such a course would be immense. All questions would be threshed out in public, all chances of misunderstanding would be removed. The people at large would know the reasons for any line of action taken, and even if it is against their wishes, it would not leave a soreness behind against the Government, for then the failure to persuade to a wished for course of conduct the Government of the day would rest on our own representatives and the Minister would be held blameless.

BOMBAY IN THE MAKING * (1661-1726).

BY A BOMBAYITE

On a large majority of Bombay citizens, fully conversant with the history of their city from her earliest days, it is a matter of wonderment why a book purporting to give the history, mainly, of the "origin and growth of judicial institutions in the Western Presidency" should come to be christened "Bombay In The Making". They have found in that ponderous compilation of 500 pages nothing to support the title unless it be the chapter in which is excellently narrated the first landmarks of administration by one of its earliest and most sagacious Governor, Gerald Aungier. It should be remembered that when the island was ceded by the Portuguese to the British as a portion of the marriage dowry of the Infanta of Portugal to King Charles II of England, none had the remotest conception of any territorial sovereignty. The island was nothing more than a congeries of few fishing villages and some cultivated "carts" of which the most important was the one known as "the Manor of Mazagon". The village then known as Bombay Proper (Bombaim) was an insignificant place. Mazagon was the premier "cacha" or hamlet. It is on record that the whole money value of Bombay when first ceded was no more than 51,000 Rupees or 75,000 Xcaphins, the 'Manor of Mazagon' yielding 6,438 Rupees or a little more than one eighth, Bombaim yielding next a revenue of 4,392 Rupees or say one twelfth.

One of the main objects of Gerald Aungier, when the seat of the Governor was finally transferred to Bombay, was to increase the revenue and foster commerce. In deed, the development of the former was a necessary purpose of the administration in order to induce a larger revenue

Customs, at the date of the Royal Charter of 1668, gave Rs 12,261, which was the certain index of the trade of Bombay. The fostering of commerce necessarily implied the maintenance of commercial integrity and the enforcement of just claims by some judicial machinery. Thus, in order to obtain for his Company a larger and more stable revenue, Aungier had necessarily to establish what may be called rudimentary law courts where justice between individual and individual could be obtained. Protection of life and security of capital are the first essentials of a place rapidly springing up into commercial importance. The Company recognised these essentials and so did its agent whose business capacity, business sagacity and business integrity were the theme of universal praise. But even so far sighted a personage as Aungier had hardly dreamt of those brilliant potentialities, the first tangible evidence of which was not visible even to his successors at the close of another century. Gerald Aungier may be given the fullest credit for having been the pioneer Governor of Bombay who laid the foundations of Elementary Judicial Institutions besides fostering the island as an excellent place for commercial undertakings and yielding a somewhat larger revenue than what the "lord of the Manor of Bombay" used to pay to the Government of Portugal prior to the cession of the island. Under the circumstances the title of the book catching, as it is, is misleading. Indeed, the author himself has unconsciously supported our view of the book by observing in his preface as follows: "Though it purports to be mainly a history of the origin and growth of judicial institutions in the Western Presidency prior to 1726, it also deals with many episodes in the early history of the island city, which have rather a remote bearing on the subject proper." If young Mr Malabar had called the book "Early Making of Bombay Judicial Institutions" he would have been absolutely correct and in no way misleading. Practi-

cally, even when we take into account the "episodes" related, it is to be feared, there will be found precious little which could justify the title of "Bombay in the Making"

The book in reality is a compilation to a very large extent, as any reader conversant with the early history of Bombay may easily find out for himself, of what has already been left on permanent record by the indefatigable historians of the past, from Fryer down to Mr Edwards. No doubt, the extracts are judiciously chosen, though often of portentous length, as may be evidenced in every page. To a novice, curious to learn of Bombay for the first time, they are certainly useful and interesting.

The one striking defect to be noticed in the book is the haphazardly arrangement of the chapters. A work purporting to be a consecutive narrative of the evolution of judicial institutions in the early history of Bombay should be chronologically arranged so that the entire narrative may appear in the natural sequence of time. But in the enthusiasm of his research for all the materials necessary for his work—"the evolution through which the administration of justice in Bombay has passed"—Mr Malabari has travelled wide afield and roamed at large hither and thither with varying activity. So that the book is a maze of facts but without a well marked out plan. Certainly, half at least of the twelve chapters might have been foregone, say, those referring to the Surat factory, the cession of Bombay by Royal Charter to the East India Trading Company, land tenures, Aungmya Convention and so forth. All those chapters are a thrice told story and have been most minutely narrated by a succession of able scholars like Hamilton, Fryer, Anderson, Bruce Warden, Campbell, Douglas and Edwards. The compilation would have been qualitatively improved by the omission of the quantitative facts not

pertinent to the main purpose. But perhaps all this may be reasonably pardoned in a young enthusiast embarrassed and dazed with the rich materials on which he was able to lay his hands. However, we will give him all the credit for his diligence and enthusiasm and the excellent spirit in which he seems to have quarried in his rich mine. We also greatly admire his candour. For, conscious of his many defects he has frankly admitted in his preface that "at first sight the account will look *inordinately long*. It could have been curtailed to no appreciable extent by omitting from some of the chapters details which might perhaps be considered *superfluous*. So far Mr Malabari has well introspected himself and understood his own limitations. Moreover, with perfect truth, which only makes him rise in our estimation, he further informs us that "there are other defects in the book which may be forgiven to an author who has for the first time attempted a rather ambitious literary work." Thus, justice and generosity both demand that we should no longer refer to the defects of the compilation.

The Introduction to the book by Sir George Clarke is excellent. Indeed, in the brief compass of five pages he has admirably managed to inform the reader of the broad features of "Bombay in the Making." Of course, in an introduction of this nature we need not look for any original reflections. Neither Sir George can be deemed an original thinker himself, a thinker who may give ample pabulum for speculation in the domain of History. But we can not refrain from taking strong objection to one little sentence in the first paragraph of his introduction. Sir George observes "In the travesties of history which are too often retailed for the misdirection of Indian minds, the dominating factors in the establishment of British rule in India are commonly ignored." Now leaving alone "the dominating factors," we

should have very much wished that Sir George Clarke had quoted chapter and verse for the statement touching "the travesties of history." Can he tell us which are the recognised histories of India that may be fairly deemed to be "travesties"—"travesties of history which are too often retailed for the misdirection of Indian mind"? Within our knowledge we see not aware of any Indian writer of Indian history who has travestied it. It may be that some immature and heated minds may have, while dwelling on some particular historical event or episode, travestied facts with a view of misrepresenting. But, as a matter of fact, it may be reasonably asked, whether there have not been European writers of Indian history who, to suit their own political views and political theories, have deliberately perverted the truths of Indian History? Is it not the case that old Indian text books of history have been superseded by new ones in which the principal aim and object to be discerned is the great solicitude to show only the bright side of the shield, fully conscious of the reproaches of conscience that it was expedient to drop a veil over the dark one or at the best to travesty it by whitewashing or colouring. For obvious reasons we refrain from mentioning some publications by retired administrators which are now introduced in Schools as text books of British Indian History—as compendiums of gospel truth sublime. But let alone these. May we inquire whether Sir George Clarke, since he is such a biter of history that is travestied, is aware of the fact that before our very eyes certain organised bodies and certain agents of political parties and newspapers have been misrepresenting or distorting contemporary facts without a blush and without a scruple with the single object of prejudicing India and Indians in the eyes of the British and other Western people? What is present politics but to-morrow's history as that great historian, Freeman, has said "The politics

of to-day is the history of to-morrow." Thus, while, present politics are "travestied" before our very eyes by certain organised conspiracies, designedly formed to run down everything Indian and prove that the people are unfit for self government, here, Sir George Clarke, without any foundation in fact has indulged in an observation which every self-respecting and truth seeking Indian must resent. Why, look at that latest publicist who has indited that portentous series of letters in the columns of the *Times*! We would ask Sir George Clarke to say whether that writer has not "travestied" facts? In these matters people who live in glass houses must take care how they cast stones at others. Men in high office ought to be alive to the full responsibility of their oral or written utterances. And they are wanting in responsibility who make wanton statements without any foundation in fact.

Apart from the one grievous blunder which Sir George has made, but which we wish he would correct as openly as he can or give his authorities for his statement, he has very pithily summarised in a single paragraph the history of the early Judicial Institutions of Bombay on which the enthusiastic Mr. Malsbari has roamed so widely. We make no apology to reproduce the extract since it well crystallises in a few sentences the pith of numberless pages of the ponderous work.

Mr. Malsbari traces the rudiments of a judicial system to Augur, who divided the islands into two sections, each with five unpaid justices, in order that in the words of the Government Resolutions, "the inhabitants may have the greater satisfaction in the execution of the laws, and that all things may proceed the more regular." A salaried judge appeared in 1675, and after a series of vagaries was suspended for wilful disobedience to orders. The Deputy Governor and Council constituted themselves a Court of Appeal, which was doubtless as ignorant of law as the functionaries whose proceedings it revised. Under the provisions of the Royal Charter of 1683, a judge advocate "learned in the civil law" was at length sent out from England, arriving at the time when Bombay was in the hands of the military motueers headed by Captain Keigam.

For fuller details we may refer the reader to the chapter on Gerald Aungier. The monograph on that most able, righteous and sympathetic

Governor is the gem of the book, also the succeeding one which graphically relates the history of the administration of justice in Bombay between 1620 and 1726. These chapters along with the one on the working of Judicial Institutions in Bombay, will acquaint the reader with full details. But Sir George Clarke has really given in the extract just reproduced all that could be broadly known of those early institutions in a nutshell. Again, the crystallised form in which Sir George has referred to the chapter on "some interesting trials" of those interesting and stirring times is enough to acquaint one with their pith and marrow. The trial of Rama Kamati, oft quoted, is worth perusal. It serves to throw light upon the administration of justice during the early years of British rule in Bombay, and incidentally affords glimpses of her social conditions which are supplemented by 'gleanings' from the minute book of the earliest Court of Judicature. There are masses of documents in the custody of the High Court of Bombay which might well repay investigation before they have delayed beyond the possibility of scrutiny. That is too true and we are of opinion that the High Court Bench would render a public service to the cause of both judicial and social history of Bombay by addressing His Excellency the Governor in Council to take immediate steps to sift the grain from the chaff before the touch of time has done its devouring work. A small Committee of young intelligent barristers, known for their intellectual interest in this matter, with the Chief Justice as the honorary president and final advising authority, assisted by Mr Mahibini himself who is the assistant Prothonotary, would be the best way of preserving such of the records as are of historic interest. Even photography may be called to their aid where such documents are in a condition that makes their preservation a little later on, absolutely impossible.

Though not properly appertaining to the main purpose of the book, we appreciate Mr Malabari's labour in giving full details of the different land tenures in vogue and their past history, garnished

by some important judicial pronouncements by learned judges with a keen historical instinct, notably Sir Erskine Perry and Sir Michael Westoby, two very eminent Chief Justices of Bombay. Rightly observes Sir George Clarke that in the case of Bombay, "carelessness or worse, has left an indelible mark, and the citizens of to day are heavily penalised by reason of the want of foresight in the past." This is an absolute fact. The operations of the Improvement Trust have made alive certain owners of property in land in the town to know how they are grievously suffering the penalty of the ambiguous terms in which land, on diverse tenures, was granted or transferred in the past. But the worst of it is this, that the Government of Bombay itself is the greatest tyrant at present. Its curious and one sided interpretation of what are known as 'Saqad' lands in the city has inflicted the greatest pecuniary losses on their present proprietors. While the Government has under this one sided interpretation been enriched to the tune of six lakhs and upwards, the poor owners of land on this tenure have been impoverished by its confiscatory acquisition. Again, certain lands on certain tenures on Malabar Hill, seem to be much coveted by Government, and there is a great deal of vexation and sullen exasperation in regard to this matter.

On the whole, we cannot refrain from stating that young Mr Malabari has compiled his work with commendable zeal, industry and patience, and with marked modesty and genuine candour. These are excellent qualifications which will, with growing age and experience, prove of great value when writing another book of more varied interest and great practical utility. The interest of the work under review is at the best antiquarian. Anyhow an abridged edition of it, with the omission of the half a dozen irrelevant chapters, and a judicious elimination of a large number of unuseful quotations, if published on a well arranged plan, which would give the early history of Judicial Institutions in Bombay in a chronological order, might prove of immense utility to that larger class who goes by the generic name of the "general reader." Mr Malabari by such a publication as suggested would render real popular service.

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THE LATEST CHILD OF EDUCATION.

BY MR M R N AIXANGAR.

THE open air school is becoming a market feature of London Educational life. I went to see one the other day at Forest Hill—a pleasant southern suburb of London. Buteley House is situated on rising ground, with a little garden in front and a fairly big one at the back. Here a county council open air school is held each year from April to October. Two other visitors were already there—from the Argentine Republic. Mr Green, the Headmaster, received us courteously and took us round the school. He is a great enthusiast and loves his work.

It is a day school, and the children—about 90 in number—attend at 9 o'clock in the morning. They breakfast in the school, school work from 9.30 till 12. From 12 till 1.30 organised games then dinner and a couple of hours rest—each child is given a deck chair and a rug. From 3.30 till 5.30 work again then Tea, and the children leave at 6 to return home.

The open air school as the name suggests is intended mainly for invalid children—they are selected from the various county council schools by the headmasters and the medical officers. They come from the poorer quarters of London, and it is pitiable to see their pinched faces, their clothes mostly in rags, their boots often with hardly any soles. Consumption, mental deficiency, curvature of the spine, asthma are the complaints commonest among them. Some of them have a very pathetic look and some have such beautiful refined features. The regular meals, the clean, healthy surroundings, the simple busy open air life, the pleasant companionship do them a great deal of good. In one case a little consumptive lad had gained 7 lbs in weight in four months.

The whole work of the school is conducted in the open air and is not of a rigid type. At inter-

vals when the children seem tired of the formal lesson they have dancing, they sing songs and dance round the Maypole. If there occurs, for instance, a flight of huds across the garden—the lesson is interrupted and the teacher tells the children something about those birds. In this and similar ways the work of the school is varied and lightened.

There is no book work done. Everything is practical. The children are taught to use their eyes and ears and hands, not merely their eyes and memory. Particularly the hands. Arithmetic is taught by measuring trees, counting plants, weighing different things, etc. The children are taught to draw and paint directly from Nature and to make plasticine models of various objects. History they learn graphically. Last year they built little cave dwellings to illustrate the life of the early cave dwellers in England. The present school room—it is open on all sides—was built by the pupils to represent a field hospital during the Russo Japanese War. Geography is learnt not by poring over books and Atlases but by making in clay large models of the different countries, with their natural formations. I saw a large map of Canada and another of India. By the way they have allowed potatoes to grow on the snow clad top of the Himalayas!

The children do a great deal of native work. They till the ground, sow the seeds, tend the plants, watch them grow and learn of their life. They have class lessons as well. But they are correlated with the practical work—tillage and class lesson in earthworms, planting and class lesson on scare crows, birds helpful and destructive, and so on.

Here is a lesson in social work. On a small strip of land they planted a large number of currant bushes, which grew and stifled one another. Then the children took them up and planted them in different places and the plants grew well and strong. Thus was learnt graphi-

cally the evil of overcrowding in cities, the benefits of dispersion and colonization

This year they are working out a large scheme of colonization. They have made a small model of a 5 acre colony, divided into small strips, in which they are growing potatoes, turnips and sweet peas. Another strip is pasture land. They have built a small log hut with a cow shed attached. They are learning different ways of putting up fences. They go about the colony prospecting with a captain of industry, tapping the mineral resources—minerals carefully hidden away in different parts previously by the teachers—sinking a mine here and making a river there.

What wonder that the children love their school! The greatest punishment is to threaten them with expulsion. I cannot help feeling sorry for the teachers in the ordinary schools. Perhaps, the time is now coming when we shall realise the true aim of education, realise that children learn more from a week's direct contact with Nature than by a year's work in close rooms poring over books, realise that we are not all to be higher mathematicians and lawyers realise that that education is sound which teaches us to understand and to appreciate Nature, to live sincere and beautiful lives, to do some service to our fellow human beings, to try to leave this world, this common heritage, the better for our presence.

A Fragment On Education.

BY J NELSON FRASER, M A (Oxon),

Principal, Secondary Training College, Bombay

CONTENTS—Theory and Practice. The Ideals of Education. Psychology, Childhood and Boyhood, Youth and Manhood, What is Education? The Training of the Intellect. Trainings of the Feelings. The Training of the Creative Power. Moral Training. Guilt and Punishment, The Sexual Life at School, The Private Hours of Boys, The Teacher and His Pupils, Teaching as a Profession, Education and the Individual. Education and Society, The Unsolved Problems of Education, Examination and Cramping, The Training of Teachers, The Teaching of Science, The Importance of Little Things, The English Public Schools.

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Social Movements in Bengal.

BY A "BENGALÉE."



CAREFUL and dispassionate survey of the social movements going on in the various provinces of India would be extremely interesting and useful. It would bring into focus the various movements which are taking place in the different provinces and co ordinate them with one another, so far as this is possible. It would also probably serve to bring into prominent relief the mistakes which are being committed in different places, and the false ideals which have been adopted in many cases.

It is not likely that any one person will have a sufficiently intimate acquaintance with what is going on in the different provinces to be able to write with any thing like authority, a comprehensive sketch of what is going on in the different parts of the country. The present writer can only speak with some authority of what is going on in Bengal. He is a Bengali himself, and he possesses the additional advantage of being partly, if not wholly, dissociated with Bengali Society, so that he can at the same time know accurately what is going on, and also can judge dispassionately of the tendencies of the various movements. He is inside, so to speak, Bengali Society, and yet is so far detached and aloof from it, that he can carefully consider the probable results of the various movements, without being in any way swayed by any personal feeling towards any of them. It is his earnest wish that this article will be followed by similar articles from other competent observers from different provinces, so that it may be possible to find out by comparing them how the different provinces stand in relation to each other in respect of social matters.

The caste system and the changes and reforms which are being effected in it must have an

extremely important and prominent place in any account of the Social system of any Hindu community. The changes which are being effected in the caste-system of Bengal, as probably in the other provinces also, naturally fall into two categories, viz, those which are authorized and avowed, and those which are unauthorized, and may be disowned, if necessary, and which are in fact publicly disowned but which have become necessary owing to the changed circumstances of the country.

No important change of the former class affecting the caste system generally has been effected in Bengal. Various more or less successful attempts are however being made to raise the status of some of the castes and to modify their internal regulations. The Brahmans being admittedly at the top of the whole system have not made any attempt to raise their position. They could not very well have done so. All that they have done is to decline to recognize, and to snub, so far as it lay in their power the attempts made by the other castes to arrogate to themselves the rights and privileges, or what they have considered to be the rights and privileges (such as the adoption of the sacred thread by the Kayasthas to which we will presently refer) which they have for so many centuries claimed as belonging exclusively to themselves. The Vaidyas also have made no attempt to raise their status. They content themselves with asserting the fact that their position is second only to that of the Brahmans.

It is amongst the Kayasthas, and, as we will see later on, amongst some of what are described as the lower castes, that a great deal of energy and what I may venture to call misplaced energy has been displayed in this matter. It has been asserted that the Kayasthas are the lineal descendants and representatives of the ancient Kshatriyas and as such they are entitled to wear the sacred thread and to curtail their period of ceremonial uncleanness after births and deaths to ten or fifteen

days. It is not quite clear why if members of this caste are entitled to wear the sacred thread, they ever gave up doing so, and why if they are entitled to have a shorter period of ceremonial uncleanness they ever adopted the thirty days' period like Sudra castes. In any case the adoption of the sacred thread appears to me to be alike unmeaning and unnecessary. The reduction of the period of ceremonial uncleanness can no doubt be defended on grounds of convenience, considering the exigencies of modern existence, but it should have been effected on purely rational grounds and no attempt should have been made, to bolster up a necessary and useful change with far fetched reasons.

These changes are comparatively insignificant and meaningless. The one I am going to mention next is somewhat more important. For sometime past attempts have been made to bring about a rapprochement (in the shape of intermarriages) among the different sections of the Kayastha community of Bengal, which formerly inhabited different parts of the province, but have now become mixed together to a certain extent and are now in many places living side by side. These attempts have to a certain extent been successful and very lately attempts have been made to bring about a similar rapprochement between the Kayasthas of Bengal and the Kayasthas of other portions of northern India. Something may no doubt be said in praise of these attempts, and yet there is no reason whatever why so much anxiety should be felt and shown to bring about intermarriages among different sections of the Kayastha community inhabiting different and distant provinces and no similar anxiety should be shown to bring about intermarriages among members of different castes inhabiting the same locality and living in close proximity to one another. The Kayastha of Bengal and the Kayastha of the United Provinces or the Punjab have nothing but the name of Kayastha in common. They

speaking different dialects and their manners and customs are in many very important particulars dissimilar and divergent. A great deal of assimilation will be required before a Bangali Kayastha and a Punjabi Kayastha woman or the *vice versa* will be able to live in peace and harmony as man and wife. On the other hand, there is no reason whatever except one of a purely sentimental nature, why a young Bangali Brahman should not marry a Bangali Kayastha maiden and live in peace and harmony with her.

Apart from this question of convenience there is a much stronger reason why efforts should be made to bring about marriages between members of different castes inhabiting the same locality in preference to marriages between members of the same caste inhabiting distant provinces. Marriages of the former kind would gradually produce a homogeneous community and would eventually have the effect of promoting and fostering a national sentiment, while marriages of the latter kind can only intensify and strengthen a sentiment for the particular caste and a desire to ameliorate the condition of its members and in this way retard the growth of a national sentiment or a desire to improve the position and prospects of the entire community—the nation.

Like the Kayasthas various other castes are trying to raise themselves in the scale of castes. The Svarnabaniaks claim to be the ancient Vaisyas, the Kaivartas do not wish to be known by that name, but prefer to be called Mahishyas and the Chandals indignantly repudiate that appellation and vehemently assert their right to the name of Nama Sudras.

Besides the above more or less successful attempts made by different castes to raise themselves to higher positions in the community than those which they formerly occupied the various caste associations or *Sabhas* have been making provisions for the education of indigent

boys and for the maintenance of destitute and deserving widows and orphans belonging to the caste. What is being done in this direction is undoubtedly deserving of commendation and yet one could wish that the provision for the education of indigent boys and for the maintenance of widows and orphans had been made for the entire community and not for particular castes only. It may be said, and said no doubt with some truth that in the present state of feeling more help is likely to be forthcoming from opulent members of a caste for the indigent members of the same caste, than for the indigent members of the community generally, but it is desirable that in this matter public feeling should be gradually educated so that caste distinctions may be gradually obliterated and wiped off and a desire to serve the entire community may grow up and be fostered. It ought to be remembered that at one time an Indian poet said *उदारचरितानां वसुधैव कुटुम्बकम्* and it is surely not too much to hope that the day is not far distant when all the people inhabiting this country should look upon one another as members of the same family, as children of the same mother, as brothers and sisters.

Some little progress has undoubtedly been made in Bengal, at least among the educated and cultured classes in the matter of early marriage, but it must, I am afraid, be admitted that the advance which has been made has been forced on these classes by various extraneous circumstances and has not been adopted by them on account of any real and enlightened desire for reform. It is true that Bangali girls belonging to the educated classes are now generally married at the age of 12, 13 or 14 years, and not at the age of 9, 10 or 11 years, as they usually were two or three decades ago, but this is not because the leaders of Bangali Society are persuaded that it is necessary and desirable that girls should be married at the former and not

at the latter age, but because it is becoming year after year more difficult to get suitable bridegrooms for them at the earlier age and much time has to be lost in settling the terms. The exigencies of University education have raised the age of marriage of young men, and the possession of University degrees has raised their prices in the marriage market. It is therefore more and more difficult for fathers of girls to get suitable bridegrooms for them and even when a suitable young man has been found much time has to be spent and in many cases negotiations have to be broken off because the father or rather the mother of the young man (for in these matters the ladies are more unconscionable than the men and unfortunately they also possess the more potent voice and influence) is not satisfied with what the unfortunate father of the bride can scrape together with great difficulty to endow the young couple with.

In the matter of the re-marriage of widows very little progress appears to have been made in the last thirty or forty years. Although the great Pandit Iswar Chunder Vidyasagar proved many years ago that the re-marriage of Hindu widows is approved by the Hindu Sastras yet there was much commotion in Hindu Society in Calcutta when two prominent citizens not long ago arranged the re-marriage of their young widowed daughters, and various attempts were made to outcaste them and those who countenanced and approval of their action.

The above is, I think, a correct résumé of the efforts which have been consciously and deliberately made to effect reforms in Hindu Society in Bengal. I do not think that the sum total comes to very much and I am afraid that many of the efforts have been wrongly directed and the ideals aimed at in many cases are altogether false and wrong. It cannot, I am afraid, be hoped that better progress will be made and

along right lines until the leaders of the community will make up their minds to act according to rational principles and will not attempt to bolster up their action by more or less unmeaning appeals to the Sistras.

Of the various changes in the social system which have been brought about by the exigencies of modern existence, but which have not been initiated by any deliberate effort on the part of the leaders of the community, many owe their existence to the necessity of travelling to distant places and to the habit which has grown up of going to hill stations or other sanitariums for the sake of health or of diversion. Many members of educated families have had to go to England or other European countries for completing their education or for entering one of the learned professions. It is somewhat curious that although those who affect ultra-conservatism in social matters affect to look askance at people who have crossed the black waters it is not so much the fact of going to a European country, as the adoption of European habits of life that puts one out of the pale of Hindu Society. You may go to Europe or America or Japan over and over again, but if after you return you conform even only outwardly to the usages of Hindu Society, you are allowed to call yourself a Hindu and intermarriage with members of your family is not interdicted. But woe betide him who publicly or openly adopts the European mode of life. He is outcasted and all inter-marriages with members of his family are forbidden. It is this want of sincerity in respect of social matters which appears to me to be one of the worst signs of Hindu society in Bengal. You may do things which are repugnant to Hinduism but if you do not openly admit doing it, your neighbours will affect to shut their eyes, but if another man does the very same thing and will have the courage to say openly that he had done it, then he will be tabooed.

The habit of frequently travelling by railway and of going to hill stations and sanatoria has in many ways relaxed the strong bonds of the caste system and of the *Zorani* or the *Parda* system. In travelling by trains even orthodox Hindus, except those of the strictest type, have frequently to take food which they would otherwise not take and under conditions under which they would not ordinarily take it. In the same way ladies who in Calcutta, or in other large towns in Bengal, will be in complete seclusion will not have any objection to walk about in the public streets in a hill station or in a place like Modhupur or Baijyath. In this respect these sanatoria have taken the place which the holy cities had a few decades ago. In Belares, and even in Kalyhat which is in such close proximity to Calcutta, ladies who would be in the strictest seclusion in the neighbourhood of their own homes would be allowed in those days to walk about in the public street without in any way veiling their faces. The habit of going about unveiled in hill stations sometimes gives rise to somewhat ridiculous incidents. The ladies of the family of a friend of the writer who holds a very high position in society used to go about in a hill station without covering their faces in any way as long as they only met Europeans, but they used to veil their faces whenever they met Bengali gentlemen in any of their peregrinations.

The writer has given a plain unvarnished account of the social movements in Bengal in these pages. He has extenuated nothing, nor set down aught in malice. He hopes that what he has written will catch the eyes of the leaders of Hindu society and that if it happens they will ponder over the matter and see if they cannot give the right trend to the social movements which are taking place. He also hopes that other competent observers will tell us what is taking place in their provinces.

Sir W. Wedderburn's Congress Address *

LADIES AND GENTLEMEN,—In selecting me to preside, for the second time, over your National Assembly, you have bestowed upon me a signal mark of your confidence. The honour is great, the responsibilities are also great, and I must ask from you a full measure of indulgence. At the same time, whatever my shortcomings may be, there is one respect in which I shall not be found wanting, and that is in good will towards you and the cause you represent. My sympathy with your aspirations is wholehearted, and I cherish an enduring faith in the future destiny of India. India deserves to be happy. And I feel confident that brighter days are not far off. There is a saying that every nation deserves its fate, and my confidence in the future of India is founded on the solid merits of the Indian people—their law-abiding character, their industry, their patient and gentle nature, their capacity for managing their own affairs, as shown in their ancient village organisation. Further, I put my trust in the intelligence, the reasonableness, and the public spirit of the educated classes. And last, but not least, I have confidence in the Congress, whose pious duty it is to guide the people in their peaceful progress towards self government within the Empire.

A few days ago, speaking at a gathering of friends in England, who commissioned me to bring you their hearty greeting, I quoted the words of my dear old friend Sir Wilfred Lawson, who during his long life was ever engaged in some uphill battle for the cause of righteousness. He said that we should hope all things, but expect nothing. This is the spirit which defies discouragement, and is beyond the reach of disappointment. During the last 20 years it has been difficult for the friends of India even to hope. Poor India has suffered pains almost beyond human endurance. We have had war, pestilence and famine, earthquake and cyclone, an afflicted people, driven well nigh to despair. But now, at last we see a gleam of light. Hope has revived, and the time has come to close our ranks and press forward with ordered discipline. There is much arduous work to be done, but the reward will be great. In the words of the poet, let us, "march with our face to the light, put in the sickle and reap."

* Delivered at Allahabad, 26th December, 1910

OUR WATCHWORDS

Our watchwords must be "Hope"—"Conciliation"—"United Effort"

"HOPE"

The late King Emperor, Edward the Peace maker, whose loss we shall ever deplore, in his message to the Princes and people of India on the occasion of the Jubilee, gave us every ground for hope. In that gracious Declaration, which confirmed and developed the principles laid down in Queen Victoria's Proclamation of 1858 he promised concessions to the wishes of the people, including the steady obliteration of race distinctions in making appointments to high office, the extension of representative institutions, and a kindly sympathy with Indian aspirations generally. Effect was given to those promises by Lord Morley's appointment of Indians to his own Council, and to the Executive Council (the inner Cabinet) of the Viceroy and of the Local Governments, and when he successfully carried through both Houses of Parliament his far reaching measure of reform for the expansion of the Legislative Councils on a wider representative basis. A hopeful spirit as regards the near future is also justified by the sympathetic tone of the speeches of both the outgoing and the incoming Viceroy. India honours Lord Minto as a man who, under the most trying circumstances, has bravely and honestly striven to do his duty. According to his view, the unrest and political awakening in India is evidence that "the time has come for a further extension of representative principles in our Administration." And Lord Hardinge has promised to "do his utmost to consolidate the beneficent and far reaching scheme of reform initiated by Lord Morley and Lord Minto for the association of the people of India more closely with the management of their own affairs, and to conciliate the races, classes and creeds."

"CONCILIATION"

And this brings us to the duty of conciliation, as now the first step towards constructive work. As long as Indian leaders could only offer a criticism of official measures from outside, it was necessary that their main energies should be directed towards securing a modification of the system of administration under which they lived. And in such work it was inevitable that hard and unpleasant things should occasionally be said on either side, rendering harmonious co-operation difficult, if not impossible. But now that oppor-

tunities have been provided for popular representatives to discuss, in a serious and responsible spirit and face to face with official members, the grievances of the people which they would like to see removed or the reforms which they wish to be carried out, the dominant note of their relations with official classes, as also among themselves, should, I think, be one of conciliation and co-operation. There is an enormous amount of good solid, useful work for the welfare of the people of India to be done in various directions, needing devoted workers, who will labour strenuously and with a genuine appreciation of one another's difficulties. Such is the work for the economic and industrial regeneration of the country, and for the development of education,—elementary education for the masses, technical education, and the higher education of the West-England's greatest boon to India—the magic touch, which has awakened to new life the ancient activities of the Indian intellect. Besides these, there are other important items in the Congress programme calling loudly for early attention and settlement. All this means effort, strenuous, well-directed, and self-sacrificing, and it needs co-operation from every quarter in facing this high enterprise; let us forget old grievances, whether of class or creed or personal feeling. Let us not dwell on matters of controversy, but cultivate a spirit of toleration, giving credit to all that, however different their methods may be, they are true lovers of Mother India, and desire her welfare. If, as I trust will be the case, you accept these general principles, I will ask you briefly to consider the specific cases in which, from the nature of things, we must anticipate some difficulty in obtaining the hearty co-operation we so much desire. In so vast and composite an entity as India, there exist necessarily divergent views and divergent action in matters political and social, leading to friction. Among important classes and groups difficulties have hitherto arisen in three principal directions: we have the differences (1) between European officials and educated Indians, (2) between Hindus and Mahomedans, and (3) between Moderate Reformers and Extremists. Such tendencies to discord cannot be ignored. But my proposition is, that the conflict of interest is only apparent, that if we go below the surface, we find identity of object among all these classes and groups, that all are equally interested in the prosperity and happiness of India, and that the only true wisdom is for all

to work together in harmony, each casting into the common treasury his own special gifts, whether of authority, or of knowledge, or of unselfish devotion.

"CONCILIATION" (1) OFFICIALS AND NON OFFICIALS

Let us then consider briefly the facts regarding each of the three cases above noted, beginning with that of European officials and independent Indian opinion. In order to trace the growth of the existing tension, we cannot do better than refer to the records of the Congress, which during the last 25 years has mirrored popular feeling, and registered the pronouncements of many trusted leaders, some of whom, alas, have passed away, as Mr. W. C. Bonnerjee, Mr. Justice Tyabji, Mr. Romesh Chunder Dutt, and Mr. Ananda Charlu, others, as the Grand Old Man of India, are still with us, to cheer us with their presence and guide us on our way. Now what was the feeling 25 years ago of the Congress leaders towards British policy and British administrators? There could not be a more sincere and uncompromising exponent of independent Indian opinion than Mr. Dadabhai Naoroi, but nothing could be stronger than his repudiation of any feeling unfriendly to British policy or British methods. As President of the Second Congress in 1886 he said—"It is under the civilizing rule of the Queen and people of England that we meet here together, hindered by none, and are freely allowed to speak our mind without the least fear and without the least hesitation. Such a thing is possible under British rule and British rule only. He then goes on to recount some of the 'great and numberless blessings which British Rule has conferred on us, and concludes as follows:—'When we have to acknowledge so many blessings as flowing from British rule,—and I could do so on them for hours, because it would be simply recounting to you the history of the British Empire in India,—is it possible that an assembly like this, every one of whose members is fully impressed with the knowledge of these blessings, could meet for any purpose inimical to that rule to which we owe so much?' Such were, not so long ago, the cordial feelings of educated Indians towards British policy and British administrators. A change of policy produced a change of sentiment. The various measures which caused this sad estrangement are well known, and I will not now recapitulate them, because I am above all things anxious that by gones should be by gones. Happily, also, the introduction of the reforms of Lord Morley and

Lord Minto has done a good deal to mitigate existing bitterness. Conciliation on the part of the Government has already produced some effect, but it has not been carried far enough to bear full fruit. With a view, therefore, to restore old friendly relations, I will venture to make a two-fold appeal to the official class, first, to accept and work the new policy represented by the reforms in an ungrudging, even, generous spirit, and to carry it further, especially, in the field of local self Government—in the district, the taluka and the village, and, secondly, to facilitate a return of the country to a normal condition by an early repeal of repressive measures or, in any case, by dispensing, as far as possible, with the exercise of the extraordinary powers which they have conferred on the Executive, and by making it easy for those who have seen the error of their ways to go back quietly to the path of law and order. Any fresh offences must, of course, be dealt with, but moderate men would have a chance of working effectively for peace, if the public mind was not kept in a state of tension by indiscriminate house searches, prosecutions and other processes in pursuit of offences of an older date. There is a saying that it takes two to make a quarrel. May I, therefore, at the same time make an appeal to Indian publicists, in the interest of their own people, to facilitate forbearance on the part of the authorities by realising the difficulties of the administration and by avoiding the use of language which rouses official suspicion and gives rise to vague apprehension? In this way both parties would make their contribution to peace and goodwill.

As an old Civilian, and as belonging to a family long connected with India, I appreciate the merits of the Indian Civil Service, and believe that there never existed a body of officials more hardworking and trustworthy. But the time has come for a modification of the system. The guardian, if somewhat austere, has been honest and well meaning, but the ward has now reached an age at which he is entitled to a substantial share in the management of his own affairs. Is it not the part of wisdom to accord this to him with a good grace? During the last few years, official duties, connected with repression, have been carried out with characteristic thoroughness, severe punishments have been awarded and such advantages as could possibly accrue to law and order from this policy have been realised. But the performers of such duties must have been irksome and unregarded to the British

temperament All, therefore, will be glad of a truce in these proceedings It is now the turn of conciliation, which will give encouragement to the great body of well affected citizens, whose hopes are blighted by disorder, and whose dearest wish is to bring back peace to a troubled land This policy is both the wisest and the most congenial I am sure, and I speak from personal experience, the Civilian will find his life pleasanter, and his burdens lighter, if he will frankly accept the co-operation which educated Indians are not only willing but anxious to afford This was the view taken by Sir Bartle Frere, who said—"Wherever I go, I find the best exponents of the policy of the English Government and the most able coadjutors in adjusting that policy to the peculiarities of the natives of India among the ranks of the educated Indians' But apart from the status faction, and personal comfort of working in harmony with his surroundings, the young Civilian naturally craves for a high ideal in the career he has chosen, and he cannot but feel a glow of sympathy for the views of the older generation of administrators—Elphinstone and Malcolm, Munro and Macaulay—who foresaw with gladness the day of India's emancipation Every profession needs its ideal Without that, it is but a sordid struggle for livelihood and every man of a generous spirit, who puts his hand to the Indian plough, must regard the present discord as but a temporary phase, and look forward to the time when all will work together to rescue the masses from ignorance, famine and disease, and to restore India to her ancient greatness

"CONCILIATION" (2) HINDUS AND MAHOMEDANS

We come next to the case of the Hindus and Mahomedans This is a domestic question, and it is doubtful how far an outsider can usefully intervene But I will venture to say a few words on the subject, because I feel so strongly the danger to peace and progress, if these two great communities come to be arrayed in two hostile camps Also, in the position I now occupy as your President, I feel to a certain extent justified in my intervention, because one of the principal objects of the Congress, as declared by Mr W C Bonnerjee at the opening of the first Congress in 1885, was "the eradication, by direct friendly personal intercourse, of all possible race, creed or provincial prejudices among all lovers of our country" Fortified by these considerations, I approached the subject, before leaving England, in consultation with esteemed Indian friends who

were anxious to promote conciliation, and I am glad to say that a hopeful beginning has been made His Highness the Aga Khan, in agreement with Sir Pherozshah Mehta and Mr Ameer Ali, has proposed a Conference, where the leaders of both parties may meet, with a view to a friendly settlement of differences, and at their request, I addressed a letter to some of the leading representatives of the various communities in different parts of India, explaining the proposals and inviting their co-operation In this connection we may refer to the words of our lamented friend, Mr. Justice Tyabji, who presided over the 3rd Congress at Madras He recognised that each of the great Indian communities has its own peculiar social, educational and economic problems to solve "But, he said, 'as far as general political questions affecting the whole of India—such as those which alone are discussed by this Congress—are concerned, I, for one, am utterly at a loss to understand why Mahomedans should not work shoulder to shoulder with their fellow countrymen of other races and creeds for the common benefit of all' This pronouncement seems to place the whole question in its true light This also is the view taken by Mr Wilfred Blunt, than whom there is no truer friend of Islam He urges the Mahomedan community to join the Congress movement, "if they would share the full advantages of the coming self government of their country" Mr B M Sayani, a Mahomedan gentleman of wide experience, who was your President in 1896, carefully analysed the facts of the case, tracing the historical origin of the friction between Hindus and Mahomedans, and at the same time indicating the influences which make for conciliation No doubt certain recent events have brought into prominence the differences between the two communities, but these differences should not be exaggerated, and we should rather direct our attention to the solid interests in which all Indians are equally concerned I would therefore commend to the special attention of both Hindus and Mahomedans the facts and arguments contained in Mr Sayani's presidential address, which will be found at pages 319 to 346 of the handy volume, entitled 'The Indian National Congress,' which we owe to the public spirit of our friend, Mr G A Natesan, of Madras

A recognition by the two great communities of the essential identity of their real interests, however long it may be delayed, is, I feel convinced, bound to come at last Meanwhile, as practical men, it behoves us to hasten

the consummation by utilising every opportunity that presents itself to promote joint action, as also by avoiding, as far as possible, those occasions or controversies which lead to friction. A good illustration of what may be achieved by the Hindus and Mahomedans standing shoulder to shoulder in the service of India is supplied by the latest news from South Africa. Here, if anywhere the Indian cause appeared to have arrayed against it overwhelming odds. But thanks to the determined stand made by the Indian community under the splendid generalship of Mr Gundhi, the long night seems to be drawing to a close and we already see the faint glimmerings of a new dawn. There is no doubt that the manner, in which the people of India, without distinction of race or creed, have come forward to support their suffering brethren in the Transvaal, has made an impression on both the Imperial and the South African Governments. In the new Councils, too, members of the two communities have excellent opportunities of working together for the common good, and much may be achieved by them in matters like the education of the masses, higher and technical education, and the economic and industrial development of the country. Such co-operation, besides producing substantial results directly, will also have the indirect effect of strengthening those tendencies which make for joint action in public affairs generally.

"CONCILIATION" (3) MODERATES AND EXTREMISTS

Lastly, we have to consider the differences which have arisen among Indian reformers themselves, between those who are known as "Moderates" and those who are called "Extremists." In 1885, when Mr Allan Hume, Mr Dadabhai Naoroji and Mr W. O. Bonnerjee founded the Indian National Congress on strictly constitutional lines, there were no differences for more than 20 years from that date all Indian reformers worked together harmoniously, and, year by year, patiently and respectfully, placed before the Government of India a reasoned statement of popular needs. But in 1907, at Surat, there was a split in the Congress. The more impatient spirits, despairing of success by Congress methods, broke away from their former leaders, and sought salvation in other directions, and by other methods. Now, as a mere matter of tactics and expediency, to put it no higher, I would ask, have those other methods been successful? It appears to me that they have resulted in wholesale prosecutions and much

personal suffering, without tangible benefit to the popular cause. On the contrary, all departures from constitutional methods have weakened the hands of sympathisers in England, while furnishing to opponents a case for legislation against the Press and public meeting, and an excuse for drawing from its rusty sheath the obsolete weapon of deportation without trial. I should like to put another question, and it is this: If now the tide of reaction has been stayed, and if, in any respect, we have had the beginning of better things, is not this mainly due to the labours of the Congress? I do not wish unduly to magnify Congress results. But what other effective organisation exists, either in India or in England, working for Indian political reform? For a quarter of a century the Congress has been at work, openly and fearlessly, without haste and without rest, educating public opinion, and, at the close of each year, pressing upon the Government a well considered programme of reforms. It would be a reflection on the intelligence of the Government to suppose that such a practical expression of popular wishes was without its effect. And, as a matter of fact, Lord Morley's beneficent measures have followed Congress lines, the reform and expansion of Legislative Councils having been the leading Congress proposal from the very first Session in 1885. I would therefore submit to our "impatient idealists" that there is no cause for despair as regards Congress methods, and I would ask them not to play into the hands of our opponents by discrediting the results of Congress work. Advanced reformers should not preach the doctrine of discouragement, but rather carry the flag boldly forward, as the scouts and vanguard of the army of progress. We have heard something about "mendicancy" in connection with petitions to Parliament and the higher authorities. But Mr Dadabhai Naoroji, as President at Calcutta in 1906, pointed out that "these petitions are not any begging for any favour any more than the conventional 'your obedient servant' in letters makes a man an obedient servant. It is the conventional way of approaching higher authorities. The petitions are claims for rights or for justice or for reform, — to influence and put pressure on Parliament by showing how the public regard any particular matter." Assuredly the authors of the Petition of Right were not mendicants. On the contrary, they were the strong men of the 17th century, who secured to the people of England the liberties they now enjoy. In follow-

ing this historical method, therefore, there is nothing to hurt the self respect of the Indian people

I sincerely hope that those who have broken from the Congress, because they have ceased to believe in Congress methods and in constitutional agitation, will consider dispassionately what I have said above and revert to their old faith. But in addition to such men, there is, I understand, a considerable number of old Congressmen, whose attachment to Congress principles is intact, but who are not now to be found in the ranks of the Congress, because they are not satisfied about the necessity of the steps taken by the leaders of the constitutional party, after the unhappy split at Surat, to preserve the Congress from extinction. These friends of ours obviously stand on a different footing from those who profess Extremist views and I would venture to appeal to their patriotism and ask them not to be overcritical in their judgment on a situation, admitted by every body to be extraordinary, which could only be met by extraordinary measures. I would at the same time appeal to you, gentlemen of the Congress, to consider if you cannot, without compromising the principles for which you stand, make it in some way easier for these old colleagues of yours to return to the fold. Remember that the interests at stake are of the highest importance, and no attempt that can reasonably be made to close your divisions ought to be spared.

"UNITED EFFORT"

We now come to a very practical part of our business. Supposing we obtain agreement on the principles above indicated and secure co-operation among the forces of progress, in what directions can our efforts be most usefully exerted? Heretofore Congress work has come mostly under 3 headings: I. Constructive work in India educating and organising public opinion, II. Representations to the Government of India regarding proposed reforms, and III. Propaganda in England. The expansion of Legislative Councils and the admission of Indians into the Executive Councils of the Viceroy and Local Governments has vastly extended the scope of the work under the 1st heading. Independent Indians will now be in a position to take the initiative in many important matters, and press forward reforms, which hitherto have only been the subject of representations to the Government. In order to promote co-ordination and united action in this most important work, might I suggest that, in consultation with independent

Members of the Legislative Councils, the Congress might draw up a programme of the reform measures most desired, for which, in their opinion, the country is ripe, and on which they think the Members should concentrate till success has been attained. As regards the 2nd heading, no doubt the Congress Resolutions will, as usual, be forwarded to the Government of India and the Secretary of State. But it would, I think, be desirable to bring your views specially to the notice of His Excellency the Viceroy. This might be done by a Deputation presenting a short address, showing the measures to which the Congress attaches the most immediate importance. Among these might be included such matters as the Separation of the Executive and Judicial, the reduction of military expenditure, larger grants for education, and the economic village inquiry asked for by the Indian Famine Union. It would be very useful to know the general views on such topics held by the head of the Government, and the sympathetic replies, given by Lord Hardinge to addresses from other public bodies, makes it certain that we should receive a courteous hearing. In our representation we might include a petition for an amnesty or a remission of sentences to political offenders, as also a prayer for a relaxation of the repressive legislation of the last few years. Personally I should also like to ask for a modification of the Bengal Partition. But at the present moment, on the first arrival of a new Viceroy, such a move would, in my opinion, not be judicious. I have always held that this most unhappy mistake must ultimately be rectified, a modification will be made more practicable for the Government, if, in friendly conference, all those concerned can come to an agreement on the subject, and satisfy the Government that the best administrative arrangement would be a Governor in Council for the whole of the old Bengal, Lieut-Governorship, with Chief Commissioners under him for the component provinces.

PROPAGANDA IN ENGLAND

There remains the 3rd heading, Propaganda in England. Will you hear with me when I say that you never seem sufficiently to realise the necessity of this work, the supreme importance of making the British people understand the needs of India, and securing for your cause the support of this all powerful ally. I pressed this upon you in 1889, when I came with Mr Bradlaugh, and again in 1904 with Sir Henry Cotton. Once more, in 1910, I entreat you to

give your attention to this vital matter. Let me remind you of the twofold character of the Congress work. There is first the work in India, the political education of the people, having for its object to create solidarity of Indian public opinion, founded on the widest experience and the wisest counsels available. This part of the work has been in great measure accomplished. During the last 25 years the Congress programme, stated in the form of definite resolutions, has been gradually matured, and is now practically accepted as expressing independent public opinion throughout India. The Congress Resolutions contain the case for India, the brief for the appellant is complete, and what is now wanted is a vigorous propaganda in England, in order to bring the appeal effectively before the High Court of the British Nation. The work to be done is of a missionary kind, and must be mainly directed to influencing the British people, in whom the ultimate power is vested, and any one who, on behalf of India, has been in the habit of addressing large audiences in England, and especially audiences of working men and women, can bear testimony to the ready sympathy shown by the hearers, and their manifest desire that justice should be done. It must be borne in mind that in England public opinion guides the Parliamentary electors, the votes of the electors decide what manner of men shall compose the majority in the House of Commons, the majority in the House of Commons places in power the Government of which it approves, and the Government appoints the Secretary of State for India and the Viceroy, who, between them, exercise the supreme power at Whitehall and Calcutta. If Indians are wise, they will keep these facts in view and follow the line of least resistance. Instead of knocking their heads against a stone wall, they should take the key which lies within their grasp. Those of the older generation will remember what striking success attended the labours of Messrs. Mammohan Ghose, Chandavarkar and Mudaliar, when they came to England in 1885. And only those who understand the true inwardness of things can realize what India owes to men like Mr. Dada bhai Naoroy, Mr. W. O. Bonnerjee, Mr. Lalmoohan Ghose, Mr. A. M. Bose, Mr. Surendranath Banerjee, Mr. Wacha, Mr. Mudholkar and Mr. Gokhale, for the work they have done in England, by addressing public meetings, and by personal interviews with influential statesmen. But the visits of these gentlemen have been at long intervals. What is wanted is a systematic, conti-

nuous, and sustained effort, to bring before the English public the Indian view of Indian affairs.

In India, there is a new born spirit of self reliance. That is good, but do not let it degenerate into dislike for the people of other lands. Race-prejudice is the palladium of your opponents. Do not let any such feeling hinder you from cultivating brotherhood with friends of freedom all over the world, and especially in England. It is only by the goodwill of the British people that India can attain what is the best attainable future—the "United States of India" under theegis of the British Empire, a step towards the poet's ideal of a Federation of the world. In his eager desire for self Government, let not the "impatient idealist" forget the solid advantages of being a member of the British Empire, the *Pax Britannica* within India's borders the protection from foreign aggression by sea and land, the partnership with the freest and most progressive nation of the world. No one supposes that under present conditions India could stand alone. She possesses all the materials for self government, an ancient civilisation, reverence for authority; an industrious and law abiding population, abundant intelligence among the ruling classes. But she lacks training and organisation. A period of apprenticeship is necessary, but that period need not be very long, if the leaders of the people set themselves to work together in harmony. Hand in hand with the British people, India can most safely take her first steps on the new path of progress.

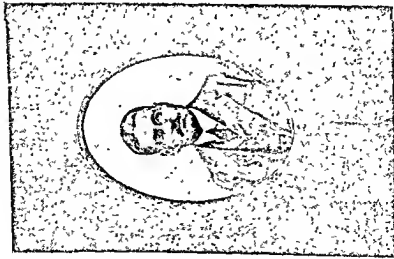
Sir William Wedderburn

The Congress President Elect

"Sir William Wedderburn. A Sketch of his Life and his Services to India" is a welcome addition to the "Friends of India Series." In this booklet we get a clear idea of the great and good work which this noble Englishman has for years past been doing for India quietly and unostentatiously and an account of the many schemes of reform which he has been advocating in the Indian administration. The appendix contains extracts from Sir William Wedderburn's speeches and writings on the following subjects: (1) Parliamentary Inquiry into Indian Affairs, (2) Agricultural Indebtedness, (3) The Mission of the Congress, (4) The Congress and the Masses, (5) A Scheme of Village Inquiry, (6) The Bureaucracy and India, (7) The Unrest in India, (8) Land Assessments in India. The book has a frontispiece and is priced at Annas Four a copy.

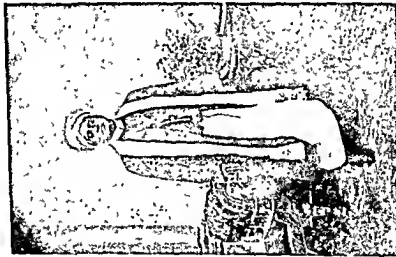
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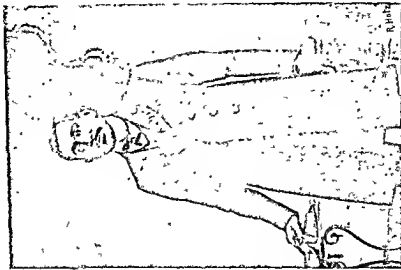
President,
Industrial Conference.

THE HON. MR. KRISHNASWAMIER.



President,
Common Script Conference.

MR. A. YUSUF ALI. I.C.S.



President,
Mahomedan Educational Conference.

A COMMON SCRIPT FOR INDIA.*

BY

THE HON. MR. V. KRISHNASWAMI Aiyar

MR. PRESIDENTS AND GENTLEMEN,—I thank you all for the honour you have done me in asking me to preside over the deliberations of this Conference. But I think I owe you an apology for the temerity of accepting the honour. I come from the South of India and I belong to a part of the country where this problem of a common script for all India has been very rarely mooted, and where the minds of the people have not been turned to the solution of the problem. It is perhaps because of the difficulty of inducing the South of India to accept the proposition of a common script, and especially of a script which has an origin different from the alphabets of Southern India, that I think I have been chosen as the representative of the most intractable part of the country to express my adherence to the cause which you have assembled here to represent. (Hear, hear) Gentlemen, this is a season of Congresses and Conferences. Thirty five years ago the Theosophical Society with its innumerable branches scattered over the whole of the habitable globe, set us the example of meeting in annual convention at Adyar. The great organisation, known as the Indian National Congress, followed that example and inaugurated its proceedings 25 years ago for the purpose of expressing our national grievances and our national aspirations in the political field. The Indian Social Conference started into existence two years later in Madras, and for the last five years the industrial activities of the country have found an expression in this Indian Industrial Conference which is now regarded as almost an annexure to the Indian Political Congress. There are other Conferences like the Temperance Conference, and if this Common Script Conference is the youngest of all, it is in my judgment not by any means the least important. (Hear, hear) A new awakening, a feeling of national unity, a common sentiment in favour of a common development all along the line has found expression in all these various movements. And I venture to think that if this common movement

for a common expression of national sentiment has to find its full fruition, that will be impossible if we don't move along the line of securing a common language and a common script. (Hear, hear) We, in this Conference assembled, have not taken before us the problem of a common language at the present moment. We are rather engaged in the humbler task of suggesting to the people of this country the desirability of adopting a common script. It has been said that the idea of a united India, conscious of a sense of unity, is the vainest of all vain dreams. But the answer has also been given in some quarters that nationality may exist, notwithstanding differences of race and creed, or the one condition of a sense of oneness which transcends all feelings of separateness and difference. If there is in us an aspiration towards unity, then I think we must all feel that that unity is almost unachievable unless we determine upon removing all those indications of difference and separation which only too generally exist amongst us. A common language and a common script are amongst the factors in nation building. A common script, when there are as many as about 20 scripts in the land, a common language, when there are as many as 147 languages spoken in the country, seems at first sight an impossible dream. But there are those who have watched that problem from their own serene heights and who have come to the conclusion that what is to day a dream and what is merely a hope of the future to morrow, may the day after to morrow be a realized fact. (Hear, hear) And, further, it is necessary for all of us to bear in mind that there is no such thing as impossible in the dictionary of Providence. (Hear, hear) Two hundred and nineteen millions of people are to day speaking a variety of Indo Aryan vernaculars. Fifty six millions of people are speaking Dravidian languages which are supposed to have an origin different from the Aryan. I venture to believe that it is no crusade against this multiplicity of languages and scripts to recommend that all these people speaking one hundred and forty seven languages may well afford to have, in addition each to his own Indian vernacular, one common language of expression. (Hear, hear) I also venture to think that in addition to the several scripts which they happen to learn they may well afford to have one common script which shall be capable of being understood all over the land. I ask you for a moment to consider the immense disadvantages under which we are suffering by reason of our having separate scripts which divide one section

* Presidential address delivered at the Common Script Conference held at Allahabad, in December, 1910

of the people from another. Even if the language was different, but the script was the same, it would be possible having regard to the fact that many of the Indian languages have an Aryan origin, for people to understand one language by reason of some particular words or turns of expression being understandable. It is possible notwithstanding the variety of scripts for people to make themselves understood, even if the language was not the language in which the person was speaking in his home. Again, gentlemen, I ask you whether it is not necessary at the present day—when some of our Indian vernaculars have been enriched by many writers of eminence, bearing in mind the fact that all these have a common origin in the Aryan language of ancient days—that the ~~possibility~~ of one language should be handed on to another, and whether that would not be more easy if there was the medium of a common script (Hear). Gentlemen, the difficulty of learning a script, the labour that is involved in mastering more than one alphabet, the cost of printing, the labour that is involved in printing in different alphabets, as a matter of fact, the same language, all these ought to be counted by people that are at the present day not remarkable for the longevity of their existence. It is not necessary to appeal to people to convince them of the necessity for a common script. But, perhaps, it is difficult to convince people that it is possible to have a common script.

Now, gentlemen, if you want a common script, there are several competitors in the field. There is the Arabic script which stands by itself, which is adopted, if not by all the 60 millions of the Mahomedan population of this land, at any rate, by a considerable section of that people, and which, possibly not of a narrow sectional sense of patriotism, has been adhered to by the Mahomedans. There is the Roman script which there are many people who knowing something of these matters consider a desirable script for the people of India to adopt. There is the Devanagari script—a script in which the Hindi language is mostly written, a script in which the Sanskrit language which is the root of most of the languages of India is written at the present day—there is the Devanagari script also competing for the position of the common script of the land (Hear, hear). Now, gentlemen, if you are to have a common script you naturally ask yourselves the question, what are the conditions of a common script which any particular script has to satisfy? It is, in the first place, necessary that each

should be complete, that there should be no redundancy of letters in the script, that there should be no insufficiency of letters for the expression of the distinct elementary sounds. It is necessary that that script should be capable of being easily learnt, easily written, and easily printed. Unless all these conditions are satisfied to a reasonable extent, no particular script can stand competition in the field.

Now, I will take these scripts in order. I think the Arabic script stands condemned for this reason that it is both incomplete and redundant in expression (Hear, hear). In it there are letters which represent the same sound, there are sounds which are unexpressed by independent letters. There are ambiguous sounds, letters which are ambiguous in the sense that they are capable of being rendered in different sounds. A great authority, Mr. Syed Ali Bilgrami was quoted to me this morning as expressing a decided opinion that the Arabic script was incapable of being accepted as a common script for all India, and that it was necessary for Mahomedans themselves to give it up in preference to a script that is common enough in the land and is capable of satisfying all the conditions that I have attempted to lay down.

Now, gentlemen, passing on to the Roman script, there are advocates in favour of the Roman script and it must be confessed that there are certain advantages in our adopting the Roman script. That is the script in which the English language is written, and so long as the English language, and I will add the European languages, the languages in which the highest civilisation of the day has found expression, so long as those languages occupy their present position, it is advisable that all those who would stand shoulder to shoulder in the march of civilisation, all those who desire to participate in the benefits of modern science, should go in for the knowledge of that script for the expression of their own languages, for, if those languages can be written in that script, you can readily perceive that it will minimise the labour otherwise involved in acquiring a knowledge of several scripts at the same time. It will minimise the necessity for printing matter in different scripts for the benefit of different people. It will make it easy for people in one part of the country to have intercourse with people in another part of the country without any great difficulty. It will make his journey easy for a common traveller when he finds the time table printed in the Roman character. It will be easy for him if the Roman character will express in Hindi the

meaning of the time table. The ordinary traveller who knows his Hindi can travel from place to place without the difficulty of finding out from the station master or porter or other person at the way side station each time the train stops whether and how long the train will stop at a particular place or not. I am sure most of you have been travellers only in India. I am afraid most of you have been travellers only in Northern India. If you have travelled in the south, you will realise what difficulties a person like myself travelling in the north, experiences, notwithstanding the advantage that I possess of knowing the English language. Now, gentlemen, it is easy to illustrate the difficulties under which we are labouring, under which our common people are labouring, for lack of knowledge of the Roman script. And if the Roman script will from to-morrow be used for the purpose of expressing the sounds of this language of the various parts in India, I am not here prepared to deny that there will be very great advantages. It is just possible that it may offend the national sentiment. If you do away with the Arabic script, you perhaps offend the national sentiment of the Moslem population of the land. I am sure that so far as a script is concerned it has absolutely no connection with the religion of a community. I do not believe that any script has any particular connection with the religion of the people of any land. Therefore, I ask you to consider the question whether the Roman script is a desirable script to be adopted as a common script in India. I have read some literature on the subject, and I have endeavoured to follow with a disposition to agree because I am in favour of the material civilization of the West being accepted by the people of this land with a determination that the spirituality of the Indian people shall not be affected by it. I have tried in great sympathy to follow the recommendation of the Roman script, but the more I have examined the script the more I feel that it is impossible of acceptance at the present day. (Cheers.) It is impossible of acceptance for the very simple reason that in the matter of incompleteness and in the matter of redundancy I do not think the greatest advocates of that script will hesitate to admit that it is a truly inefficient medium of writing as employed in expressing the sounds of the English language. I do not know if it is necessary to illustrate this position. Just take any letter in the English language, and at once there come to my memory several. Take the letter *a*. It represents, as you can see from

looking at any dictionary without taking the trouble to remember the number of words at the foot of the page, *a* represents the sound as in *air*, *senate*, *care*, *am*, *arm*, *ask*, *all*, etc. Now, take the letter *u*. It is *yu* in some places as in *acute*, it is *a* in *cut*, it is *u* in *put*. One of the greatest obstacles we experience in the understanding of this language, which all are anxious to understand, eager from the most selfish considerations to learn, one of the greatest obstacles is the hopeless confusion in which the alphabet of the English language is involved. There are those who recommend the addition of a number of symbols for the purpose of removing this incompleteness. But I do not know how they can succeed in removing the existing redundancies by the mere addition of a number of symbols for certain definite sounds which do not find separate or independent expression in the Roman alphabet. I recognise that it is easy to have a plus to represent the sound *ay*. It is easy to have a plus *u* to represent the sound *ow*. Quite true it is easy, but it is forgotten that there are rules of *Sanskrit*, as they are called, in most of the Indian languages. If you write *i* immediately after *a* it will become *ai*. If you write *u* after *a* the sound that will be produced by the conjunction of the two is *o* and not *ow*. And so I can illustrate the difficulty of these new symbols or new combination of symbols which are recommended by those who claim to speak with authority on the question of the Roman alphabet being adopted by the Indian people. I do not think it can be gained that in the matter of forging letters to represent particular sounds the Indian people have been far ahead of the other nations of the world. They have analysed each sound with reference to the particular configuration of the mouth—with reference to the contact of the tongue with the lip, or a part of the tongue with one part of the roof of the mouth and so on—and with regard to the representation of sounds the conclusion they have come to is that each separate letter should have an independent sound. And yet ever in this almost perfect system of writing, there are deficiencies. For example, gentlemen, we must admit that there is no symbol in the Devanagari alphabet, and those that are descended from it, that there are no independent symbols to represent for *z* which are peculiar to the Arabic and Roman languages. We must also admit that if you travel down to the extreme south, you find a language the adherents of which are proud of the languages and of the treasures of the literature embodied in that lan-

gunge, I mean the people who speak Tamil. You find there a language which has sounds to express that are not expressed in the Devanagari alphabet. It is a sore trial to the Englishmen who come down to that part of the country in their official career to utter the sound. I do not know whether any of you have attempted to pronounce it. I am sure you will be able to pronounce it, but the particular letter which is to represent that sound, I am afraid, is not in the Devanagari alphabet. It may also be that there are certain other sounds some in Telugu and perhaps one or more in Malayalam, which do not find an independent symbol in the Devanagari script. But I do not think that this is a problem which presents any very great difficulty in respect of the adoption of the Devanagari script as the common script for India. It is perfectly easy for the genius of this Indian nation, for the mould in which the grammars of these languages are cast is substantially the same. It is easy for any person interested in the cause of a common script to add a few symbols, or to make a few changes in existing symbols to define the extra sounds which do not find adequate expression in the Devanagari script. There is a problem even in these provinces of the north—to speak of Bengal and the United Provinces and the Punjab—I am told that there is a problem in these provinces—for there is a certain sense of narrow patriotism—pardon me for the word—there is a sense of narrow patriotism, which still declines to give up a particular script in which a particular language at the present day is written, so much so that the patriotism has travelled beyond even its legitimate limits, so as to insist upon Sanskrit being printed in the particular script of the provinces. Gentlemen, the Devanagari script has had the good fortune of being accepted by European and American Savants in Sanskrit as a script in which Sanskrit books are to be printed. It has had the great advantage of acceptance by the Government in this country as the script in which official publications in Sanskrit shall be issued, and the influence exerted by both these forces has travelled far and wide, so that at the present day, notwithstanding the different tendencies in times past and at the present day in the south so far as the printing of Sanskrit is concerned, the Tamil people, the Malayalam people, the Canarese people and the Telugu people, who erstwhile affected a partiality for printing Sanskrit in their own particular alphabets, are almost giving up that tendency and are printing works in Sanskrit only in the Devanagari charac-

ter. My friend, Mr. Saadad Charan Mitra, reminds me that this is so in Bengal also at the present day. I am very glad to hear it. Gentlemen, I have read that the people of Japan and the people of Germany, people than whom there are no more intensely patriotic people in the world, that the people of these two countries are giving up, rather are preparing themselves to give up, their own particular scripts in favour of the Roman script which alone is acceptable to the civilisation of the world at the present day.

If these two people, than whom no brighter examples of patriotism stand before us, do not consider it inconsistent with patriotism and love of their fatherland, to give up their particular scripts for a common script as expressive of the common brotherhood of Europe and America, if they are prepared to do so, need I appeal in vain to my brethren, be they the people of the two Bengals or the people of the United Provinces or the Punjab, whatever be the particular province they come from, whatever the script in which they have been writing their languages hitherto, need I appeal to them that it is no part of patriotism to stick to one alphabet, which after all may be said to be descended from the Devanagari alphabet, which is, at all events, akin to this Devanagari alphabet, and the giving up of which is no compromise of patriotism or self respect, need I appeal to them that they should make a sacrifice not for the benefit of their particular province merely but for the benefit of the whole of India, need I appeal in vain to men who have set before us the standard of patriotism in the political and the industrial fields that they should also join their forces with this gathering for the expression of a common feeling, and unite in adopting a common script for the Indian languages?

Now, gentlemen, the question remains as to how this movement shall be promoted. Its advantages are manifold. There is nothing really to be urged against it. But, how far shall we proceed to work? First of all, I feel that there is a great necessity for an academy of learned men, men who are thoroughly acquainted with the history of the various scripts that are in vogue in the country for the purpose of determining what additional symbols shall be adopted for the expression of sounds which are peculiar to certain languages in the country for making this Devanagari script complete. It is necessary, in the first place, because if you simply put forward this propaganda of yours, you will be told that it is wanting in sufficient symbols for the expression of particular

sounds Men of the Telugu country will ask you, where is the letter za, the men of the Tamil country will ask you for the expression of zha. The Mussulman is entitled to ask you, where is the letter for ja or za? Therefore, it is necessary that there should be an academy of learned men to prescribe the additional sounds which shall make the Devanagari script complete. It is then desirable that societies should be formed all over the land for the purpose of propagating this idea amongst the various sections of the people of this Continent. It is necessary that appeals should be made by circulars and leaflets all over India and more especially in the southern part of India, because that is in a sense foreign to the script. It is necessary that all endeavours should be made in all parts of this country to make people realise that it is not a movement calculated to wear them away from affection for their own language, that it is not a movement calculated to disturb their sense of even local patriotism, but that it is a movement which has got the interests of the Indian people at heart and, therefore, should be taken in hand by every section of the people in every part of the country. It is necessary in the next place, that you should appeal to the press of India. Now, gentlemen, conceive of the enormous force, of the enormous pressure, the press of India will be able to exercise or bring to bear upon the people of this land. If it will accept this movement of yours as a desirable movement, it will inaugurate the first beginnings of the successful use of sheets and leaflets and all their papers in the script which you advise for the purpose of communicating your ideas in the respective languages in which these are printed. I do not think a greater force can be conceived of for the purpose of helping on this movement. Then, again, there is the great force and the great influence which it is possible for Government to exercise in connection with this idea. Just think of it only for a moment. A fiat is issued by the new Member who is responsible for Education in this land under the Government of India. Just imagine this fact of a fiat being issued that all boys in all schools, whatever other scripts they may learn—there need be no embargo upon any script—that every boy shall be taught this script, whether he is learning any thing else in addition or not. The Emperor of Japan might issue it in a day for the benefit of the people of his country, not necessarily because the country is a small island, but because the ruler of the land knows his people, knows the wants of his people, and is determined to uplift them in the

scale of civilisation so that they may march abreast with the other peoples of the world. The Government of this country may do likewise. I do not think that an optional provision of this description will run against the predilections or fancies of any individual or any section of our countrymen. But it is well known that the Government of this country, being a foreign Government, is obliged to feel every step that it takes, is obliged to walk warily lest it should offend the prejudices or predilections of any particular class of our countrymen. I think it is our duty, before we call upon Government to adopt them selves first any script, to demonstrate to them that we ourselves have satisfied the large numbers of our countrymen who are capable of thinking on this question that it is a desirable reform, and then alone is it possible for us to appeal to Government to bring to bear their authority on the enforcement of this idea.

Well, gentlemen, I have perhaps taken up too much of your time (cries of 'No,' 'No,') and it is necessary, having regard to the fact that there are about half a dozen propositions to be placed before you, that there are speakers who will, I am sure, represent their views with ability, that I should not detain you much longer. I will say this, that there are great forces at work amongst us at the present day, some whose trend we know not, others whose purpose and whose effects we may in a vague measure guess, and others still, the effect of which we are quite unable to understand, still less to diagnose. But I believe in a Divine Providence. I believe that whatever may disturb the surface, whatever may seem to mar the progress of this country, whatever may seem to divide people from people, section from section, or creed from creed, whatever out of heterogeneity and out of conflict may appear to retard the march of the people of the country, there is an underlying life of a united India which is bound to realize itself. (Hear, hear.) There is an underlying life which is bound to find its expression, it may be in the fullness of time, but when that time comes, it will be a day when India will have seen not the mere dawn, but the glorious sun, which has risen above the firmament, for the well being of a great people who have had a great past and who, I believe, are bound to have a greater future. (Loud and continued cheers.)

The New India.

BY MR GLYN BARLOW, M.A.

The temple still stands in its sacrosanct ground,
And the village still nestles religiously round,
And still do the palms and the plantains provide
Small gifts but sincere for the idol inside
The steps of the tank are still wearing away
With the tread of the many who bathe there and

And hands are still lifted and mantras still said,
And the bathier still washes the sins from his head
At nightfall the crowd still devoutly repans
To the temple to gaze at the god and say prayers,
To worship the while that the priest blows his bell—
And kindles his camphor and tinkles his bell—
To offer the gift—get the blessing—and then
Go home and feel peace both with gods and with
men

An idyllic existence to day!—and 'twas so
With India ages and ages ago,
No care for the morrow, small care for the day,
Do the work of the moment—don't worry—just

The earth gives its increase, just till, sow, and
Give the rest unto Thought, and to Prayer, and
True, famine may come, but why worry the brain
With may he's? Thank God that this year there
The spectre will stalk through the land when it
For the present forget it enough for to day!
Do the work of the moment, just till, sow, and
Give the rest unto Thought, and to Prayer—and
to Sleep!

Is India changeless?—unchangeable?—No!
She may wear the same garb that she wore long
But the soul that once peacefully dreamed its
Has begun to be harassed with work a day themes
To the temple the villager still may repair
But the thoughts of life's troubles encounter him
The Collector has called for a tax overdue,
And the sowcar has dunned him and threatened
to sue;

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And the sowcar has dunned him and threatened
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A court case has failed and has cost him rupees,
And his son has just written from school for his
fees

The priest rings the bell, and along with the crowd
The villager calls on the idol aloud,
But his soul has no part with his lips in the prayer
And in spirit he groans "Is the god really there?"
He hopeful at school is more forward by far
He has done with vain doubts, for he knows
what gods are

—The figments of fear—the inventions of fools—
Unworthy of students in Government schools!
The mantras he mutters are 'x equals y'
"The third person's 'he' and the first person 'I'"
His gods are his school books—cheap novels as
well—

And the heaven he lives for is B A , B L

If the peasant has felt that life's idyll is done
And that life is a struggle—already begun,
The townsman can sadly assure him he's right,
For the townsman is bearing the brunt of the fight
A struggle! Ah yes! Ask the Government clerk
Who toils for a pittance from ten till it's dark,
Yet knows that at least he has sustenance there,
And that thousands would gladly succeed to his
chair,

A struggle! Ah yes! Ask the crowd of wakeels
—More lawyers than cses!—what pangs a man
feels

When day follows day and there's never a brief,
Yet the man must seem busy—a sad make belief—
And the coat must be new and the coach must be
neat,

While the wife and the child have too little to eat
A struggle! Ay, stand at the factory door
At the whistle at sunrise, and watch how they pour
—Men, women, and children—confusedly in;
No lies are they, for they toil and they spin!
The might of the engine, the roar of the wheel—
'Tis a symbol of life such as theirs, hard and real!
A struggle! Ay yes! Ask the thousands who'd
shirk

No honest employment but fail to get work
'No vacancy' sickens the soul, till they cry
"Can it really be better to live than to die?"

But the struggle is well—for a struggle brings
And India will rise from it, glorious at length
The Indian Spirit has passed through the flames,
And has issued renewed, with new thoughts and
[new aims.

The Spirit is working And India has learned
That by Enterprise fortune and honour are earned
On the plutocrat's pride and his greed be a ban !
Let Enterprise honour both country and man
The Spirit is working The Indian Mind
Has come down from the clouds to the earth and

[mankind,

To lighten man's sorrows, to battle with Fate,
To better the laws and make India great
The Spirit is working And Indian Thought
Is testing the doctrines purahits have taught
But if idols are slighted shall atheists say
That God has been banished from India? Nay !
For God has chief place in the Indian design,
And the Spirit of India breathes the divine
The Spirit is working—the Faith shall be pure
—More fitted to Reason—but God shall endure

Hindu Social Reform.*

BY

HON'BLE RAJA RAMPAL SINGH, C. I. E.

OUR present social structure, built under different environments and circumstances and with different aims and objects, is not quite suited to our present needs and requirements. To its credit be it said that it has withstood many a storm and tempest in the past, but the continuous and strong current of the influences of Western civilization, to which it is exposed now, is proving too strong even for its compactness, and owing to a number of social evils that are dominating it on all sides and undermining its very foundation, the whole edifice is liable to fall and bury us under its debris. The question is, shall we seek shelter elsewhere in order to save ourselves, or shall we remodel our own society and strengthen it according to our needs by making an addition here and an alteration there, without spoiling its inherent beauty? In adopting the former course we would have to annihilate all—the very nationality of which we feel so proud, while the latter course would only necessitate the weeding out of certain evils, leaving other things as they are. Most sensible people will probably agree that

we should follow the latter course, and take practical steps to strengthen our position. The task is, no doubt, arduous, for mere patching will not do. The weeds have, in places, grown so thick and deep that we shall, at times, have to resort to hoeing in order to demolish them root and stem from the soil. We are so much swayed by the tyranny of old customs and traditions that nothing seems to arouse us even to a semi-consciousness of our own surroundings. We have long tolerated the evils—the main obstacles in the way of our progress—and we have already paid enough penalty for our past neglect. For centuries we have been led astray unknowingly from the path of duty which we owed not only to our sons and daughters but also to ourselves. As long as we were isolated from other nations the result of our deterioration and decay was not so manifest. But now our contact with the West has painfully shown us how deep and prepotent has been our fall. So long as we were ignorant of our downward course and of the shortcomings that had led to our fall, we might have been pardoned for our indifference and inaction. But now having learnt and acknowledged the full gravity of the situation, and the causes that have brought it about, if we still persist in our inactivity, we would be committing an unpardonable sin. A social system which does not allow legitimate freedom of action to its individual members, or allows with impunity the disintegration of the component parts of the society, and possesses no adhesive power to collect its disunited atoms, is not suited for the full development of those who live under it. No nation can rise in the scale of civilization unless its members have due liberty and capacity to join together and co-operate for the common good of all. We have reared up a system that divides us into castes and sub-castes, and ordains to each by gradation—I should say for degradation—a higher and lower status. The members of these castes and sub-castes are not allowed to interdine or to intermarry with the members of the other castes and sub-castes, and further, to complete the separation, certain prescribed professions have been allotted to each of them in order that no ambitious spirit might aim at higher ideals. Could human ingenuity devise a greater obstacle to progress, and could the vivisection of a nation go farther? Strange it is, it is a wonder, that we Hindus, allowed ourselves to be subjected to this inhuman process so long. The most obnoxious dogma of "Might is right," has nowhere found

*From the Presidential address to the Indian National Social Conference held at Allahabad, December, 1910

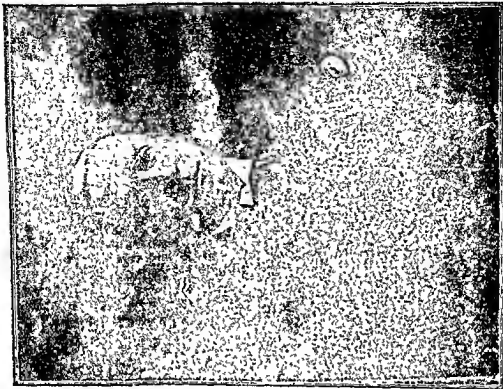
a more congenial soil to flourish than here in Bharat Varsha. We preach equality between the rulers and the ruled, we talk of equal rights and privileges in all our political controversies, but in our homes we are not willing to remove the threshold with which we have circumscribed our women, in our society we are not willing to treat the so-called depressed classes as human beings. The penalty is just here and it is not surprising that some people have put forward this very invidious distinction as a ground for urging that these humble brethren of ours should not be classed as Hindus in the coming Census. I strongly protest against the proposal. The so-called depressed classes are part and parcel of our race, and we have no scruples, and we should have none, to embrace them as our brothers, particularly when we have already recognised the sacred duty of receiving back into our arms the recreant children of our race—our own kith and kin—who under a variety of circumstances had adopted other religions, and were or are passing their lives in their forced retreat.

Besides the above, there are a number of other evils we have to fight against, but I would be taxing your indulgence too much, if I were to go on dwelling upon them one by one. A vast literature, embodying the thoughts of eminent Indians, exists on the subject, and if there is still any scepticism in the minds of my brethren, no amount of dissertation by my humble self will help to remove it. Scepticism with regard to the utility of social reform at this hour of the day would be rather a strange thing, and if it really exists in any quarter, I would call it obstinacy. The famous utterance of Burke "Invention is exhausted, reason is fatigued, experience has given judgment, but obstinacy is not conquered," might aptly be applied to such a case.

Ladies and gentlemen, the question that lies before us now is, what should be our future line of action? Whether we should content ourselves with what we have been and are doing, or we should forge new weapons, follow new methods and adopt a new strategy? Well, our fight in the past has not been a vain fight. We have achieved great success and there is absolutely no reason why we should not feel proud of it. There is stir and enthusiasm in every nook and corner of the country, and the dullest sleeper is now turning his head uneasily over the pillow. There is a noise and a shaking, and the bones are coming together bone

to its bone though as yet there may be no breath in them. The word has already issued: "Come from the four winds, O breath, and breathe upon these slain that they may live." Our voice is no longer a voice confined to this pandal alone, but it echoes and re-echoes, with a force and an authority not known before, throughout the length and breadth of this country. A number of caste Sabhas have been started which, but for their tendency towards strengthening sectarianism—a tendency highly to be deprecated—are doing real and substantial work as our agents, and the result is that examples are not wanting to prove that we are no longer merely lip reformers. I am inspired with a deep sense of admiration for that Bengali gentleman—a Kulin Brahman and a man of position—who recently set a noble example by doing away with the dowry in the settlement of his son's marriage. Instead of exacting a large dowry, as is the usual practice, he took a promise, a word of honour—from the bride's father that no monetary consideration should be allowed to debase the solemnity of marriage, when the latter marries his son, and that a similar promise should be taken from the party concerned and the same rule should be maintained on and on. This was a real sacrifice of personal interest for the sake of pushing the cause of Social Reform. Let me hope that every one of us sitting within this pandal will follow the noble example of the Bengali gentleman in his own concern, and thereby extinguish the sense of misfortune which springs up in most of our families at the birth of a daughter.

Happily people are no more indifferent towards female education, and though much has been done and is being done in that direction, yet the result is far from satisfactory. Let us bear in mind the regeneration of our country depends mostly on our success in this life, and let us devote ourselves with still greater energy and earnestness to educate our womankind than we have hitherto done. Nothing is more calculated to strengthen the forces of the Reform Movement than the diffusion of knowledge amongst our fair sex. In fact, it is the best solution of the Reform problem and the keynote to all progress. Let then the light of knowledge penetrate the veil of ignorance that hangs over our woman folk, and most of the evils that are sucking the very life blood of our nation, would vanish like mist before the rising sun.



The Rt. Hon. Mr. H. H. ASQUITH.



The Rt. Hon. Mr. ARTHUR JAMES BALFOUR.

CURRENT EVENTS.

BY RAJDUARI

CRITICAL POLITIES

THE General Elections which commenced on 3rd December last were over by the 18th, with this decisive result that, barring some captures of seats by the three great Parties in the State, the Government was again able to secure a majority of 126. No doubt without the Labourites and the Irish Nationalists the Liberals returned to Parliament are almost equal in number to the Unionists. There can be no denying the fact that it is the Labour and Irish Members combined who command the situation and return the majority. Should by some inevitable tactical blunder or egregious ministerial strategy, the Government give umbrage to the balancing elements which command the key to the position, of course the Unionists would come to power having the same majority or very near to it. But it is of no use speculating on the possible. Let us consider existing facts. The country has unanimously confirmed its verdicts of January 1910, and sent back the Government again to power. That is the central fact which the elections have made it clear. In the history of British politics two elections of the character that have taken place are unique indeed. The earlier election was fought on the question of the Constitution which the fossilised House of Lords forced on the country. It was in a way decisive enough, but the defeated Party pleaded that the country had given no very definite mandate on the knotty problem. Then the Conference proposal was mooted. But the Conference failed to achieve the objects as was generally anticipated. There was no resort left but to go to the country again, and the country has now practically answered the Lords. It has voted its confidence in the Government and given its mandate to go forward and fight the constitutional battle once more in the floor of the House of Commons, come what may. As the *Manchester Guardian* correctly puts it "there can be no shadow of question that they have obtained from the electorate the ratification which they have desired." How will then the House of Commons behave as soon as the new Parliament is opened by His Majesty very shortly? The Parliamentary Bill of the last

Session will be again put forward and it is doubtful if it will undergo any material modification. Compromise is, of course, out of the question. The constitutional victory is secured, whatever else may happen, and whether the recalcitrant Lords, the "black-robed men," and their fraternity, bring forward a Reform Bill of their own for a new House of peers on a really representative basis where the numerical strength of Liberalism and Conservatism will be fairly and evenly balanced, or go on walking at their own signal deficit, the people are now seated round strongly in power than a year ago. The Democracy which began with the Reform Bill of 1832 and 1866 has won complete victory and finally arrested the growing usurpation of the Commons' constitutional rights and privileges. We think the following observations of our Manchester contemporaries, the most ardent champion of that stirring Liberalism of which Mr Gladstone was the greatest protagonist, will, therefore, commend themselves to every true lover of the British Constitution. — "We may take it that the year 1910 has decided the question of self-government in England. It has completed the work of 1832, 1867 and 1884. Those years took the control of the Commons out of the hands of the territorial aristocracy, and gave it in successive stages to the people. But as the Commons became more democratic the immense social and economic forces operating to maintain class interest and privilege effected a strategic concentration in the rear. They fortified themselves in the Upper House, and this is the secret of its reactionary pretensions. It became necessary to fight the battle once again, and to establish as something more than a maxim, as practical law, that as the people control the House of Commons, so the House of Commons controls the machinery of Government, finance and legislation. ('Shall it be so?') was the question put to the constituents this December, and the constituents have replied with a clear and unmistakable affirmative. Economically the year has begun well for commerce and industry. The depression which was so palpably discernible at the commencement of 1910 in almost all trades, especially cotton, has been greatly worked off. The import and export trade has gone upwards by leaps and bounds. The imports of raw materials are smaller while the exports of manufactured articles are greater. Lancashire cotton industry, even with dearer American and Egyptian cotton, is able to secure a fair margin

of profit. The weaving mills are forging ahead. Steel and iron industries are looking up. The shipping trade is finding employment. And though agricultural crops are not of the bumper character of 1909, those for 1910 are good. Food prices are lower which spells better prosperity for the wage earner. Banking and financial facilities are immense. England lent fully 165 million £ to foreign countries and there is every prospect of the loans reaching a larger colossal figure during the current year. Let us hope that the political outburst will soon brighten up and all wrangling cease by the time that Their Majesties are coronated in the ancient abbey hallowed by a thousand years' traditions and enriched by a history equally lengthy.

CONTINENTAL EVENTS

Physical calamities seem to have invaded both Spain and France. The storms and floods have been of a very disastrous character. In France the vinegrowers have been badly off. As a result of their disappointment some bloody riots have taken place. Elsewhere strikes have occurred. These modern phenomena of economic revolt of Labour against Capital are growing frequent and the French Government are intent on bringing about an amelioration of this condition by some reasonable measures of legislation. But such is the flighty spirit of the Celtic Gaul that some sublimation, arising out of this legislation, burst out awhile in the Chamber of Deputies. Mon Briand was aimed at but escaped while another Deputy received a slight injury. The incident in itself was deplorable, but it is symptomatic of the trend of the economic march of the Labourites all over the great industrial countries. The Twentieth Century of ours is bound to witness, before it is half old, a great struggle between the forces of Labour and Capital. There can be no doubt that a new order of industrial development will be evolved having for its fundamental basis the greater freedom and amelioration of the condition of the wage earner.

Spain, though seemingly quiescent, is undoubtedly resting on a volcano. It is not active, but it is impossible to say what political or economic forces or both may all of a sudden make it active. The Republican spirit, now so dormant, is bound to burst itself into a conflagration threatening the Spanish Monarchy. The Clerical party, both in France and Portugal, is firing faggots. Much will depend on the tact and judgment, patience and firmness of the Spanish

men in power and authority. In Portugal a variety of rumours have of late been persistently set floating, at the bottom of which are the Clericals who are such deadly enemies of the Republic. There was a persistent rumour that there might soon be a revival or restoration of the Monarchy and even King Manuel was accredited with an apocryphal declaration by some supposed loyal interviewer of such a contingency. This, however, was flatly contradicted. Apart from this it is no doubt correct to say that the Republican authorities at Lisbon have not been able to achieve anything tangible. Affairs are as bad as they were before the coup d'état. Corruption in the administration is as rife as ever. The spirit to divide the spoils of office still rages rampant. Unless this canker is removed there can be no hope of a reformed and contented Portugal.

Italy is building a strong navy and is otherwise expanding her economic resources. The cotton industry there has been taking longer and longer strides and much attention is bestowed and large sums of money are spent on the construction of productive public works. There is also going on the rebuilding of ill-fated Messina which was almost destroyed by the earthquake three years ago. Already 20 millions have been spent on the rehabilitation and more are promised by the Italian Minister of Finance. Meanwhile there has been much talk of the new triple *entente cordiale* between Germany, Austria and Russia. Even the Committee of Union and Progress in Turkey is said to be behind the *purda*. A variety of statements are almost daily appearing by the political quidnuncs in their respective organs of public opinion. A greater portion of it may be dismissed without a thought. As to the residue all that could be reasonably surmised is that the three great Powers have no doubt revised their opinions of their respective interests from the point of the contingencies arising in the near future. But when all is said and done it may be presumed that the dogs of war will be allowed to slumber as hitherto. There may be a barking, but it would not amount to a bite. Already these great monarchies are weighed with a load of debt and burdened with an intolerable burden of armaments which make for the conservation of peace rather than the breaking out of war. Only Turkey is now the cynosure of the Western Powers, owing to the bad developments of the Bagdad railway and the general

revolt in Yamen. That province has never quietly submitted to Ottoman rule. Even the astute Abdul Hamid had no very strong hold on the turbulent and fanatic elements composing the population of that God forsaken province. It is problematical, therefore, how far repressed Turkey will be able to successfully quell the revolt and what pecuniary sacrifice it will suffer. If even she has hardly been able to quench the embers of revolt in warring Albania, how may it be possible to bring about quietude in distant Yemen. Then look at her resources. No doubt the Englishman, now at the head of the financial portfolio, has recently declared that the new taxation and other fiscal reforms will soon place the Ottoman finances on a sound and stable footing, resulting in administrative reforms and industrial development. But after all, even those unproved resources may be of little avail so long as they are absorbed by the military expenditure in her most distant and turbulent province Turkey, it is grievous to say, has not yet found her far-sighted statesmen. Though the Committee of Union and Progress gave fair signs of an ameliorated and reformed Turkey, it is clear that those who were once most sanguine about its capacity are at present in despair. Though we do not share the views of those who have a great hankering for the return of a new Hamidian regime—for these are the views of the disloyal, disaffected and most corrupt element of the Turks—we fear that unless Turkey is soon consolidated, with peace everywhere, and a tolerably long life of pacific economic development, the prognostications framed on the deposition of Abdul Hamid are most likely to be futile. The Near Eastern Question, the Eternal Question, may be said to slumber awhile. Heaven only knows when it may again be a burning one portending grave disasters to the State and serious complications elsewhere.

The Tsar is credited with greater freedom of personal movement during the last few weeks. Are we to take that as a sign of the suppression of the anarchical element? Or is it only a diplomatic move to an ulterior end at present wrapped in secrecy?

PERSIA

The Majlis is still fumbling for funds, and affairs at Teheran seem to be hanging fire. If there is no further tension with the Muscovite Colonies, there is also no progress in the direction of a reformed administration with law and order, especially in south-eastern Persia. We read of

some wild project of a through railway from Teheran to Samsun and of an alternative route which may have an alignment along Afghanistan! But we may dismiss these wild cat schemes. They are merely the outcome of the new development of the German railways in Bagdad. It is a kind of economic gun answering another. It means nothing beyond. Anyhow the Government of India will think twice and thrice before it allows the linking of the Russian railway with the British on the borders of Baluchistan. We have at the head a Viceroy who is *au courant* with all the tortuous politics of Russia and the flighty one of the volatile Persians. So we may rest quiet that nothing will be done which may prejudice the interests of British India.

THE ETERNAL LAMA

It seems we are fated to hear from month to month all about his so-called "Holiness," the deposed Dalai Lama of Lhasa. Distrusted by China and suspiciously looked by the Government of India, this ascendant Jesuit of Tibet is cooling his heels on ice cold Darjeeling. The militant party of the hero of Potala is strenuously endeavouring by means of its shrieking organs of opinion in Calcutta and London to make a kind of diversion in favour of his "Holiness," but somehow it is a disregarded party and fails to find a hearing. So long, however, as we have Lord Hardinge there is no fear of another peaceful mission to Lhasa. Indeed we hope to see him settle once for all the relations of his Government with Lhasa and Peking so as to cut the ground forever from under the feet of the Curzon Younghusband swashbucklers and fire-eaters.

CHINA

John Chinaman is in earnest on the path of great reforms, constitutional, economic and social. There is a universal cry against the abolition of the time honoured pigtail. Already there has been a practical step taken in this direction by a band of resolute men. The blind worship of ancestry and fantastic traditions is disintegrating under the solvent spirit of genuine reform. The freedom of the feet for those "tottering ladies of fascination," the Chinese women, is also on the tapis. Thus, head and feet are both to be relieved of the ancestral penalties. So far as to the freedom of the body physical. But there is also to be the emancipation of the mental faculty. Confucianism is to be subordinated while the Western seeds of education are

to be sown wide and deep. Already a University at Hongkong is a *fait accompli* and a memorial has been submitted to the Throne to establish a central one for Peking. Confucius and Mencius are to be emancipated, while Darwin and Spencer are all the culture of the West in arts and humanities, in science and philosophy, in poetry and political economy are to be enthroned at the seat of the Son of Heaven. But, above all, there is the new Chinese Democracy, spread and span, which is keen on having a constitutional national assembly—a veritable Parliament China is really democratic albeit ruled by heaven ordained autocrats so that there is more chance of its taking firm root in this ancient country of civilisation and self government than in any other part of the East. Ere three years are past we may hope to see a full blown Chinese Parliament which possibly the Indian Government may copy. But we need no forecast as regards the future of India and Japan in this direction. The East, the changeless East, is moving. The avalanche seems to be thawing. It only requires the needed momentum. When that momentum has come it is impossible to say with what force and what velocity it may roll and roll, and where it may stop. The West has already made up its mind that there is no opening for new conquests in Asia! Meanwhile it may be inquired what India, China and Japan may achieve for its destiny a century hence!

Dadabhai Naoroji's

SPEECHES AND WRITINGS

This is the first attempt to bring under one cover an exhaustive and comprehensive collection of the speeches and writings of the Venerable Indian Patriot, Dadabhai Naoroji. The first part is a collection of his speeches and includes the addresses that he delivered before the Indian National Congress on the three occasions that he presided over that assembly all the speeches that he delivered in the House of Commons and a selection of the speeches that he delivered from time to time in England and India. The second part includes all his statements to the Welby Commission a number of papers relating to the admission of Indians to the services and many other vital questions of Indian administration. The Appendix contains among others the full text of his evidence before the Welby Commission, his statement to the Indian Currency Committee of 1898 his replies to the questions put to him by the Public Service Committee on East India Finance.

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The Congress Deputation to the Viceroy

A deputation of the Indian National Congress headed by Sir William Wedderburn, presented an Address to His Excellency Lord Hardinge in the Throne Room at Government House on Thursday

The deputation was comprised of Sir William Wedderburn, the Hon'ble Mr. Haque, (Bengal), the Hon. Mr. Satchidananda Sinha (Bengal), the Hon. Pandit Madan Mohan Malaviya (United Provinces), the Hon. Gangai Prasad Vajma, (United Provinces), Babu Surendranath Banerjee, (Bengal), the Hon. Babu Bhupen Indra Nath Bose, (Bengal), Dr. Rash Behari Ghose (Bengal), Mr. Har Kissen Lal (Punjab), Bibu Ambica Charan Majumdar, (Eastern Bengal and Assam), the Hon. Mr. Mulholkar (Central Provinces and Berar), the Hon. Nawab Sayid Mahomed (Madras), the Hon. Mr. Subba Rao (Madras), the Hon. Mr. Gokhale (Bombay), and the Hon. Mr. Jinnah, (Bombay)

THE ADDRESS

Sir William Wedderburn read the address, the full text of which is as follows —

To His Excellency the Right Honourable Baron Hardinge, of Penshurst, P. C., G. C., B., G. C. M. G., G. M. S. I., G. M. I. E., Viceroy and Governor General of India
May it please Your Excellency

We, the President and members of a Deputation, appointed at the twenty fifth session of the Indian National Congress beg leave to approach Your Excellency with an expression of our deep and heartfelt loyalty to His Majesty the King Emperor, and an assurance of our earnest desire to co-operate with the Government in promoting the welfare of the country.

We wish to express at the outset our grateful appreciation of the measures of reform carried out in accordance with the gracious Declaration of the late King Emperor, made on the occasion of the Jubilee of the Proclamation of 1858. The expansion of the Legislative Councils on a wider representative basis gives to the people of India a larger opportunity than they had before of being associated with the Government in the administration of the country, while the appointment of Indians to the Executive Council of the Viceroy and of Local Governments, as also to the Council of the Secretary of State, shows the determination of His Majesty's Government to

obliterate distinctions of race in filling some of the highest offices of executive responsibility. These measures have done much to bring about a better understanding between the Government and the people, and we venture to express on this occasion our confident hope that the regulations in connection with the Councils, which have evoked criticism, will be modified in the light of experience.

We avail ourselves of the opportunity, so graciously accorded to us, to draw Your Excellency's attention to certain broad questions affecting the welfare of the masses of the people. Foremost among these comes the need of education. We rejoice to know how favourably the Government is disposed in this matter and we would urge a liberal increase in the expenditure on all branches of education—elementary technical and higher education—but specially on the first of these branches, as being the first step towards promoting the well-being of the masses. The poverty of a large portion of the agricultural population and their inability to withstand the attacks of famine and disease is a constant source of grave anxiety, and in order to prepare the way for practical measures for a gradual improvement of their condition, we would earnestly recommend the economic village inquiry approved by the Congress and prayed for by the Indian Famine Union in a memorial, signed by representatives of all the influential classes in England. We trust also that Your Excellency will view with favour the proposal to separate the executive and judicial functions of public servants. This reform has long been recommended by the Congress, has had the support of many eminent personages who have held some of the highest judicial and executive offices in India, and has been recognized by the Government as calculated to improve the efficiency of the administration of justice.

The Resolutions of the Congress will, as usual, be duly forwarded to Your Excellency in Council. They deal with many important Imperial and some pressing provincial questions which we feel assured will receive Your Excellency's careful consideration.

Before concluding we beg to tender to Your Excellency a most hearty welcome on your assuming the high office to which you have been called. We look forward to a period of peace, progress and prosperity for India under the guidance of one who was a trusted friend of our late beloved King Emperor Edward the peace maker, whose loss we shall never cease to mourn.

The address which was enclosed in a handsome silver casket, heavily inlaid with gold, was printed on vellum and mounted on light green satin and illuminated with gold tassels and borders. The printing and the mounting were both done at the Chery Press, Calcutta.

THE VICEROY'S REPLY

His Excellency the Viceroy replied —

I have received with satisfaction the expression of deep and heartfelt loyalty to His Majesty the King Emperor on the part of your deputation from the Indian National Congress, and the assurance of your earnest desire to co-operate with the Government in promoting the welfare of the country.

To any student of the history of this country during the past 100 years it must be clearly evident that it has been the aim of England to promote the material welfare and happiness of the Indian people and the prosperity and progress that are visible on all sides at the present day are indisputable proofs that this policy has been attended by a considerable measure of success. To the material advancement of the Indian people has now been added a large measure of political concession in the expansion of the Legislative Councils on a wider representative basis and in the appointment of Indians to the Executive Council of the Viceroy and of Local Governments, as also to the Council of the Secretary of State, thus giving them a larger share in the management of public affairs. These reforms are still in their infancy and require careful consolidation. It will be my constant endeavour to maintain a jealous watch over them and to see that the object for which they were instituted is attained.

In the body of your address you refer to various broad questions affecting the welfare of the masses of the people which, I can assure you, the Government of India have entirely at heart. The realization of some of these proposals would entail a very considerable increase to the normal expenditure of the Government and would in all probability require new sources of revenue to meet it. The educational problem is one, however, that the Government of India have taken in hand and the creation of a separate Department to deal with education may be regarded as an earnest of their intentions. I notice that a large number of those present here to-day are Members of my Legislative Council or of Provincial Councils, through whose intermediary these and

other questions such as those enumerated by the Congress can be brought in due course before the Provincial and Imperial Legislative Councils. I am confident that in such a case they will receive in Council the most careful consideration, the aim of the Government of India being to promote the material welfare and moral development of the Indian people and to mete out even handed justice to all races, classes and creeds.

I am pleased to see here your President, Sir William Wedderburn, whose efforts to conciliate the existing differences between Hindus and Mussulmans have my entire sympathy, and my best wishes for their complete success.

I thank you for the cordial welcome that you have extended to me on assuming the high office that has been conferred on me by our King Emperor and I warmly reciprocate your desire that my term of office may be marked as a period of peace, progress and prosperity for India.

At the same time I wish to thank you for the lovely basket in which your address is enclosed.

The Viceroy then shook hands with Sir William Wedderburn who introduced the members, after which the deputation withdrew.

Agricultural Industries in India.

BY SEEDICK R. SAYANI

WITH AN INTRODUCTION BY

SIR VITOLDHAS DAMODAR THACKERSEY

CONTENTS—Agriculture, Rice, Wheat, Cotton, Sugar Cane, Jute, Oil seeds, Acacia, Watlfe Darks, Sunn Hemp, Camphor, Lemon Grass Oil, Reme, Rubber, Minor Products, Potatoes, Fruit Trade, Lac Industry, Tea and Coffee, Tobacco, Mannres, Subsidiary Industries, Sericulture, Apiculture, Floriculture, Cattle-Farming, Dairy Industry, Poultry Raising, An Appeal.

Sir Vitoldhas Thackersey writes—

Mr S. R. Sayani, I think, has given valuable information regarding the present state and future possibilities of the principal cultivated crops of India.

Price Re 1 To Subscribers of the "Review," As 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras

THE WORLD OF BOOKS.

[Short Notices only appear in this Section]

The Fatal Garland By *Srimati Swarna Kumari Devi* (English edition, translated by *Mrs Christina Albers* Rs 2)

We have great pleasure in welcoming Srimati Swarna Kumari Devi's *Fatal Garland* to the ranks of Indian fiction which have been swelling in recent years. It is the story of a Hindu maiden's spiritual tragedy. Shakti finds Ganesh discarding her in favour of Nirupamana, and though it is due to circumstances over which he has no control, she pursues him with a fierce spirit of vengeance. There is an overwhelming sense of penitence when she sees him in distress, and she sacrifices her life to save him. The novel receives the title from a garland thrown on the heroine by Ganesh in a thoughtless moment.

The novel relates to the 14th Century, and treats of the times when Bengal with its various Hindu Rajas was being brought under the control of powerful Mohammedan potentates. As a picture of Hindu society, during times of which little is known, the book is invaluable. The scenes of terror with which the book abounds are drawn with masculine boldness and vigour. Some aspects of Hindu domestic life are very vividly represented—the character of Ganesh's mother is drawn with remarkable force. The novel receives a special virtue by its affording a good insight into the spirit of Hinduism—the features of *Shaktism* receiving special treatment.

A word of praise must be reserved for the fine illustrations—some of them coloured ones—found in the book. There is also a portrait of the talented authoress.

The Confessions of a Graduate By *Keshavlal L. O. a B A* (G. R. C. Press, Madras, Price As 12)

One of the most interesting phenomena of India in the present transition is the Graduate and there is certainly room for a volume portraying his experiences. But *The Confessions of a Graduate* are *Confessions* only by the title. The book does not present any experiences—mental or moral—of the Indian Graduate, but is made up entirely of quotation, and frigid conventionalities without the remotest relation to Indian conditions. It must, however, be admitted that there are interesting extracts from well known masterpieces bearing on literary life and its struggles.

Language and Character of the Roman People By Oscar Weise Translated by H. A. Strong, V. A., L. L. D., and A. Y. Campbell D. A. (Kegan Paul, Trench, Trubner & Co.)

" Words like nature half reveal

And half conceal the truth within,

may be said to be very true of language as a vehicle for the expression of human emotion. But the statement is the reverse of true when we think of our forms of speech as affording us a clue to the psychological condition either of the speaker or of the people who have evolved a language for themselves. No language is free from the taint of foreign corruptions, but the very expressions that are borrowed or assimilated throw a light on the working of the mind of the people. Hardly any people have had the same amount of scrutiny directed on them as the Romans, certainly no other people have left a deeper impress on the civilisation of to-day. So far as the inner workings of any State are concerned, that is, so far as principles are needed for the regulation of internal course of citizens among themselves there is hardly any system which does not owe a debt to the genius of the Roman Jurists.

It cannot but be a most interesting enquiry to consider the nature of the Roman language and the bias of Roman character and to attempt to discover how far the two were determined one by the other and both by the circumstances of Roman history and the accidents of Roman environment. Language and character may be said to be the two aspects in which the psychology of a people manifests itself and Messrs Strong and Campbell have done a real service to students of Roman History and Jurisprudence by giving to the English speaking world the result of the researches of Professor Weise. The book treats of topics which let in a gradually widening flood of light on the field of psychological research. The author deals with (1) The Latin language and character (2) Style and development of culture (3) The language of the Poets (4) The language of the People (5) The classical language of Cæsar and Cicero and ends with an appendix on Roman culture as mirrored in the Latin vocabulary.

The metaphors, the similes and the ethics of the Romans all point to a "severely practical" tone of mind "such as inclined them to take a sober view of the circumstances of life" and "we cannot be surprised that they had no special taste for either Art or Science. Their imagination

could not soar to the height of either." Our author takes us through a maze of words, forms of speech and exact well defined expressions to make us realise the want of imagination of the people and the presence in them of a virile practical fibre. Nowhere do we meet in them with any appreciation of the beauty of Nature or of that harmony of feelings which brings a light and a warmth from within to invest it with the gloom and the bareness of the things without. Everywhere we find the love of detail, the strict sense of discipline and responsibility which marks the love of things which deal with the hard physical world of facts to the exclusion of all speculative theories and philosophical doubts.

The constant borrowing of Greek words and forms of expressions shows the eagerness with which they drew on a source of ideas which were entirely alien to the genius of their language. The two people afford the strongest contrast to one another. The Spartans were the most Roman of the Grecian races and accordingly we find a parallel between the habits and development of the two. "Both were strict disciplinarians both had a genius for jurisprudence and political activity. On the other hand, in artistic capability and in scientific attainments both nations alike stand behind the other Greek races. We find accordingly in the languages of the two nations a number of similar traits, a lack of flexibility in the formation of compounds, a poverty of words, a stiff and formal rhythm, a logical acuteness, an endeavour after pregnancy of utterance. we also find in both less mobility in their vowel sounds and a greater adherence to the old traditional form of the termination of verbs" (P. 63).

The book is one which can be read with profit even by a general reader though from its nature it is meant more for students of Roman literature. But apart from the technical aspect of the book, there is a good deal in it which will be interesting and not a little instructive to those who look at it as an essay in interpreting the psychology of a people through its language. We see clearly how the military tone of their thoughts colours their forms of speech and how they fall short of the standard attained by other nations in abstract speculation, and a perusal of the book will carry us some way in reading the causes which made Rome so great in certain respects and left her so far behind Greece in others.

Within the Holy of Holies By *Bellmeo*
(*L N Fowler & Co, London*)

These are days for *Vade Mecum* and I made easy series. We have treatises on physical exercises, on the cultivation of memory, &c. Very few people would have thought that by a course of exercises spirituality and Godliness can be attained. But the author says that he is giving to the world his own personal experience. The lessons on the attitude of attainment are simple enough, if they are somewhat quaint. Exercise VI, (God is Love) is given in the form of a musical lesson. Probably it will depend upon a man's mental attitude what use he will be able to make of the instruction contained in this booklet.

Hearts and Coronets By *Alice Nelson Fox*
(*Macmillan's Colonial Library*)

It is an interesting story—of which however it is easy to trace the earlier sources—of a maiden coming to fortune by a revelation of her real birth. The son of the Earl who is enjoying the estate with the belief that her father died childless, falls in love with her—thus the course of love and good luck are united. They are married and the Earldom is enjoyed by the happy couple.

The style is simple and rapid throughout, though occasionally degenerating into slipshod and inelegant expression. There is a successful effort at the delineation of natural scenery and the rather profuse use of slang is no bar to its proper appreciation by the Indian reader.

A Treasury of Elizabethan Lyrics *Selected and Edited by Amy Barter* (*George Harrap & Co*)

Amidst the varied literary characteristics of the Elizabethan Age, the lyric spirit stands supreme and is present in all the productions of the period. The *Treasury of Elizabethan Lyrics* affords a vivid insight into this spirit of song which resulted in some of the proudest achievements of the spacious times of Elizabeth. The best songs of Elizabethan writers have been selected and the choice shows a remarkable perception of the true poetic. The *Elizabethan Miscellanies* which have till now been inaccessible to the average reader have been ransacked, to furnish a selection of good songs. The song books of the Elizabethan Age have also been laid under contribution and the section devoted to Shakespeare is of special interest. We have great pleasure in recommending the volume to students of literature.

From Passion to Peace. By *James Allen*
(*William Rider and Son, Ltd, London*)

The various chapters look like sermons. However there is nothing sectarian in them. They are exhortations to be spiritual. The author points out beginning with the lowest stage of human failings how by self restraint and by disciplining man's higher nature can be cultivated, so that instead of being a source of discomfort to himself and of disturbance to others, he can come out as a ray of light and of hope to himself and to his neighbours. The author points out that in order to be happy and to be a source of happiness the qualities of "impartiality, unlimited kindness, perfect patience, profound humility, stainless purity, unbroken calmness, &c." are required. In this work a day world, it is no easy to be—all that the author counsels man to do and still continue to work and live. However, a ideals 'to be sought' after these counsels of perfection are not without value.

Our Duty to India and the Indian Literature By *Rev J Knowles* (*W H Christy*)
1 *Susan Road, Eastbourne*

This is a plea by the indefatigable Rev Knowles for the use of the Roman script as the medium of writing for all the Indian languages. He has also given charts demonstrating the possibility of such an adoption. Some of the renderings are no doubt defective, but the pamphlet is very suggestive and must be of immense interest to all those interested in the question of a uniform script for all India.

Making Bad Children Good By *Sant Nihal Singh* With an introduction by the Honorable Ben B Lindsey (*Ganesh and Co*) Price Re 1

Mr Sant Nihal Singh who seems to have quite a genius for writing on all kinds of themes has brought out a volume which must be very interesting to those engaged in the problem of the Juvenile Criminal in India. By giving a graphic description of the elaborate system obtaining in America for the reformation of the boy criminal Sant Nihal Singh points out the ways in which a similar attempt might be made in this country. The results achieved by a course of proper training and education even on a condemned class must set one thinking seriously on the benefits of such a system. The principles recognised in the Reformatories of the country might find a very useful extension in the light of the guidance afforded by Mr Singh's book.

JANUARY 1911]

TOPICS FROM PERIODICALS.

Our Right to India

In the January issue of the quarterly journal *The East and the West*, (London), the Rev Sharrock considers "Our Right to India." This right, 'the claim to retain the sovereignty of India,' he bases on the blessings of civilisation that England has showered on India, and he gives a long list of them. All these things, he says, the Indian agitator knows, 'as well as we do' but still his cry of discontent is as loud as ever. He shuts his eyes to the benefits and pours forth his grievances. Why should so much capital be drained out of the country? Why should British subjects be excluded from the Transvaal? Why should India be sacrificed to the votes of Lancashire cotton spinners? These and other questions he says, have been answered a thousand times and yet he answers them afresh. But why does he trouble himself? He knows the fact. 'The fact is that the Brahmin—whether the Government be good or bad—wishes to have the rule in his own hand.' As nothing is perfect in this world, however, our reverend writer sees two evils in the government of India, 'about which India does not audibly complain.' One is the moral evil of the opium trade and the other the destruction of religious beliefs. He tells us that discontent, disloyalty and anarchy are all due to the secular system of education. On searching closely we have discovered two or three points on which to agree with the writer. We see with him the moral evil of the opium trade, we deplore with him the ignorance which prevails in England about India, and we believe with him that India is a sacred trust from the Most High. But we surprise him, "agitator" as we are, by expressing our gratitude for the benefits that British rule has conferred upon us.

To a missionary of his class, whose proper vocation is Tory politics and not the pulpit, we should be doing a service by recommending "the Indian Missionary ideal"—an article appearing in the same issue of the journal—an ideal conceived by a brother clergyman—I belonging, however, to quite another school—our well known friend, the Rev O F Andrews. Omitting alike the Western ideal that wishes to impose the Western Church upon the East, and the 'Eastern' ideal which aims at producing a Church clothed from head to foot in purely Eastern garments, he proposes a third, the ideal of the Cross. He says "I must be a citizen of no country but of the Kingdom of Heaven neither Eastern nor Western, but Christian pure and simple. I will live as the first disciples lived in Palestine. I will, like them, have no silver and gold, no position and status. I will not even trust to the wisdom of this world, its intellect, its culture, but determine to imitate as closely as possible the life of the Lord Jesus, even in its literal setting. And I will aim at uniting brothers together in the work on the primitive model of the earliest Christian days, when love and sacrifice and renunciation were the very salt of the Christian life."

MAITREYI.

A VEDIC STORY IN SIX CHAPTERS

BY PANDIT SITANATH TATTVABHUSHAN

Indian Mirror.—The Author has recalled to life the dead bones of a very ancient and classical anecdote and embellished it with his own imagination and philosophical disquisition. Pandit Sitanath has made the Maitreyi of the Vedic age as she should be—catholic, stout hearted and intellectual and has through her mouth introduced and discussed many intricate philosophical and social topics. We wish this little book every success.

SECOND EDITION As 4

G. A. Natesan & Co., Sankararam Chetty Street, Madras

Muhammadan Influences

Mr J F Scheltema, M A, contributes a very interesting article on the above subject to the January number of the *Asiatic Quarterly Review*. The more important passages in the article are extracted below. With regard to the alleged vandalism of the Moslem conquerors he writes —

Marvellously exempt of the bigotry, intolerance and contempt for ideas not their own, alleged against them by partial critics, the Arabs, in their process of acclimatisation proved themselves anything but destroyers. Such stories as the burning of the library of Alexandria by command of Caliph Omar, inventions of too zealous historians who concluded *a priori* that Mahometan hell hounds "were capable of the worst outrages" have been utterly refuted. Concerning their behaviour in Egypt, M A yet has moreover, shown that the armies of Amr did no more demolish the Coptic monuments, the Christian churches and monasteries than the race famous library. Many of those structures are still standing, ancient Coptic woodwork, pottery, textile fabrics, painting objects carried in ivory still preserved thirteen centuries after the Muhammadan invasion would fill twenty museums. In Egypt and also in Syria the Arabs found art treasures which owed their development to Byzantine influences. In Mesopotamia they found a civilisation under whose sway the imagination of the Greeks before them had been taught to combine vividness of detail with majesty of dimension. In Persia, they found art formulas only waiting for the message of new spiritual life to blossom forth into those splendid achievements destined to change the artistic perceptions, the aspirations, the morals, the general aspect of cultured society both East and West.

When the Arabs conquered Persia they absorbed its magnificent art traditions of the Persians and diffused them wherever Moslem arms penetrated. Under the Caliphs all branches of learning and art, letters, jurisprudence, history, geography, mathematics, astronomy, chemistry, botany and medicine thrived and flourished. About the quickening influence that the Moslems imparted to Europe, the writer says:—

"In a time when among the Christians only a few of the clergy were able to read and write the Muhammadans became in Western lands the representatives of science and art. Muhammadan capitals the centres of scientific and artistic energy. The first Western academy, founded in imitation of the East, was that of Toledo soon followed by similar institutions in other cities of Muhammadan Spain." The spirit of inquiry thus propagated had a quickening influence on Christianity,

students from Greece, Italy, England, Germany as France, flocked to the Moslem seats of learning e.g. Gerbert of Aurillac, afterwards Pope Sylvester II.

The Caliphs of Cordova recognised the duty of imparting education to their subjects, even female education was not neglected —

Woman's claim for adequate instruction received proper attention. Up to a certain age the two sexes partook on equal terms of the founts of lore, after that the girls went to separate colleges among which some of outstanding merit, e.g. the young ladies' finishing academy of Maryam, daughter of Abu Yacub al Fasih who turned out a good many *bas bleus*, eminent in their generation.

When the Moslems ruled Spain, it was the most enlightened country in Europe. About the Arabic language the writer says —

Lovers of poetry from the most remote times, the Arabs glory in a language rich and flexible beyond compare which never failed to exercise its charms on converts to al Islam and non converts alike, on whoever surmounts the first difficulties of mastering that wonderful vehicle of subtlest thought in clearest most attractive form.

The Caliphs of Cordova "cultivated music and made much of composers and musicians", some of our musical instruments were invented or have been perfected by the Arabs —

Masters of romantic fiction, the Spanish Moslems had no slight share in the distribution among Western peoples of those fruits of Eastern imagination, fables, etc. which impressed our literature and dramatic beginnings hardly less than their lyrical effusions. Eastern influence revealed itself everywhere many and various have been its routes of travel from Syria, Egypt, Maghrebine Africa to Spain, Italy with Sicily, Middle and North Europe.

The Arab honoured woman —

Entering upon his Islamic career, he has been accused of lowering the condition of woman. Arabic poetry teaches how profoundly the tender passions stirred his mind, history how faithful his attachment, how absolute his submission, how deep his grief at the loss of his chosen one.

The Arab refined the manners of Europe and prepared the way for the age of chivalry in Europe —

Western manners and in necessary consequence, the position of woman, improved by contact with the East. It is not without cause that chivalry in its European aspect began to flourish in Spain. Before Cervantes should expose it to ridicule after it had run mad thanks to its hyperbolic interpretation by frigate knights-errant in search of adventure, would be Galias and Palmerin the crusades gave it a second impulse and stimulating Western imagination by further commerce with the Eastern champions of pure woman.

hood, helped to prepare Christian religious ardour for the worship of the Holy Virgin Mother, the dedication of Mary, Queen of Heaven

The Emirs of Cordova built mosques, palaces, schools, hostels for students, inns for travellers, orphanages, hospitals, public baths, aqueducts, reservoirs and bridges

There is a treatise on Agriculture by an Arab writer in the library of the Escorial. The Arabs introduced the date palm, the sugar-cane, the cotton plant, rice, spinach, saffron, etc., into Spain; they delighted in gardening and horticulture and laid out several magnificent gardens; they introduced into Europe gunpowder, the mariner's compass and the secret of the manufacture of paper from silk, rag, cotton and cordage as also the idea of a standing army

Muhammadan education was not deemed complete unless one had mastered some mechanical trade which should afford the means of subsistence for self and family in days of adversity. Many Moslem princes surpassed ordinary professional skill in the exquisite work of their hands

Agriculture, cattle-raising, manufacture, mining and other industrial arts flourished in Spain under Moslem rule. And therefore

The failure of Muhammadanism meant a set-back in art and science, the industrial and intellectual status of Spain suffered worse from its final ejection than France from the revocation of the Edict of Nantes. And the intolerance of Christian Spain affected the whole of Europe

Muhammadanism was at last beaten back, but Mahomedan Art continued to permeate and leaven the whole Western world

After earlier Eastern influences which originated in Phœnician commerce, the conquests of Alexander the Great and the Romans, the trade with India by way of Egypt and Arabia, etc., the Islamic wars caused near and intimate contact in Spain, Sicily and the South of Italy

The Dark Ages had to accept Moslem light, Moslem industrial progress with Moslem advancement in learning the "mercantile virtue" civilising Europe by means so subtle that only the perfected methods of modern research could trace to them many discoveries and inventions and improvements calmly put to the credit of Western brain power and skill

Ruskin himself accepts that Christianity was artistically vivified by the touch of Islam.

If then, to borrow the words of Ruskin, the Moslem world transcended the Christian world in intellectual culture, Moslem aesthetics made the conquest of Christianity beyond the potentiality of Moslem arms, art

with the Muhammadans, like everything else, considering the religious aspect of the Islamic movement, was not only a profession but a more or less unconscious apostolate

Taking from the East, Muhammadan art gave to the West. In India, it learned a good deal while teaching little, Moslem conservative energy almost limited to the adaptation of new materials to old architectural forms

The writer dwells at some length on the artistic influences which the Moslem conquest exerted over the various lands which came under its sway. It is not to be supposed that the influences of Islam ceased to operate in lands where it ceased to be a political power—

The belief that the ideas and methods engendered by the Muhammadan conquests have vanished with the Muhammadan domination is exploded. They go on fructifying Europe from the seeds sown along the shores of the Mediterranean. Not only Morocco, which keeps the heritage of Saracenic art, Algeria and Tunis, where Turkish art became ascendant, Egypt, the Osman Empire and the Levant, where the West merges in the East, but Spain, Italy with Sicily, the French Midi, the Dalmatian coast, inoculated with germs of Muhammadan thought, continue Muhammadan traditions. The Muhammadan past still works for us

The writer concludes his brilliant article with the observation that the West may still learn of the East as it learnt in the past. Here are his words—

While each racial temperament tends to separate and distinct fraction, the beneficial processes of amalgamation born from the Muhammadan conquests, urge the breaking down of racial barriers in the realms of thought to gender moral regeneration. A great religious upheaval struck light out of the clash of arms, the tide setting back in channels of peace, the West should not be ashamed to approach the East for further improvement.

NATION BUILDING: A stirring Appeal to Indians Suggestions for the Building of the Indian Nation Education as the Basis of National Life National Universities for India. By Mrs. Annie Besant. Second Edition. Annex Two

HAND BOOK OF CRIMINAL LAW.—By N. K. Ramaswami Aiyar, B.A., B.L. Rs. 2

HAND BOOK OF CIVIL LAW.—By N. K. Ramaswami Aiyar, B.A., B.L. Third Edition Revised and Enlarged 419 pp. Rs. 2

THE REFORM PROPOSALS—A handy volume of 169 pages containing the full text of Lord Morley's Despatch, the Despatch of the Government of India, the Debate in the House of Lords, Mr. Buchanan's statement in the House of Commons, and the Hon. Mr. Cokhale's a scheme presented to the Secretary of State for India and also the full text of his speech at the Madras Congress on the Reform Proposals. Price As Six. To Subscribers at the Indian Review, As Four.

G. A. Natesan & Co., Sonkurama Chetty Street, Madras

Krishna's Teachings and Modern Belief

Under the above heading Ella Wheeler Wilcox, a well known American writer, contributes a short article to Baba Bharati's "*Light of India*," in which she has a word of sympathy for the missionary propaganda carried on by Hindu Sannyasins in America. She writes —

"During the last two decades there has been an exchange of spiritual courtesies between America and India. Our extreme interest in converting the people of that land to our faith has been politely returned by them, with an equal desire to awaken us to a realization of the beauties of their religions.

For this purpose they have sent us several wise scholars and teachers of their philosophy.

The passing of Vivekananda was like the flashing of a mighty star upon our wondering eyes, for, in truth, no greater, wiser, truer, holier soul ever dwelt among us than this marvellous man who has gone into the spirit life.

Now, we have another holy man from India, Baba Bharati.

He is teaching the philosophy of Krishna who was born about five thousand years ago in Mathura, India, and lived in the Bombay Presidency one hundred years.

The words of this great teacher are preserved, and have descended to the present day, and I give some extracts, which I obtained from Baba Bharati.

It is interesting to find how much all great religions are alike when we get to the core of them, and strip them of all man-made dogmas and personal ideas of translators and wilful distortions of ligists and fanatics.

"I am love. Love is light, and love is life. He who has love is truly rich. He who hath none is poor indeed. Life with love is life eternal. Life without love is death.

"I live in my name even as the tree doth dwell in the seed. Plant me in the soil of thy heart, and I will grow into the tree of eternal bliss.

"Where I am present" the spirit sounds alone are heard. The slayer casts aside his sword, the sick man laughingly springs from his bed, and unknown peace comes on the earth.

"In whatever way I am loved I love in return. As soo, parent, friend, master and slave, I respond to the wishes of my devotee.

He who loveth not his neighbour loveth not me. He who giveth not to the needy, giveth not to me.

"Thou shouldst be lowlier in spirit than a blade of grass which complains not that its branches are cut, but gives its injurer its luscious fruits to eat in return. Thou shouldst pay respect to even those who are never respected and at all times sing Me and My love in thy heart.

I remember these words were written over five thousand years ago and three thousand years before Christ was born. Yet they contain the exact ideas which Christ taught his disciples: the one idea in all religions which is of value to humanity—Love.

All the great illuminated souls who have been considered the incarnate God at different epochs, have taught the same truth. "I am the Light and the Way" means I am the expression of the Creator's love—follow me and you shall be saved from all that threatens to destroy you."

Every soul that fills itself so full of love for God and humanity that all petty personal aims and motives disappear is, indeed, a reflection of God, His messenger on earth.

The pure religion of Krishna became adulterated by the superstitions of selfish and foolish men as time passed, just as the pure religion of Christ has degenerated into a dozen warring creeds which have brought war, bloodshed and hatred into the ranks of mankind, instead of love, peace and brotherhood.

It is well to revive the purity and simplicity of these first teachings just as they fell from the lips of the followers of Divine Love, and it cannot harm our orthodox Christians to study the wisdom of Krishna who lived so long ago in far off India.

JANUARY 1911.]

Daily Life of a Buddhist Lay-Follower.

The Buddha taught his followers that the path to Nirvana was eightfold—each section being dependent upon the others, and any one of them completely realised in living, thought, word and deed, involving the rest. They are right knowledge, right resolve, right speech, right conduct, right occupation, right endeavours, right contemplation and right concentration. The direct sayings of the Buddha as recorded in the sacred books are addressed to the Bhikkhū, who are not laymen, and it is with the object of showing that the life enjoined on the Bhikkhū is possible for laymen of the West, that Mr Alex Fisher has written his article on the "Daily Life of a Lay Follower" in the last issue of the *Buddhist Review*.

A modern European can observe all the above means to Nirvana, as defined and enjoined by the Buddha, excepting right conduct and right occupation, in the case of which the injunction not to harm any living creature stands in the way. It should be remembered that the Buddha includes plants among living creatures, hence his injunction not to injure growing plants and seedlings. The considerations that come nphere are many, the habit of meat eating, killing vermin, the treatment of 'coloured and inferior races' and of women, modern industrialism, the treatment of criminals and the insane, and the profession and practice of war. But however hard these questions may be they can yet be solved, and a modern European can fully obey the injunctions of the Buddha. He can adopt a vegetarian diet; he can remove the causes that make the growth of vermin possible instead of allowing them to grow and then killing them; he can recognise the equality of man and man, he can be a kind and noble master looking to the well being physically, morally, and mentally

of his workmen, and he can try to lessen the cruelty that is practised towards criminals and others, cruelty that is quite different from justice, and also try to do what he can in making arbitration serve the purpose of war. Ignorance is the prime cause of all suffering—of suffering inflicted and undergone, and as long as there is ignorance, there is scope for the lay follower to exert himself, without minding his own pain, to work for the happiness of others. Thus, what the Buddhist lay follower is required to do is just what any person loving righteousness does; only in the case of the former there is the consciousness of having deliberately chosen the Buddha's way and method of obtaining release from suffering.

Eastern and Western Poetry.

The Rev C F Andrews contributes a review of the collection of poems entitled, "From the East and from the West" to *East and West*. The writer says that there can be no stronger bond of union between two races than love of a common literature. The article thus concludes—

In the East, an appreciation of the noblest English literature is gaining a high place among the serious studies of educated Indian gentlemen. It is no artificial or exotic taste, but a genuine, heart-felt pleasure to Indians to read their Shakespeare. The literature of the West has done more to draw their hearts towards England than countless speeches and durbars. What is needed is an appreciation on the part of Englishmen in return for the treasures of the poetry of the East. No one who has learnt to love the poetry of Persia can fail to have a deepened respect for Mussulmans. No one who has learnt to love Kalidas, Tulsī Ram and Tulsī Das can fail to have a deepened sympathy with Hindus. For most Englishmen this knowledge can only be obtained through the medium of translation, and Mr Lewis has done a most useful work in binding up in one volume Eastern and Western poems. May the binding of the two forms of poetry in one single book be a symbol of that union of hearts which lovers of Eastern and Western poetry may help to bring about.

The Treatment of Indians by Europeans

The East and West for December last has a very lucid article on the above topic by "An Indian Thinker." He lays stress mainly on two points *begas* or forced labour and social relations. Civil and military officers, especially the latter, show no respect whatever for rights of property while they are on tour for duty or pleasure. Even where some glaring cases are brought to the notice of the higher authorities, no redress is forthcoming. The author rightly says "one of the chief duties of all Government officers is to see that rights of property are respected, and no considerations of prestige ought to be allowed to weaken this fundamental principle of British rule in India." While speaking of social relations between Indians and Europeans he strongly resents the insults and mischievous writings of men like the special correspondent of the *Times*, who says that the civilians are justified in keeping "more or less Western educated" Indians of the middle classes at arm's length, because among them are to be found men who seek the intimacy of Europeans for very improper purposes. The writer points out that even if there be such cases it is the European who is to blame for allowing such unworthy people to get so close to him. If the Indian official is too obsequious, the fault is the civilian's. For the official "is to have no opinions of his own but to voice official opinion, otherwise he incurs the risk of being considered disloyal." The worst offenders in the matter of social relations too are the military officers. Even the missionary who all along has been much more sympathetic towards the Indian than the rest of the Europeans, even he "has now to keep the Indian at arm's length at the risk of losing caste with his own people." "It is not so much the giving of garden parties or at

homes or conversaciones or *durbars* which will solve" the question of social relations. It will be more easily solved by punishing all attempts at ill treating Indians, by enforcing greater respect for the people's rights of property in small as in large measures, by having greater regard for their views and wishes in administrative and legislative acts, and by checking the action of the Police and the C. I. D. instead of defending it on the ground of prestige.

The Moral Education of the Masses

In an article with the above heading, Mr D. K. Pandia deplains in the "*East and West* (Bombay), the waning morality of the masses. This waning is, according to him, due to the increasing loss of the people's faith. All religions however divergent in their ways, unite in enjoining certain well known virtues on their followers. Therefore, even what ordinarily passes for simple superstition should not be brushed aside with a thoughtless laugh. The new ideas of the West have nearly shattered the rock of faith on which was based the morality of our masses. The result is a disgraceful development of opportunism. This cannot be counteracted except by an intelligent exposition of the *sastras*, *puranas* and religious observances—an exposition that separates the inner kernel from the outer shell which had to be given to suit the time and the place. The State is responsible for the moral well being also of the people, and though several States have professed religious neutrality, no State has professed moral neutrality. He therefore advocates State interference in the matter of those institutions in our society that are the custodians of the people's morality. He hopes that the reformed and enlarged Legislative Councils will enable the Government to pass an Act that enforces purity of life upon the heads of *Muttis*, Temples, &c.

New Route to India

The *Empire Review* has a note by Mr Edward Dacey on the proposed Persian route to India. He hopes that the proposal will receive the support of all the Powers, as the economic advantages are so great and as the Persian part of the line is to be under the control of an international company in which the Powers will be properly represented, leaving thus no room for international jealousies.

While believing that the necessary consent of the Persian Government will be easily obtained, he has also something to suggest. He says "I saw the other day that China had decided, when granting concessions to the Western Powers, to stipulate that whenever a concession was given Great Britain, France, Russia or Germany, the Power securing the concession should allow a certain percentage to be taken up by the other three countries. This appears to me to be a good plan to follow in Persia. For example, if Russia secures a concession from Persia, then a proportion of the financial backing would go to each one of the other countries interested in Persia. If some plan of this kind were adopted all petty jealousies would disappear and much friction be avoided."

Newspapers in America.

Mr Sudhindra Bose has an instructive article on "Cause of American Newspaper Development" in the *Modern Review* for December, 1910. The first cause is, in his opinion, the force of public opinion—"the dumb millions, conscious of an irresistible power, have suddenly discovered a new voice and it thunders forth its judgment from day to day through an ever increasing popular press. There are over twenty three thousand daily newspapers in America and in the aggregate they issue fifteen

million papers every day, enough to supply one copy to every five citizens. The second reason for this remarkable development is the ability of the newspapers to collect the news quickly from a wide area. There is a central news agency called the Associated Press (which has agents in every city in the world), run on a co-operative basis. It supplies its members news at cost price and transmits daily no less than 50,000 words or 30 columns of ordinary news paper print. It also maintains on an aggregate 34,317 miles of leased wire. Besides having a powerful internal organisation, this agency has connection with important foreign news organisations such as Reuter, Harvas, Wolfe and others, all exchanging with each other news which they respectively collect. The next cause that has greatly influenced newspaper production is mechanical progress. Every four thousands of newspapers are printed by newly invented presses. We read about the press of the *New York Journal*—"The running speed of this press is 90,000 papers an hour, four, six, eight, ten, twelve, fourteen or sixteen pages, all divided, folded to half page size, pasted and counted. Side by side has developed the linotype machines. But the cost of newspapers would be double or treble that of the existing rate had not cheap white paper come to the rescue of newspaper proprietors. And but for the income obtained from advertisements, no newspaper would flourish. The subscriptions to the newspaper, it is calculated, would ordinarily pay only the postage and the white paper. And advertisements are absolutely necessary. It is said that the people of the United States spend more than one hundred million dollars every year for newspaper and magazine advertising."

A Plea for the Indian Vernaculars

The *Indian Education* for December last has a strong plea for the vernaculars by Mr O G Shaw. He tells us that the work of a teacher who undertakes to teach foreign languages is not only to teach the language, that is, so many words and their meanings, but the ideas. And these ideas cannot be conveyed to the young mind correctly and clearly except through the vernaculars. As it is of vital importance that in the present state of our country the young minds should freely imbibe foreign ideas, he takes strong exception to the direct method of teaching, i.e., the method by which every subject is taught directly in English. He suggests that not only should every subject be taught in the school as far as possible in the vernacular, but that its study should be encouraged consistently throughout the college course. For, as he truly says, "The number of graduates in the medical, agricultural, engineering, law, science and arts is increasing year after year, but it is a pity that there is no proportional increase in the permanent vernacular literatures, and the reason is not far to seek—these pioneers of education do not devote much of their time and energy to the enrichment of their vernacular literatures, because they are not taught in their college days to appreciate the beauties and the realization of the advantages of the study of their vernaculars." He reminds us of the significant fact that the ignorance of the Middle Ages in Europe was not dispelled and the Revival of Learning was not complete until knowledge began to be disseminated through the mother tongues of the learners.

THE SWADESHI MOVEMENT.

A Symposium by Representative Indians and Anglo-Indians Re 1 To Subscribers of the "Indian Review," As 12

Hinduism and The National Movement

The *Hindustan Pioneer* for December last has an article on the above subject by the Rev Edwin Greaves. He says that the national movement sets before itself two goals, not necessarily connected with each other, which may be described as political and social. The first raises the question, Shall the Government be alien or indigenous?—which he is content to leave it for time to decide. The second involves 'the absorption and conversion of all local and racial interests into those gathered round a common centre, the nation. This is the real end of the national movement.' Apart from the hopeful signs there are for the success of the movement, he considers that Hinduism,—without being modified, cannot foster the national spirit. He says that the Vedantic conception of the world—which considers the world as unreal, and life as full of misery to escape from it constituting real happiness, and which assigns a lower place in society to those classes that have taken to worldly trades—such a conception cannot serve as a proper basis for nation building. Again, the Hindu or Vedantic God (though about Him there is a happy confusion and contradiction of ideas) is not related to this world and has no high destiny and purpose for man in it. 'To work for an unreal world, impelled by an unreal God, is not the inspiration we want.' Lastly, Hinduism is exclusive in principle, and gives no scope for its followers to appreciate the worth of other peoples and creeds. There are only two courses open—either the conceptions of Hinduism should be modified or religion should be considered as having nothing to do with the national movement. If the latter, the movement will lose religious support and enthusiasm, and its real end cannot be attained.

QUESTIONS OF IMPORTANCE.

The Hindu Mahomedan Conference

SIR WILLIAM WEDDERBURN SPEECH

A very well attended meeting of Hindus and Mahomedans was held at Raja's Hotel, Allahabad, on 1st January. There were present H H the Aga Khan, Nawab Vikar-ul-Mulk Bahadur, the Prince of Arcot, Yunus Ali Mirza, the Hon. Shamsul Din, the Hon. Fazlul-Hoy Currimboy, the Hon. Ibrahim Rahimullah, and others.

OPENING ADDRESS

Sir William Wedderburn, in opening the proceedings, said—Your Highness, Maharaja Bahadur, and Gentlemen,—I feel much honoured by your invitation to me to take the chair on this occasion. It is most generous of you thus to condone my rashness in intervening in so delicate a matter as the relations between the two great communities of India. My excuse is that I wish well to both the communities, and I feel acutely that the growing tension between them is a serious menace to the progress and prosperity of this country. With Hindus and Mahomedans working cordially together in the public interest a great and happy future for India is assured. Without it all the efforts to achieve national progress must prove more or less unavailing. Gentlemen, I have no wish to under-rate the difficulties in your path, but the very fact that so many Hindu and Mahomedan leaders have met together, animated by a common desire to help in finding a solution of those difficulties, is, to my mind, a matter of great significance and an augury of good for the future of this land. I think I may say that we are here to-day not necessarily to reach definite conclusions, if that be found impracticable, but (1) to have, in the first place, a free and frank interchange of views, made in a temperate and friendly spirit, on the more important questions that divide the two communities, (2) to discover what common ground there is for joint action by the two communities, and to arrange, if possible, for such joint action, and (3) to ensure, where the Mahomedans and Hindus must differ, that the controversies and pursuit of different interests shall be conducted without unnecessary bitterness and with a reasonable regard for the legitimate interests of either party. I think these are important objects, and I am sure you will all agree that, whatever the result of this Conference, it was worth while to have assembled to consider how they could be pro-

moted. Gentlemen, as I have already mentioned publicly, I had the advantage, before leaving England, of a consultation in this matter with such distinguished Indian leaders as H H the Aga Khan, Sir Pherozeshah Mehta, and Mr. Ameer Ali, and since coming to this country I have taken every opportunity that could be found to ascertain the views of a number of other leading Hindu and Mahomedan gentlemen. Nothing has struck me more than the fact that the present estrangement—and I fear I must say growing estrangement—between the two communities—is deeply deplored by leaders on both sides, who regret and condemn the general charges made by irresponsible persons against the character and motives of either community. There is also a fairly general recognition of the fact that it is the duty of leading men on both sides to work now for conciliation, as without such conciliation the peace and well being of India are in serious danger.

CONCILIATION BOARDS

Gentlemen, if you think that these statements are right, a temperate and friendly interchange of views on such questions as may be brought up for consideration at to-day's meeting should find us nearer to, and not further from, the object we all have at heart. It is not for me to say what you should do at this Conference. But one suggestion I will venture to make and it is this. Even if you are not able to arrive at a definite conclusion on any questions coming up before you to-day, I think you might agree to appoint a small Committee of influential men from both sides and refer to it such matters as appear capable of adjustment, in friendly consultation of matters like the creation of Conciliation Boards. I respectfully hope that this suggestion will commend itself to both sides. I cannot close my remarks without expressing my sense to H H the Aga Khan's great courtesy in abridging the proceedings at Nagpur and bringing to Allahabad for this Conference so many leading Mahomedan gentlemen.

As no one on the Hindu side could undertake to issue corresponding invitations, I ventured to write and ask a few Hindu leaders to be present and I am grateful to them for their kind response.

MEMORANDUM OF BUSINESS

The following memorandum of business was before the Conference—

1 Establishment of Conciliation Boards as suggested by the London Muslim League to the Secretary of State.

2 Representation to Government to re-establish a Court of Arbitration.

3 Combined efforts to discourage litigation and to reduce the cost which, in fact, is draining the resources of the country and bringing ruin and misery to hundreds of litigants of both communities

4 The abolition on both sides of the system of boycott against each other

5 The abolition on both sides of rings in Government Offices and Departments of State to keep out, or to oust, members of either community

6 Stoppage on both sides of endeavours to prescribe the language of either side

7 As the Mahomedans are in a minority, and are often unable to secure, in spite of all goodwill, adequate representation on representative bodies, such as Local or District Boards and Municipal Corporations, the recognition of their claims to communal representation on a fair and equitable basis

8 Combined efforts to promote the healthy economic development of both communities by discouraging high rates of interest, and, possibly, limiting the same

9 Discouraging of forced sales of mortgaged properties

10 The recognition, on both sides, of the religious institutions of both communities, such as *debutter* and *wagf* and abstention on either side from bringing them to sale

SUPPLEMENTARY BUSINESS

National education, provocative propaganda of the Arya Samaj, understanding regarding cow-killing and music before mosques. As Muslims are bound to be in a minority in any case, no question should be urged which the Muslims, as represented by the Muslim League, may look upon as detrimental to their communal interests

FREE EXCHANGE OF VIEWS

Free exchange of views followed on language questions, on communal representation, and separate arrangements for the Mahomedan question

It was finally resolved to refer those questions, as also cow-killing and music before mosques, to the following Committee—

The Committee will consist of the Hon Pandit M M Malaviya, Mr Ganga Prasad Varma, Mr Harbissen Lal, the Maharaja of Darbhanga, Mr Sarola Charan Mitra, Mr Surendranath Banerjee, Lala Munshi Ram, Mr Harischandra Rai Vishandas, Hon Nawab Syid Mahammad, Mr Aziz Mirza, Hon Nawab Abdul Majeed, Mr Ibrahim Rahimtulla, Hon Mr Shamsul Huda, Hon Mr Raffiud Din Ahmad, Hon Mian Mahomed Safi, Mr Nabibulla, and the Hon Mr Gokhale

UTTERANCES OF THE DAY.

A PLEA FOR A MUSLIM UNIVERSITY.*

BY

MR A YUSUF ALI, I C S

A Muslim University, as you know, has been a cherished dream of Aligarh for many years. Some of its supporters have described it as a "denominational University" and a great deal may no doubt be urged in support of that idea. But I should like to urge that the Muslim University we wish to have is *not* to be a denominational institution in the sense in which the term is ordinarily understood. It is not to teach Shia doctrine or Sunni doctrine, or the doctrine of any one of the orthodox or heterodox sects of Islam. It is to have no tests, and freedom and originality of thought will be encouraged. Its doors will not be closed to non-Muslims any more than are the doors of the Aligarh College. It will be a Muslim University in the single sense that it will promote the ideals which the Indian Muslims have evolved out of their educational experience of two generations. It will encourage the methods most calculated to advance the Muslim spirit, which is ever stoof for universality as opposed to exclusiveness. It will make learning and science a handmaid to life and test it by the touchstone of solid facts. Its whole teaching will be directed towards the carrying out of the Koranic injunction "Go forth into the world and observe the experience of those who have endeavoured to walk in God's way." It will teach that the accidents of race and language, wealth and birth should not act as barriers to unshackled human intercourse, but should be used to stimulate the service of humanity. Unselfishness, sobriety, endurance, fortitude, and grit—such are the virtues which it will hold up to admiration as the only basis on which men and women may be properly classified. The awakening of the conscience, the training of the will and the cultivation of the heart—an organ which we keep deplorably in the background, will take their legitimate place side by side with mental instruction and the training of heart and eye. Its mental horizon will not be bounded by the history or institutions of a

* From the Presidential Address delivered by Abdullah Yusuf Ali, Esq., I C S, Deputy Commissioner, Sultanpur, at Nagpur, on the 27th December, 1910

particular sect or people or church, for Islam may be described even now as a wholly un denominational religion. We have dared to dream such a dream and I ask you. Can you in any sense call it the demand for a denominational University? Is it not right that we should seek to materialise our dream and to give it a local habitation and a name?

It may be said. If these are our aims, why seek for a separate University at all? The answer is that the five existing Universities of India do not and cannot satisfy these aims. They are hampered by conditions, social and political, which forbid their entry into more than a very limited sphere. India has developed other needs since they were founded. Even as centres of purely intellectual training, they have failed for want of machinery to heal unexpected rifts which the Indian mind has shown in the shock of novel ideas. They are no doubt being reformed and brought into line with modern needs. But no University tied down to a State policy can cope with the unsettling of men's minds and the chaos of social institutions, with the same hope of success as an efficient public organization independent of the State, but working in harmony with it. As events have turned out, we are not now alone in asking for a special University. The distinguished lady who guides the fortunes of the Hindu College at Benares has also worked out a scheme for a special University to meet her own ideals. That scheme is in no way antagonistic to ours. It may even in many parts be complementary. But it is our clear duty to work strenuously for the realisation of our own ideals, and we may take it for granted that when we can guarantee the conditions necessary for success, we shall enlist the sympathies of the new Education Department under the charge of so sympathetic a Member as the Hon'ble Mr Butler, and receive an understanding response from a Viceroy so experienced in Eastern Affairs as Lord Harnage.

It would be a mistake, however, to suppose that the provision of funds is the only condition on which the inception of the scheme depends. The provision of funds is an important matter, but by no means the most important. We have to think of the men who are to work it. One or two men of lofty aims and practical minds will not be enough. You will want several men of learning, capacity and administrative ability, able to devote their whole time and energy to the development of the

scheme. Our past experience in the history of the Colleges has shown that the constitution of the governing body is of the highest importance, besides the usual qualities necessary in any business concern, it should possess sufficient influence to give confidence to the public, sufficient tact to work smoothly with the teaching staff and sufficient understanding of the needs and habits of the students to maintain discipline with firmness and impartiality. Further, we shall want a highly trained and organised teaching staff to rise to the necessities of the situation and combine in themselves in an eminent degree all the qualities which they are expected to impart to their pupils.

No modern University would be worthy of the name which was not well equipped for research in the Sciences, pure and applied. This has been hitherto the weak point of Indian Colleges, which are the only teaching bodies within the pale of our Universities, but the defect is being remedied wherever possible. If, however, you have a teaching University whose aims include original research in Science, you require a fairly high standard of elementary scientific and technical education, from which the higher branches may be fed. It would be useless and unprofitable to work out the theory of new processes in the Arts or new adaptations of existing processes, if there is not an army of intelligent and well trained artisans to exploit the results of the laboratory in the workshop. Here, again, to finish the apex, you want the base. Many of the crafts and arts in India are in the hands of Muslims, and the decadence of our industrial arts has a peculiarly melancholy interest for the Mahomedans, as it at once deprives technical skill of the fruit of its labours and throws its possessors into unfair competition with unskilled workmen. Thus, there is a progressive decline in Art standards and a corresponding debasement of public taste. If you reduce your artisans to ill paid and deadening tasks of monotonous dexterity, they cannot compete with the inventive and adaptable skill of highly trained artisans in a well organised society in which education is generally diffused. In life, the ideas of the mind and the emotions of the heart must materialise in the work of the hands before the latter can be beautiful or inspiring. It is not a vain ideal to make all our surroundings as well as our personalities beautiful and inspiring, but before you take the first step towards attainment, you must imbue your artisans and workers with the ambition to play

their part, high or humble, in the advancement of the community to which they minister. For this reason, it is of the utmost importance that technical education should be associated with general education, that each may influence and fructify the other. The proposal put forward by H. H. the Aga Khan and other leaders, for a Technical School to be called after Lord Minto and to be located in Aligarh is deserving of the most earnest consideration of all friends of Muslim education.

The poverty of the Indian Mussulmans is some times put forward as an insuperable obstacle to their education and progress. I do not make much of this argument. Poverty is undoubtedly a disadvantage, but acting on men of spirit and determination it may be a great tonic. If you observe carefully, you will find that it is the highest and wealthiest classes in a backward community who are furthest from the spirit of true culture. The poor are stimulated by their very poverty to put forth their best endeavours, and in surmounting obstacles they learn in the most efficient school ever established—the school of experience. The most profound philosophy is summed up in the proposition that wealth (the word is only another form of “well being”) consists not so much in the aggregate of material good as in the capacity to acquire it and utilise it to the best advantage. This we must learn, and this I look upon as an important educational problem. The husbanding of one's own individual resources is a comparatively simple matter, but the utilisation to the best advantage of public funds, funds collected or bequeathed for a common or charitable object is a sacred duty that should never be absent for a single moment from the minds of our public workers. The Law of Mahomedan Endowments (*Uarf*) has claimed a good deal of public attention lately, and I understand that a Bill is being drafted to meet the case of family settlements. I wish you to affirm in the most emphatic voice at your command that no scheme will be entirely satisfactory to you which does not include provisions for guarding against the scandalous waste that goes on at present in connection with public, educational, and charitable endowments. On this may depend not only the life strength of your endowed University, but the chances of utilising in its support the numerous scattered institutions whose endowments are running to waste like rays of scattered light for want of a focus.

INDIANS OUTSIDE INDIA.

The Case of the Transvaal Indians.

The following is the full text of Mr. G. A. Natesan's speech at the Congress —

Mr. President, Brother Delegates, Ladies and Gentlemen,—

I take it that the cheers which you have accorded to me are an indication, a visible indication of the warm, the great, and abiding interest you take in the cause of our oppressed countrymen in South Africa. The Resolution that I have been asked to move runs as follows —

This Congress expresses its great admiration of the intense patriotism, courage and self-sacrifice of the Indians in the Transvaal—Mahomedans and Hindus, and Zoroastrians and Christians—who, heroically suffering persecution in the interests of their countrymen, are carrying on their peaceful and selfless struggle for elementary civil rights against heavy and overwhelming odds and it urges the Imperial Government to adopt a firm and decisive attitude on the question so as to remove a great source of discontent amongst the people of India. This Congress begs earnestly to press upon the Government of India the necessity of prohibiting the recruitment of indentured Indian labour for any portion of the South Africa Union, and of dealing with the authorities there in the same manner in which the latter deal with Indian interests, so long as they adhere to the selfish and one-sided policy which they proclaim and practise and persist in their present course of denying to His Majesty's Indian subjects their just rights as citizens of the Empire. This Congress protests against the declaration of responsible statesmen in favour of allowing the self-governing colonies in the British Empire, to monopolize vast underdeveloped territories for exclusive white settlement and deems it its duty to point out that the policy of shutting the door in these territories and denying the rights of full British citizenship to all Asiatic subjects of the British Crown, while preaching and enforcing the opposite policy of the open door in Asia, is fraught with grave mischief to the Empire and is as unwise as it is unjust.

Gentlemen, the story of the sufferings of our countrymen in South Africa and of the cause for which they have been struggling for so many years past is one so well known to all of you. It is nevertheless a story which may be narrated by a million tongues and on a million occasions. I do not propose, however, on this occasion to detain you with anything like a statement of their trials and troubles. I will only content myself with pointing out that our countrymen in South Africa have been fighting against a law which classes them with destitutes, with proscri-

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tutes and thieves and swindlers. They have been protesting against a legislation which has been meanly and mischievously designed "to brand them with the bar sinister of inferiority," to use a phrase of Lord Morley. They have been refusing from the very beginning to submit to a legislation which marks out Asiatics as inferior races (Cheers.) Gentlemen, our countrymen in South Africa who are persisting in refusing to obey a lawless law have every right to do so because any white man from any part of Europe might enter South Africa but our best men—even the highest of our countrymen—cannot enter it except under the most humiliating conditions. You are aware, gentlemen, that the Transvaal Indians have been for years past making numerous peaceful representations to the authorities to remove this unjust and unjustifiable legislation. Their protests, their agitation, their peaceful representations, proved of no avail and at the end they resorted to passive resistance. During these three years, thousands and thousands of Indians have been sent to the Transvaal jail but I have never known nor heard of any instance in which any one Indian in South Africa was accused of disobeying even a petty police constable. They have refused to obey the law at a date suffering in their own persons, the consequences of disobeying the law and thus have given us a magnificent example of self denial, of suffering in their own persons for the sake of a peaceful and orderly agitation. Sir, it is impossible for me to contemplate, to speak or write upon the South African Indian question without being overwhelmed with indignation. I honestly feel that this great Imperial scandal might have been put a stop to if only the Imperial Government had done at an early stage its most elementary duty towards India—the brightest jewel in the British Crown. Because the Imperial Government have from the beginning mismanaged this affair, thousands of our countrymen in the Transvaal are to-day undergoing sorrows and sufferings almost indescribable. The Imperial Government had an opportunity in 1906 to make terms with the Transvaal people to treat us well when it gave them self government. A year later the House of Commons—rather the British Parliament—gave a loan of five million pounds and they could have come to terms then and told them "Look here, you should treat our British Indian subjects well before we can give you any financial help." Only last year they gave South Africa self government by the Union Act

They could have availed themselves of that opportunity at least. They did not choose to do so and I they have let our countrymen suffer all these four years. When South Africa was almost seething with rebellion, when the Boers were shooting down Englishmen after Englishmen, our own countrymen, Mr Gandhi and others, risked their lives, threw themselves into the thick of the battle and did even menial service as stretcher bearers. To-day loyalty in South Africa has been penalised (Shame.) A greater scandal than this cannot be conceived. Verily, every Indian might ask in the words of Sir William Hunter

Does or does not an Indian carry the rights of British Indian citizenship wherever the British flag flies?

The argument of the Imperial Government that they are powerless as against a self governing colony is, in my opinion, a disgraceful and humiliating confession because it means that Great Britain tells us "If a neighbour—any Frenchman, or German, or Russian were to ill treat you, we are willing to draw our sword if necessary, but if our South African brother subjects whose are white men were to ill treat you we shall not do anything but we shall try all sorts of persuasion." This confession is most humiliating to the British Empire. It is on this aspect of the question that I feel most strongly. I will point out an instance or two of firmer and juster statesmanship than this. Only two years ago there was in America a recrudescence of racial prejudice. There was a cry echoed by the yellow press that the Japanese should not be allowed there. President Roosevelt made a thundering pronouncement. He said that if they did not behave themselves properly he would do all in his power to see that the scandal was forthwith put an end to. Listen to what President Roosevelt said in his message to the Congress in 1908—

Not only must we treat all nations fairly, but we must treat with justice and goodwill all immigrants who come here under the law. Whether they are Catholic or Protestant, Jew or Gentile, whether they come from England or Germany, Russia, Japan, or Italy matters nothing. All we have a right to question is a man's conduct. If he is honest and upright in his dealings with his neighbour and with the State, then he is entitled to respect and good treatment. Especially do we need to remember our duty to the stranger within our gates. It is the sure mark of a low civilisation, a low morality to abuse or discriminate against or in any way humiliate such a stranger who has come here lawfully and who is conducting himself properly. To remember this is incumbent on every Government official whether of the nation or of the several States. To shut them out from the Public Schools is a wicked absurdity, when

there are no first class Colleges in the land, including the Universities and Colleges of California which do not gladly welcome Japanese students and on which Japanese students do not reflect credit. We have as much to learn from the Japanese as Japan has to learn from us, and no nation is fit to teach unless it is also willing to learn. Throughout Japan Americans are well treated, and any failure on the part of Americans at home to treat the Japanese with a like courtesy and consideration is by just so much a confession of inferiority in our civilization. It is unthinkable that we should continue a policy under which a given locality may be allowed to commit a crime against a friendly nation, and the United States Government limited not to preventing the commission of the crime, but in the last resort, to defending the people who have committed it against the consequences of their own wrongdoing.

I will give you a much more recent instance and point out how a great British statesman acquitted himself honourably. I daresay, you remember that only a few months ago there was a great uproar in Vancouver against the landing of Indians there. The inhabitants of Vancouver tried to raise a hue and cry and created a storm of indignation against these people, and Sir Wilfred Laurier, promptly spoke out.

These men who came here now were of the Hind race they were subjects of His Majesty the King. The same economic reasons which militated against the Asiatic labor coming into this country is the first place, applied to them as well. How were they to be treated? Were they to be driven back ignominiously and told that they had no right to land in this country—a part of the same Empire? Sir, I did not conceive for my part that that was the position to be taken towards men who are members of the same Empire and who are entitled to be treated as British subjects as well as we are. Could it be said that these men were to be turned back and to be treated with contumely, or with contempt—these men who though they have not the same color of skin as we have, are British subjects, the same as we are and some of them having had the honor of wearing the British uniform and of fighting in the British army.

I leave this most unpleasant subject and pass on to what is after all, in my opinion, a pleasing aspect of this most tragic struggle. It is the character and significance of the great struggle which Mr Gandhi and his brave comrades in South Africa are carrying on. I cannot easily describe to you nor am I the person competent to describe the significance of this great movement in South Africa. A most thoughtful Indian, writing in the columns of the *Times of India*, very appropriately pointed out that the problem of Indian nationality was being hammered out in South Africa. That observation is full of profound wisdom. There is a wealth of meaning in it which I would ask every one of you to correctly comprehend. The marvellous heroism that the

thousands have displayed there and their self denial are almost beyond praise. Their struggle knows no caste or creed. They are not B.A.'s or M.A.'s of our Universities nor Advocates of our High Courts. They know nothing of the liberalism of Lord Morley, or the radicalism of John Stuart Mill or of the advanced socialism of Lloyd George, and yet these men, brave men, poor men, born of the people, bred up among the people, pursuing their peaceful and humble avocations as barbers, traders, as washermen, as hawkers, have shown a heroism and a fortitude which make the proudest amongst us blush. (Cheers.) What is it that they are fighting for? I consider that they are there fighting for the honour of India. What is the principle at stake? You all know very well that to day the South African Government will give them any number of baits if they will only yield and surrender the principle for which they are fighting tooth and nail to-day. Gentlemen, they are men made of the stuff of true heroes and real patriots and they will on no account sell their birthright for a mess of pottage. I have heard it said by men who have been deported, by men who have realised the full force of the struggle, that if to day they yield in South Africa this question will no doubt come up in some form or other in all the other colonies. We have Indians in Fiji, we have Indians in Australia and in other parts of the world. If to day our countrymen in South Africa should yield, the consequences will be most disastrous and the name and honour of India will be imperilled. It is for these that they are fighting. I have heard it said by many people, good and kindly people, who do not bestow a thought upon this matter "you are engaged in a useless enterprise and you are fighting against tremendous odds." Against this I enter my most emphatic protest, because it means that these people have begun to despair, that they will not get justice at the hands of the British Government—a doctrine I do not myself hold for one moment as I firmly believe that the heart of the British people is sound, that the most thoughtful English people will do us justice, and because I see also some evidence that after all South African Indians have not been hoping against hope. We now hear talk of compromise and there is some prospect that some good will be achieved. Granting that no compromise will be arrived at, may I ask what right have we to counsel people who are pursuing a great struggle to its bitter end in a heroic manner? It seems to me most cowardly advice to ask them to yield, or

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to tell them they are struggling in vain. Therefore, I feel that none of us have any business to advise in this matter because there are very few of us competent to do so—to advise people who have shown by their unique conduct that they can give a thousand lessons to us. The other day our venerable President pointed out, very rightly, that one of the mottoes of Sir Wilfred Lawson "Hope all things but do not expect anything." I was reminded of this singularly beautiful motto when I was recalling the thought that our countrymen in the Transvaal are fighting against desperate odds. They have not given up their cause in despair. I know that there are among the deportees whom it was my privilege to serve in Madras, men who will stand to their guns and perish rather than budge one inch and yield. But I will ask you to remember this. We talk of the Gita. In South Africa they do not know Sanskrit nor can they even read an English translation of the Bhagavad Gita and yet they have realised the true significance of the great teaching of Bhagavan Sri Krishna. "Do thy duty but do not care about the result."

I feel I cannot close my speech without giving my humble meed of tribute to the heroic men and women who are struggling bravely in South Africa. I should not forget to ask you to give your tribute to Mr. Gandhi, the indomitable, brave and saintly man (cheers) who has by his own example, shown us what a true type of patriot he is. I cannot forget my friend Mr. Polak, only twenty-eight years old, himself a Jew, belonging to an oppressed nationality, who has for the last four years, at least for one year to my knowledge, given all his time, trouble and talent to promote the cause of our countryman. I cannot forget also the great, noble and valiant services which Lord Amphilhil has been rendering us in the House of Lords. It is the example of that great Englishman that often makes us not lose heart in the struggle in which we are engaged.

You must have heard that within the last few days there have been proposals of a compromise and cables to that effect have been received here. I will warn you first against putting much faith in this cable. You recollect very well that in the course of this struggle, the year before the last, there was a talk of compromise. General Smuts broke faith and Mr. Gandhi was deceived. I use very strong language but use it advisedly and deliberately and I use it with a solemn sense of my responsibility. A compromise may be arrived at, but, it

will be a compromise after all. What is a compromise? When you ask for a full loaf of bread they give you half a loaf. It is simply a cable and we know nothing of the terms. It may be that we shall never have anything. But I think I have some idea of this compromise. They will not be given all that they want. And a great deal of the battle remains to be fought and the soldiers have yet to come and the sinews of war have yet to be supplied by us. May I point out what I consider a most shameful piece of conduct on our part? Last year we gave but one lakh of rupees to South Africa. We are three hundred millions, thirty crores. They are only a handful of our countrymen, only fifteen thousand people struggling for the honour of India with rare heroism. I know one man at least who has himself spent over two lakhs of money, I refer to Mr. Gandhi (Cheers). I know traders and hawkers who have given two hundred pounds. Is it not shameful, a sorry reflection on our patriotism that we should have contributed but one lakh for the whole of India? I make bold to appeal to you, I talk deliberately and talk in the strain in which I do, because I know a compromise may not be arrived at after all. Even if this compromise be arrived at, you must remember there are thousands of desolate homes which are to start life fresh, thousands of traders and hawkers who have again to begin business and any little sum sent to them will enable them to set up life again. It is all very good for us to talk eloquently, but we must show that we feel for our countrymen by subscribing liberally. I cannot forget the almost wild and frantic scene on the occasion of the last Congress when Babu Surendranath Banerjee made a powerful appeal for funds. The cause is in as bad need of funds as ever. I appeal to you to contribute liberally and make our brethren in South Africa believe that we are sincere and genuine in our endeavours to see their grievances removed.

There is another aspect of the question on which I wish to dwell before resuming my seat. They talk of unrest in India. So many have talked about it and attributed it to various causes. In my opinion, Sir, the cause of this unrest lies in two things. First, there is a feeling prevalent, rightly or wrongly, that British rule in India, at any rate, British statesmen and administrators do not allow Indians to grow to the full height of their manhood and that, in matters in which the interests of the Indians and the interests of

the Europeans are at conflict, the Indians suffer. I should be sorry if that idea should get more widely circulated, and yet I feel that this question of the treatment of Indians in South Africa brings out sharply that aspect of the matter. Mr. Syed Hussain Bilgrami—late of the India Council—himself said that the consequences of the ill treatment of Indians in South Africa would “prove more dangerous than the unrest. That is a significant warning. My time is up, but I beg of you to remember that the proceedings of this Congress would be watched with almost unprecedented anxiety by our countrymen in South Africa. The deportees told me that when last year the cable that the Congress had voted nearly a lakh of rupees reached South Africa the authorities in South Africa took a most serious view of the question. I would ask you to make the authorities in South Africa believe that we are earnest and that we take a most serious view of the situation. In struggling for the honour of India, in fighting for her good name and self respect, Indians in South Africa are at the same time fighting for the honour of England and its fair name. And I know that until this question is satisfactorily solved the struggle is not going to cease. (Cheers)

Indians in the Transvaal

At Caxton Hall on November 18, Venerable Archdeacon Potter delivered a lecture on “Are we working for Brotherhood within the Empire,” with special reference to British Indians in the Transvaal. Mr. J. H. Polak, J. P., presided. Among those present were the Rt. Hon. Syed Ameer Ali, C. I. E., Mr. K. G. Gupta, C. S. I., Sir Mancherjee Bhownagree, K. C. I. E.

Sir M. Bhownagree moved, and Mr. J. B. Patell seconded, the following Resolution—

That this meeting desires to enter its earnest protest against the harsh and un-British treatment accorded to our Indian fellow subjects in the Transvaal Province and urges the immediate repeal of the Anti Asiatic legislation which discriminates unfairly and arbitrarily against one section of His Majesty's loyal and law-abiding subjects.

On the motion of Mr. Bepin Pal, seconded by Mr. Maurice, it was further resolved that a copy of this Resolution should be forwarded to the Prime Minister, the Secretary of State for the Colonies, the Secretary of State for India, the Governor General of South Africa, and to Mr. Gandhi and his association.

Emigration to Natal

The Hon. Mr. Robertson announced at a meeting of the Viceroy's Council on the 3rd January, that a Notification would be published on the 1st April, prohibiting emigration to Natal, with effect from the 1st July. He said—

With Your Excellency's permission I rise to make a statement on the subject of indentured emigration to Natal. The Council will remember that in July last a Bill was passed empowering the Governor General in Council to discontinue emigration to any country to which emigration is lawful if he has reason to believe that sufficient grounds exist for prohibiting such emigration. The Governor General in Council had under his consideration the question of the discontinuance of indentured emigration to Natal, and he has arrived at the decision that emigration to that country should no longer be permitted. (Applause by Indian Members.)

The decision has been taken in view of the unsatisfactory position which has been created by the divergence between the Indians' and the Colonists' standpoints and by the absence of any guarantee that Indians will be accepted as permanent citizens of the South African Union after the expiration of their indentures. In all the circumstances, the Governor General in Council is satisfied that emigration to Natal should be discontinued, as he cannot allow the present unsatisfactory situation to be perpetuated. He therefore proposes to publish a Notification on the 1st April next prohibiting indentured emigration to Natal with effect from the 1st July, 1911.

Mr. Cokhale, on behalf of Non Official Members, earnestly thanked Government for this announcement. He was sure it would give the utmost satisfaction to all.

The Indian Members again applauded.

THE INDIANS OF SOUTH AFRICA.

Islets within the Empire! How they are Treated

By H. S. L. Polak, Editor, *Indian Opinion*

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists and their many grievances. The First Part is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia and the Portuguese Province of Mozambique. Part II, entitled “A Tragedy of Empire” describes the terrible struggle of the last three years in the Transvaal and contains an appeal to the people of India. To these are added a number of valuable appendices.

Price Rs. 1 To Subscribers of the “Review.” As 12 G. A. Natesan & Co., Sankarappa Chetty Street, Madras

FEUDATORY INDIA

Retirement of Officials in Kapurthala

Dewan Bahadur Bhagawan Das, Mr G S Elnose, Khan Bahadur Colonel Asgar Ali, Dewan Jagan Nath, Lala Shiv Narayan and Doctor Jagan Nath, have retired from the service of the Kapurthala State

The Gwalior Chamber of Commerce

The Gwalior Chamber of Commerce consists of 60 members and has been lately organized. Great hopes are entertained of the benefits that must accrue to the trade of this enormous estate, which has hitherto had no representative voice for its protection and advancement. Lashkar the present capital of the State, is not at present a commercial town, as the name implies it was founded by the camp followers of the early Maharajas, and the Bankers and tradesmen have depended entirely on the profits they derived by supplying the requirements of the State. The present ruler has systematically placed every department of the State in order on Western principles, and is able to secure what he wants from the most economical sources and of the best quality, and hence the business of these middle men is entirely gone, and it could not have been worth much less than Rs 10,00,000 per annum. These men who have absolutely no experience of trade in general mourn helplessly about the state of affairs and have hitherto made no effort to open trade relations with the rest of the world as others do. As far as we can see it is not the want of money but experience in doing business that keeps the tradesmen of the city of Lashkar from being active traders.

There is no want of commodities, wheat, cotton, oil, seed in abundance with railways running to the four points of the compass.

There are, however, many other large towns in the State which are in a prosperous condition, and the Chamber of Commerce will be a great boon to them in representing their wants and suggesting improvements and new lines of trade.

The Gondal State

The report of the administration of Gondal is a record of progress all round and gives a careful and well written account of the administration in its different branches. The most noteworthy event during the year under review was the completion of 25 years of beneficent rule of His Highness, the Thakor Sahib and the Silver Jubilee was celebrated amidst a round of rejoicings and manifestation of loyalty of His Highness's subjects. A very useful Jubilee memorial in the shape of an Institute called the Bhagavat Singh Silver Jubilee Institute was decided upon and the foundation stone was laid by His Excellency Sir George Clarke. The Institute is estimated to cost a lakh, of which Rs 75,000 has been already subscribed. It will serve the purpose of a Town Hall where public lectures may be delivered for the benefit of His Highness's subjects, and it is hoped that it will also be used as a museum of local products. The Silver Jubilee was not an occasion for mere festivities and rejoicings, as may be seen for the announcements made by the *Gazette Extraordinary* of the Durbar issued on the occasion. The following announcements were made —

(1) All persons trading in the State will get the benefit of the abolition of customs duties from the commencement of this month. (2) Each member of His Highness' family to receive a present of Rs 5000. (3) Bhajats and Mulgrasias to be freed from the payment of debts due to the State, of a date prior to Simvat 1900, about which no special order has been passed. (4) State servants to be given increments to their salaries. (5) All Kheratis and Diarwadi holders (charity grantees) to be given a present of one month's allowance. (6) Cultivators to be remitted the Vighoti (land revenue assessment) instalment due in January 1910. (7) Prisoners to be given a reduction of one twenty-fifth of the term of imprisonment. The period of life imprisonment to be counted as one of 25 years. (8) For the encouragement of higher education among the subjects a number of annual prizes to be established.

INDUSTRIAL AND COMMERCIAL SECTION.

Small Industries in India

The following is an extract from the valuable address delivered by Mr R N Mukerjee as the President of the Industrial Conference held recently at Allahabad—Several small industries have been started during recent years, in different parts of India, with, in most cases, but indifferent success. We should, therefore, try to trace the causes of failure. In the present condition of our country, we should recognize that to develop any industry successfully, we must have, first and foremost, expert knowledge as well as men of undoubted practical experience in the particular industry which we desire to establish. From Bengal, students have been sent abroad to Europe and America, at public expense to acquire scientific knowledge. Some of the students have returned, and, doubtless, have acquired a fair knowledge of what they were sent to learn but they must necessarily lack that practical training and capacity for management, that comes only with long experience and is so necessary for men who hope to be come pioneers of new industries. None of these students, so far as I am aware, has shown any capacity for taking charge of, or efficiently managing, any large industrial concern. Nor do they get any opportunity, prior to being sent abroad, to acquire sufficient technical knowledge here, that they might ascertain for themselves, whether they have any liking for, or aptitude in, the particular line in which they are to become experts. It has happened that some of these young men, on returning to their country, have taken up an altogether different profession from that to learn which, they were sent abroad, and the public money expended on their training has therefore been wasted. If we are really serious in our desire to give an impetus to the development of our industries, we should press for the establishment in some central

part of India of a well equipped Technical College fitted with proper workshops and up to date laboratories. Students from the existing technical schools, now established in different parts of India should, if they so desire, after completing their course, be admitted into the Central Technical College. This, I do not think, would clash in any way with the Tata Institute, which if I am not mistaken, is intended for original research.

A Central Technical College

With the establishment of a Central Technical College, students for the Universities—(those, for example, who take the B Sc degree) would be afforded an opportunity of continuing further their scientific education and of acquiring practical knowledge in this college. To establish such a college would mean a large outlay of money, and I think that this Conference should without delay approach the Government of India with a draft scheme. The existing technical schools should be placed in a position to offer suitable scholarships to successful and deserving candidates, who may be desirous of continuing their scientific studies in this proposed Central College. Government scholarships which are now offered yearly for the acquisition of technical knowledge abroad, could with advantage be diverted to this purpose and to granting scholarships from the Central College for the purpose of gaining further experience by a course of, say two years, in England or in any other foreign country.

Apart from the doubtful result of sending our young untrained students to foreign countries as is now done to acquire technical knowledge, there are grave dangers at the present time, both personal and politic, in sending a large number of students abroad, selected in a more or less haphazard fashion, and the Government of India would, perhaps, be prepared seriously to consider this point when deciding as

to the necessity of establishing a well equipped Technical College in India. This, gentlemen, is only a rough outline of the scheme. Details would have to be carefully worked out, if the general idea is approved. No private individual, or association, I am afraid, would be able to control or manage such a technical college or to carry out the scheme in its entirety. The Conference should, therefore, as I have said before, represent the matter to the Government of India and press for the establishment, as early as possible, of a Central Technical College, on the same lines as those now established at Birmingham, Manchester, Leeds and other places.

In the meantime, however we must not neglect to take advantage of the general feeling that something should be done towards industrial development and I would suggest to our earnest workers that they should not hesitate to engage foreign experts for the present and do away with the vain prejudices of a narrow minded 'Swadeshi,' which mistakenly advocates the employment of Indians only, to the exclusion of foreigners.

Capital for Indian Industries

The next problem to be considered is the raising of capital. Having obtained a reliable expert and established confidence in the public mind, our next difficulty is the finding of the necessary capital. This, indeed, is a difficult problem—private enterprise in this country is only in its infancy, and therefore companies with a really sound and promising future often fail to attract capital. Indian capital, gentlemen, is proverbially shy and unenterprising but this I ascribe largely to a want of industrial and commercial knowledge on the part of Indian capitalists and a consequent failure to realise the potentialities of the various schemes placed before them, coupled with a disinclination to depart from those time honoured methods of investing and lending money, which have been in force for so many centuries, and, in many instances, bring in

a return which can only be considered as usury. India, generally speaking is a poor country, that is to say, the majority of the population are poor. But there is wealth in India, and the possessors of it could, with but a fractional part of their amassed wealth, not only develop many of the industries, that are dormant to day, but make India industrially equal to any other country in the world.

There must always be a certain amount of risk and uncertainty involved in the early stages of the new class of industry, and it is the want of knowledge, referred to before, which prevents Indian capitalists from correctly estimating what those risks are, as against the higher return on their capital which industrial concerns usually give. No new industry in any country, and particularly in India, can be sure of such success as to shew a remunerative return from their very inception. Unless, therefore, our capitalists could be assured of at least $3\frac{1}{2}$ to 4 per cent interest on their outlay, it is not likely that they will help in the promotion and financing of such companies. The Government cannot be expected to guarantee a minimum return, even for a short period of years, and it would not be for the ultimate good of the industry itself to be dry nursed to this extent, but in a country, industrially new, as India is a certain amount of dry nursing has to be done and a great deal more could be done in this direction, by granting bounties, or even by preferential duties.

The most convenient method of establishing and working large industrial concerns is undoubtedly that of the Joint Stock Company whereby the investor's liability is limited to the amount subscribed. The Act, however, regulating such enterprises in this country is far from perfect and should be brought more into line with the new English Act of 1908, with such modifications as the different conditions existing in this country, may suggest. It should give ample protection to the shareholders without being so stringent as to

and the people, I am afraid, we shall never get a satisfactory solution. The question of Protection is, I admit, a complicated and serious one and it is with a great deal of hesitation and diffidence that I refer to it at all, but it is a question that should be most carefully considered, as otherwise to do good to some of our industries we may court disaster in other branches of commerce. I would suggest that the Government should be approached and asked to appoint a Joint Commission of officials and commercial men to discuss and decide in what particular form Protection would be most beneficial to India. This point should be definitely decided before we actually apply for any protective legislation. I think it is imperative on our leaders to give this question their first consideration and if we are successful in securing a wise form of Protection I am sure the country's industrial development will receive a great impetus.

The Use of Foreign Capital

We often see articles in Indian newspapers, or hear speeches from public platforms, condemning the use of foreign (English) capital for the development of Indian industries. But, I am afraid, those who hold such views do not seriously consider the question in all its aspects. Apart from the fact that foreign capital is only attracted by signs of peace and prosperity, and that we know that foreign capital is welcome in any other country for the development of her industries, an important consideration for us in India arises from the fact that for our own good it is wise to allow British capitalists to interest themselves in our industries and thus take an active part in their development. That industrial enterprises can be successful in India is amply proved by the many large and thriving industries, representing millions of capital which already exist and it is a reproach to us, as a people, that practically the whole of these, with the exception of a certain number on the Bombay side, have been

financed and developed by English capital and energy. It is true that when these industries were first started, our countrymen had little interest in, or knowledge of, such enterprises but that attitude is rapidly changing, and it should be our aim and endeavour to emulate the example set us by our English fellow subjects and to join with them in the industrial development of India. Our success in this direction lies in creating for them a personal interest in our concerns as without their help, co-operation and guidance, it is doubtful if we should succeed, either in our industries or in securing such form of protection as will solidly establish such industries.

Most of my remarks up to the present apply to large concerns, requiring considerable capital. But we must not lose sight of the smaller industries, such as tanning, dyeing, soap and match making and sugar manufacturing concerns which only require a capital ranging from Rs. 50,000 to two lakhs. These have of late got an impetus from the Swadeshi movement, inaugurated 3 or 4 years ago. But for want of practical support on the part of men of our middle classes these concerns are not thriving as much as we could wish. There is no lack of so-called enthusiasm, but I may be pardoned, if I say it is only lip enthusiasm on the part of many of our countrymen. There are many who are loud in their praises of Swadeshim and the revival of Indian industries but their patriotism is not equal to the practical test of assisting in the finance of such enterprises. Amongst the most prosperous of our middle class men are those of the legal profession and members of that profession, owing to their higher and better education are the natural leaders of the middle classes. They represent us in Councils, in Municipalities, in short, in all public bodies. If these gentlemen, who are so ready in offering suggestions for the encouragement of Indian industries, would each

AGRICULTURAL SECTION

The Improvement of Indian Agriculture

The following is an extract from Mr R N Mukerjee's Industrial Conference Address—Two thirds of the population of India are directly dependent on agriculture. Both the Government of India and the Local Governments are making serious efforts for the improvement of agriculture, according to recent scientific methods. As we are all aware, a splendidly equipped scientific college has been established at Pusa under the Government of India. Local Governments have also provided provincial agricultural colleges, with a home farm attached, for imparting instruction in improved methods of agriculture. But I have my misgivings as to the amount of direct good these schemes will achieve, in proportion to the money expended by Government. For want of elementary education amongst the cultivators the sons of middle class men, who have hitherto been educated to earn a livelihood as clerks, etc., are largely admitted into these colleges and they will doubtless, in course of time, acquire, a knowledge of agriculture, according to recent scientific methods. The question that arises, however, is, how will such students, employ the knowledge thus acquired, at enormous expense, in actual practical cultivation. Throughout India, cultivation, as a rule, is carried on by the cultivators themselves in small lots of from 3 to 20 acres, according to their means, and the number of men in the family. These cultivators carry on the work according to their own ideas, and it is very difficult—almost insurmountably so—to persuade them to adopt any new suggestions or improved means, which involve extra expenditure at the beginning. I also know from my own personal experience,

that they are very averse to allow any improvements or experiments to be carried on in their fields, even if they do not bear extra expense. The students of these agricultural colleges have, generally speaking, either no land to cultivate or no capital to start work, even on a moderate scale. There is very little land, suitable for the cultivation, which is not already cultivated, except jungle land, which might be cleared, or such places as the Sundarbans. Few of our landed Aristocrats or Zamindars have large areas in their Khas possession, which they would be willing to place at the service of these students to experiment with. The only satisfactory solution seems to be the elementary education of the ryots, to enable them to appreciate the advantages they would derive by adopting improved methods of agriculture, and by joining together in small groups to utilise the services and advice of the students who graduate from the agricultural colleges. I am not an advocate of compulsory education at this stage. This is impracticable for many reasons, but there is no doubt that without the extensive spread of primary education amongst the illiterate classes, both artisan and cultivator, there is very little hope of any real improvement or advancement in either small industries or agriculture.

AGRICULTURAL INDUSTRIES IN INDIA—

By Seedick R. Sayani. With an Introduction by Sir Vitaldas Damodar Thackersey. The book contains a great deal of useful and valuable information regarding the present state and future possibilities of the principal cultivated crops of India. Price Re 1. To Subscribers of the "Indian Review," Rs 12.

INDUSTRIAL INDIA—By Glyn Barlow, Principal, Victoria College, Palghat. **CONTENTS**—1 Patriotism in Trade 2 Co-Operation 3 Industrial Exhibitions 6 4 The Inquiring Mind 5 Investigation Indian Art, 7 Indian Stores, 8 India's Customers, 9 Turning the Corner 10 Conclusion. Price Re 1-8. To Subscribers of the "Review," Rs. 1.

G. A. Natesan & Co., Sunkurama Chetti Street, Madras.

Sugar Cane Cultivation in Bombay

The following press note has been issued by the Bombay Government —

The question of improving the condition of the sugar cane cultivators on lands irrigated by the Nira Canal in the Purandhar Bhimthadi and Indapur Talukas of the Poona District has been under the consideration of Government for some time past. The cultivation of sugar cane is costly, but pays well when the cultivator has at his command capital sufficient to permit of proper manuring and careful culture. It was represented to Government that the cultivators on the Nira Canal had to depend entirely for the financing of their crops on the local *sarkars* who frequently obtained the bulk of their capital from distant parts at fairly high rates of interest, and charged in their turn still higher rates. The cultivators were also dependent on the *sarkars* not only for their supplies of oil cake manure for which high prices were charged, but also for the disposal of the *jagri*, on the sale of which they were charged heavy brokerage fees. The system under which their industry was financed was thus an expensive one for the cultivators. Not less important however was the handicap imposed by the limited amount of capital at the command of the local *sarkars* and the difficulty of obtaining the loans at the proper seasons. Instead of making handsome profits the cultivators were considered to be labouring under a double disadvantage and losing their proper share of the return for their skill and energy. The only solution of these difficulties was the provision of outside capital at moderate rates of interest. Government decided to make an experiment for the purpose of demonstrating how far the business of financing the sugar cane cultivators on an extensive scale would be profitable for a private joint stock or other banking concern or might justify the establishment of an institution like the Agricultural Bank of Egypt, of which the inception

was preceded by a similar experiment, and to what extent the cultivators would benefit by providing them with sufficient capital at the proper times and on reasonable terms and by promoting the prompt conversion of their produce into cash. Accordingly, it was arranged to make advances under the Agriculturists' Loans Act at 9 per cent interest to the extent of Rs 2,00,000, afterwards increased to Rs 2,50,000, and an officer was placed on special duty for the purpose of carrying out the experiment. An essential part of the scheme was that the recovery of the loan and interest was to be ensured by the Special Officer taking delivery of the *jagri* and selling it on behalf of the cultivators. The average outturn of *jagri* per acre was estimated to be worth Rs 500 to Rs 600 and on this basis it was proposed to grant advances not exceeding Rs 450 per acre and a total of Rs 4,000 in the case of any one cultivator. These advances were to be made either in cash or in oil cake manure or in both forms and at such times as the advances were absolutely required. The loan and interest were to be repaid out of the sale proceeds of the *jagri* handed over to the Special Officer for sale on account of the cultivators to whom all surplus proceeds were to be repaid. Special rules were drawn up and it was calculated that the experimental scheme would pay all expenses and result in a return of 31.2 per cent on the amount of *jagri* advanced. The experiment was started at the end of 1907. These facts are published with the object of inviting public discussion on the question of devising measures for continuing the work which Government have begun and of expanding it in accordance with the requirements of this important industry. The question of finding a suitable agency to take over the work which is being carried on under the scheme is engaging the attentive consideration of Government. In the meantime the present operations will be continued, so that the good results already obtained may be kept up until a decision on the point has been reached.

Departmental Reviews and Notes

LITERARY.

SUBSIDISED JOURNALISM

The *Sanyaman* understands that Rai Norendra Nath Sen Bihadur will shortly start a vernacular weekly newspaper which will follow the political opinion of the *Indian Mirror*. The Bengal Government, it is said, will subscribe to 25,000 copies of the paper. The annual subscription will be Rs 2 8 and thus the Government will have to pay Rs 62,500 per annum. Already three months' subscription amounting to Rs 15,625 has been paid to the Rai Bihadur in advance. The Government of Bengal will circulate the paper among all schools, courts and officers in the province. The Government subscription will be for three years for the present, but if the Rai Bihadur ceases to be the Editor, the Government would discontinue their subscription.

THE DILHOUSIE LETTERS

'The Private Letters of the Marquess of Dillhousie', who was a Viceroy of India, have just been edited by J G A Baird—

"How can a Governor General ever have a friend?" he once wrote. "You may be easy and companionable with the few you choose to select—but there you are the Lord Sabib Bihadur always—the golden image which Nobuchadnezzar, the King, set up. I don't deny, therefore, that I detest the country and many of the people in it. I don't proclaim it, but I don't doubt that my face does not emerge from those I have to deal with. As a public command it is the noblest in the world. I don't care who knows that I hate the concern, but don't let my wife bear the blame of it."

The letters are written to George Couper, Lord Dilhousie's closest friend, to whom he said on one occasion "I keep you as a safety valve through which I have a right to blow off feelings which I can express to no one in India but my wife."

THE LATE SHISHIR KUMAR GHOSE

Mr A. J. Fraser Blair writes in the *Empire*—
Few Europeans who have come to India during the last 20 years ever saw that remarkable man, Shishir Kumar Ghose, founder of the *Amrita Bazar Patrika*, who passed away yesterday at the age of 71. Shishir Bahu worked pretty nearly to the last, but he had been a confirmed invalid for many years, and had retired altogether from public life. Upon the few people who came in contact with him, however, he always made an ineffaceable impression. His face, clean shaven and ascetic, with its crown of thick white hair, was stamped with the "peace which passeth all understanding." He looked like a mediæval saint, and his smile was a benediction. He took a keen and lively interest in current affairs, especially upon the political and economic side, and it is not difficult to guess the source from which the shrewd and somewhat cynical comments of the *Amrita Bazar Patrika* drew their inspiration. A contemporary claims for him that he was the father of technical education in Bengal, and he was at all times a fearless and damaging critic of the administration. But it may truly be said that his journalistic career was for him a mere side issue. His real interests lay in spiritual things. His book "Lord Gauranga, or Salvation for all," is undoubtedly one of the most remarkable books which ever saw the light in India, as it is certainly the most fascinating study ever given to the world of the great Chaitanya. He was a convinced spiritualist, and to the day of his death edited a spiritual magazine. Altogether he was much more taken up with the next life than with this one. The adoration with which he was regarded by the members of his family, particularly by his younger brother, Moti Bahu, one of the most cynical and pessimistic journalists in India, was the most eloquent tribute to his worth.

EDUCATIONAL

EDUCATION IN THE NATIVE STATES

MR B DE, I C S, who has just retired from the service after a long incumbency of the magistracy of Hooghly, has an interesting article in the *Modern Review* comparing the educational systems in Hyderabad, Mysore and Baroda. Comparing their size and population first of all, he shows that Hyderabad is about three times as big as Mysore and has a population more than twice as large. Baroda is only one tenth as extensive as Hyderabad, and its population is less than one fifth that of the premier State. This comparison becomes all the more striking when we examine the educational facilities provided in each State. Hyderabad with a population of more than 11 millions has fewer than 700 schools. Mysore with a population of 5 millions has nearly 2,400 schools. Baroda with a population of two millions has nearly 1,300 schools. These figures speak for themselves, but they do not stand alone. Mr De informs us that he found it very difficult to obtain any information about educational matters in Hyderabad.

The last report which appears to have seen the light of day was for the five years 1308—12 Fash, corresponding with the period from the 7th October, 1898 to the 6th October, 1903. This report was presented to H H The Nizam in June, 1907, and was published some time during that year. The writer states with a certain amount of naivete that great delay and difficulty were experienced in obtaining from the various offices the necessary materials in regard to a period which began to run seven years or more previous to the writing of the report. He does not, however, vouchsafe any reason why the preparation of the report was not begun earlier, or why materials for a later period, which would appear to have been more easily obtainable, and which would

undoubtedly have proved more interesting and useful to the general public were not collected. It is interesting to note that some statistics were ready only just before the presentation of the report, and the ecclesiastical department, it is said, remained recalcitrant to the last and submitted no returns at all.

In Mysore and Baroda, on the contrary, returns are prepared and published with the utmost regularity. As these States make no bones about taking the press into their confidence the newspapers are able to note and record the steady progress that is being made from year to year. One wonders how this difference has arisen between the procedure of the three states. It is because Hyderabad is Mahomedan and the other two are Hindoo states? Possibly, but there is one feature in the Mysore reports which discounts any such theory, and that is that "compared with the population of the respective communities, the percentage of pupils of both sexes was 2.27 in the case of Hindoos, but it was 6.70 in the case of Mahomedans, which shows that in Mysore at least, contrary to what is to be found in most other parts of India, the Mussulmans are far in advance of the Hindus in point of education."

PRIMARY EDUCATION IN INDIA

The following *communiqué* is issued by the Education Department.—The Conference of Directors of Public Instruction which was to have met at Allahabad in December last, but was then postponed, will, it is hoped, assemble at that place on the 13th February. The Conference will be an informal one. The most important work before it is to clear the ground by some preliminary discussion for the preparation of plans to finance schemes for the improvement and extension of primary education. Mr Gokhale and one or two other gentlemen interested in education will be invited to attend.

LEGAL.

THE INDIAN DIVORCE LAW

Mr. Ameer Ali gave evidence before the Royal Commission on Divorce and Matrimonial causes and made a number of important suggestions in relation to Indian divorce. He expressed his disapproval of the provision of the Indian Act of 1869, relating to Christian marriages, under which the jurisdiction of the Indian courts is confined to cases in which the marriage was solemnized in India. He saw no reason why, if both husband and wife were residing in India and the offence alleged had been committed there, the mere fact that the marriage was solemnized in England should deprive the Indian courts of the jurisdiction to grant relief. There was no King's Proctor in India, but under the Act it was open to 'any person' to show cause why a decree nisi should not be made absolute by reason of collusion or of the withholding of material facts. This provision appeared to him less cumbersome and less expensive than the English procedure. It was not abused, as the risk of having to pay cost kept unnecessary intervention within bounds. The right hon. gentleman, after alluding to some features of the Mussulman law of divorce as being in advance of English law and the Indian Act, said that the proceedings under the Indian law were not costly and placed the help of the courts within the reach of the poorer classes. The district courts had jurisdiction, but decrees and orders made by them were subject to confirmation by the High Court. He made the important suggestion that in the case of foreigners applying for a certificate of marriage before the Registrar in this country, the application should be adjourned, say, for two months, so that it might be duly notified and advertised in his native place. An arrangement of this sort would go far to prevent the unhappy marriages sometimes contracted more or less secretly by Indian students in this country, without the knowledge of their friends in India, and after misrepresentations as to their position, prospects, and family life.

POLICE AND PUBLIC MEETINGS

Formerly the police were seldom in evidence in public meetings, but within the last few years, various enactments have been enforced under which police officers are now required to attend public meetings to take notes of proceedings and for various other purposes. The preservation of order at such assemblies, no doubt, falls within the legitimate scope of police duties, but while the policy of non interference is generally followed in England and elsewhere, the police in India can, under certain circumstances, now interfere even when there is no apprehension of a breach of the peace. It is not our present purpose to enumerate these special circumstances, but we shall draw the reader's attention to the powers of the police in England with reference to this question. Some time ago, a Committee was appointed in England to consider the duties of the police at public meetings and we are informed by the *Justice of the Peace* that the Committee arrived at the conclusion that "for themselves they preferred the policy of non interference with ordinary political meetings although they recognized that on exceptional occasions it might become necessary to station police inside a meeting for the purpose of maintaining order." The legal position of the police at such meetings was thus enunciated by the Committee. So far as the police are concerned, the legal position is as follows —

It is a policeman's duty to eject trespassers from private premises *qua* private citizen, he may, should he think fit, lawfully assist the occupier in ejecting them if requested to do so. Similarly, in the case of public meetings on private premises, he may, but need not, carry out a chairman's directions. On the other hand it is a policeman's duty 'to keep the King's peace.' He may, and indeed, ought to, intervene in the case of an actual breach of the peace. He may arrest, without a warrant, a person whom he sees committing such a breach, and even if he has not seen any such breach actually committed, he may arrest without warrant a person charged by another with having committed such breach, if there are reasonable grounds for apprehending the continuance or an immediate renewal thereof.

MEDICAL.

SANATORIA FOR CONSUMPTIVES

A Government order has been issued on the question of establishing one or more Sanatoria for consumptives in the Madras Presidency. The Committee appointed to report believe that the mortality from phthisis in India is considerably higher than in England and point out three directions in which action should be taken to bring the disease under control, namely (1) treatment of consumptives in well equipped institutions and (2) supervision of dwellings or homes of such persons. In regard to the former the Committee recommend (1) that a hospital primarily for advanced cases of consumption should be open in or near Guindy or Pallavaram (2) That each district headquarters hospital should be provided with small phthisis wards and (3) for the treatment of less advanced cases the establishment of a Sanatoria in or near the following places —(1) Coimbatore or Dindigul, (2) a site to be chosen in Northern Circars, (3) Madanapalle in Cudjapah District. The Government estimate that the initial expenditure would go considerably over 3 lakhs and are not prepared to spend large sums on a special consumptive hospital which they do not think would be largely used. Having regard to the funds available from public subscriptions to the King Edward Seventh Memorial and otherwise they consider that the following are the measures which call for present adoption (1) Establishment of a sanatorium in the southern part of Presidency at or near Coimbatore as consumption appears to be most prevalent in south western districts, (2) Erection of temporary phthisis wards in a few specially selected district headquarters hospitals, (3) grant of assistance from public funds to the sanatorium which various missionary societies propose to erect at Madanapalle.

MEDICAL INSPECTION OF SCHOOL CHILDREN

It is a matter of regret that very little or no attention is paid to this important subject by Sanitary authorities in India. In England and on the Continent in general, close attention is being paid to this question. Dr M. Cohn in an article in Berlin "Klin. Woch." of May 30th and June 7th, tells us how in Germany the medical inspection and treatment of school children have been carried out for the last ten years in Charlottenburg, a populous suburb of Berlin. There the work of the medical Inspector comprises (1) The hygienic supervision of the school building and school rooms, (2) the examination of the children on entering the school, (3) the supervision of their health, and the direction of hygienic measures for the improvement of the race. That there is ample room for improvement in the above directions in the existing system of educational department no one will deny. Of course, much attention is being paid to the better ventilation of the school buildings, of late. But improvements in several places have not begun yet even. It is not enough to look after the improvements of the building alone. Much attention should be paid to the inmates as well. We will rarely find perfectly healthy children in the schools. Many of them will be found suffering from scrofula, rickets, malarial fevers, anaemia, etc. The defects of eyesight or of hearing may not be rare, while the diseases of the skin are too frequent. Some of the diseases which the student may be suffering from may become the source of an epidemic. It is the duty of the medical Inspector to find out such cases and adopt measures to remedy them in time, before any of them assume a serious form.

SCIENCE.

ACTION OF LIGHT ON PLANTS

The action of light on plants has been shown by Combes, a French botanist, to vary with its intensity, as well as with the age and character of the plant. A strong light favors the development of large stores of reserve material, as in the tubers of the potato and the root of the beet, and a weaker light tends instead to promote the growth of vegetative organs.

SUNBURNING

The *Lancet* points out that the same effects as sunburning may now be produced artificially, by exposing the skin to the chemical or ultra violet rays of the electric light, and in particular to the rays of the quartz mercury lamp. It follows that too much importance may be attached to a sunburnt face as a sign of health. The genuine sunburnt face, however, is a sign that its owner has been living for some days at least in ideal conditions of health, exposed to the fresh air and the sunshine. Another consideration to be borne in mind is that sunburning is itself a proof of health, and we suppose that this would also hold good of the artificial as well as the natural bronzing. It means that the blood is in a healthy condition, and therefore able to supply the pigment which is necessary as a protection to the skin in exposure to the strong sun or the electric light or quartz lamp. It has been proved that the active light rays of the sun stimulate the formation of blood cells, and have also a good effect upon respiration, increasing both the amount of oxygen absorbed and of carbonic acid that is excreted. Animals deprived of nourishment have died sooner in the chemically active rays of the sun than in the inactive, the explanation being that in the former the activity of the vital processes being augmented the store of energy was soon used up.

THE ELECTRON

The electron having been proven a fundamental part of matter and a constituent of the atom in every element, Dr J. A. Crowther, of Cambridge, England, has made experiments to analyse the atom, and find out how many electrons it contains. The "B" rays of radium, which are simply negative electrons moving with such velocity that they can pass through quite thick solid materials, were selected as a means of analysis. These rapidly moving electrons penetrate the atom, and, coming into collision with electrons already there, are deflected from their original path. Every new collision causes a new deflection. The total deflection of the "B" particle in its passage through a sheet of material can be measured, and this makes it possible to calculate the number of particles with which it has collided. By this method, it was shown that the hydrogen atom, the lightest known, contains just three electrons, the number in heavier atoms being proportionally greater.

WHY SEA FISH DIE IN FRESH WATER

By means of experiments carried on during the past summer by U. S. Bureau of Fisheries, Professors Scott and White have determined that the gills of fishes are permeable to salt. The experiments consisted in making chemical analyses of the blood drawn from a salt water fish that had been placed in fresh water, the blood being sampled at intervals of from thirty to forty five minutes. Not only does the blood of the fish become diluted through the absorption of fresh water through the gills, but there is an actual loss of salts from the body. These results are in harmony with those obtained by Dr F. B. Sumner five years ago, and explain, at least in part, the death of salt water fish placed in fresh water, and vice versa.

PERSONAL.

THE SIKHS IN PATIALA

A memorial has been submitted to the Maharaja of Patiala on behalf of his Sikh subjects wherein they claim equal treatment with Mahomedans and points out the service in various directions rendered by them to the State. The memorialists observe — "The Government, Imperial as well as Provincial, have given almost full practical effect to the claims of our Mahomedan brethren asserted in their All India and several Provincial Memorials based on the grounds of their population, political importance, preceding sovereignty, small representation in the public service and representative institutions, backwardness in education and some other similar reasons, which all apply to the case of the Sikhs of the Sikh States with special cogency and validity. We refrain from making any invidious comparisons with Hindu and Mahomedan States in this respect, but beg only to say that taking into consideration the services, importance, political, historical and material, of each community and applying the principle that applies elsewhere, and always keeping efficiency of the administration in mind, full and adequate justice should be done to the rights and claims of the Sikhs of the State."

THE FIRST INDIAN COMMISSIONER

Dewan Bahadur Narendra Nath has the honour of being the first Indian appointed as Commissioner of a Division in the Punjab Commission. On it the *Advocate of Lucknow* writes — "Lord Hardinge has taken the earliest opportunity to show that he really means to administer even-handed justice to all classes of British subjects. The Punjab Government in making arrangements for the vacancy that will be caused by Colonel Pearson proceeding on six months' leave from April next passed over the claims of Dewan

Bahadur Narendra Nath, Deputy Commissioner of Multan, who is one of the ablest officers of Punjab Commission. Relying on the promises made at the time of the creation of the Statutory service, Mr. Narendra Nath protested against his supersession and appealed to the Government of India. Our thanks are due to the Government of India for sanctioning the appointment of Pandit Narendra Nath as Commissioner and to the Government of the Punjab for giving him the Commissionership of Lahore. We congratulate Pandit Narendra Nath, whom we admire for his independence and for his breadth of views on all public questions on his well-earned promotion."

SCHOOLS FOR THE DEPRESSED CLASSES

A meeting of the Sons of India Order was held at the Central Hall at Adyar last month when Mrs. Besant delivered an eloquent address to the members of that Order and others. H. H. the Yuvaraj of Mysore was also present. In the course of her speech Mrs. Besant said —

The work that that Order was doing was one which deserved every encouragement and approbation. One line of its work was the starting of a considerable number of schools scattered all over India, for the children of the depressed classes, where the elder members of the town might help and teach them. Wherever there were schools or colleges closely connected with the Order it was found that it was very easy to establish a school for the depressed classes and to gather the children near that school or college which was attended by the children of the educated people. The effect of that example was exceedingly satisfactory. Where that was done there was the beginning of the spirit, which would gradually redeem India, that work ought not to be the means of a mere livelihood, but should be the duty of the educated classes, being the great question of the education of the masses."

POLITICAL.

MADRAS EXECUTIVE COUNCIL

The following announcement was published on the 16th January —His Majesty the King has been pleased to approve of the appointment of the Hon Mr V Krishnaswamy Iyer to be an ordinary member of the Executive Council of the Governor of Fort St George, in place of the Hon Maharaja Bobbili who has resigned that office His Majesty has also approved of the appointment of Mr P R Sundara Iyer to be Puisne Judge of the Madras High Court in succession to Mr Justice V Kaishaswamy Iyer

In a *Fort St George Gazette Extraordinary* issued His Excellency the Governor after notifying the acceptance of the resignation of the Hon the Maharaja of Bobbili of his seat in his Executive Council, says that he desires to record His Excellency in Council's regret at losing the wise counsel and wide experience of the Maharaja and to express his high appreciation of the valuable service which the Maharaja has done to the State during his term of office

THE CONGRESS CREED

A telegram was sent by the prominent gentlemen of Poona, including the Hon Mr G V Joshi, Mr N G Kelkar, Mr S M Paranjape, and others, to Sir William Wellesbourne at Allahabad on Christmas saying 'All Poona sympathises with the main object of your mission, and is most anxious that efforts be made to restore unity of purpose and life to the Indian National Congress—the one constitutional organ of India' 'Article one of the Constitution,' the wire continues, 'may be taken as universally accepted, and formal subscription to it may be retained or dispensed with as may seem fit' This is the spirit that is required for the country's cause, and we have no doubt it will now prevail throughout the country

THE 'AFGHAN' NEWSPAPER

In answer to Mr Sinha's question in the Viceregal Council as to whether the attention of the Government had been drawn to the statement appearing in some of the Punjab papers that *Afghan*—a vernacular paper published at Pesbawar—was in receipt of an annual subsidy from the local Administration, the Hon Mr Jenkins, in reply, said the Local Government subscribed for a certain number of copies of this paper

Mr Sinha May I know how many copies they subscribe for?

Mr Jenkins The Government of India have no knowledge, but I believe the amount of the subsidy is something like eight hundred rupees a year

INDIA'S AIMS

Rev J A Sbarrock spoke at Birmingham — The Indian asked for the franchise, for freedom, for liberty He granted that the English were as a military race strong, but he considered that, morally and intellectually, he was the superior We had to treat these Indians with sympathy and kindness, to give them all the rights we legitimately could, but at the same time to protect all those millions of downcast and downtrodden people We wanted firmness, justice and sympathy combined If he asked what led to the Indian Mutiny they would probably say "Greased Cartridges" It was not, it was the weakness of our English Generals None of them would believe his regiment was disloyal, and generally he was the first to be shot by that regiment. It was exactly the same in our political kingdom If our rulers were strong and firm and just, and behaved as Christians, then the unrest would soon be allayed Naturally a young rising nation, beginning to feel its feet, went beyond what was legitimate, and the newspapers were constantly filled with abuse of the English We English, however, must make allowance for these feelings in the rising generation,

GENERAL.

'GOLDEN JUBILEE' OF THE 'INDIAN MIRROR'

The Golden Jubilee of the *Indian Mirror*, the well known Calcutta Daily, came off during the first week of December, 1910, and was celebrated in a brilliant manner. Started as a weekly half a century back when journalism in India was practically unknown except for some European ventures in that direction, the *Indian Mirror*, after many struggles and trials was subsequently converted into a Daily and has steadily grown in public esteem by the sobriety, independence and 'sweet reasonableness' of its views. It cannot indeed be said that the *Mirror* has been a great popular favorite. But, even when its readers differed most from its views, they felt that the personal integrity and honesty of the occupant of the editorial chair were unimpeachable. It is no doubt a rare thing that any newspaper should be able to celebrate its Golden Jubilee but much more so is it under the conditions in which the *Indian Mirror* has had to make its way. Journalism, rightly understood, is a serious and inspiring vocation and its traditions have been safe in the keeping of so worthy a representative of them as Rai Bahadur Narendra Nath Sen.

An address signed by some of the most notable personages in Bengal was presented to Rai Bahadur N. N. Sen, from which we take the following extracts—

You have always done your best to uphold the traditions of honourable journalism. You have always endeavoured with an earnestness that has excited the admimations of friends and foes alike to promote cordiality between the various races in India, to instil the feeling of loyalty into the people, to guide the rising generation in paths of virtue and morality, and to lead national activities into truly beneficent channels.

INDIAN ZADKIEL'S FORECAST

The following are some of the forecasts made by Babu Tarini Prasad Jyotishu for the year 1911—

Lord Hardinge is a severe tempered, intelligent and powerful personage. He is hardworking and of vast experience. He is well acquainted with administration work. Unlike other Viceroy's, he will be disinclined to commit himself to anything in a hurry. He likes practical work more than speech or theory. During his rule, unrest in India will cease of itself.

A certain Indian politician will secure the favour of royalty and in his old age obtain the title of "Raja".

Two persons of whom all India is proud and two Bengali gentlemen who have risen to fame by dint of merit are likely to die.

In connection with the Coronation and the advent of Royalty in India, which will be brought about by changes in the position of the stars and planets, several boons of an unexpected kind will be conferred on the country,—like the bringing back to life and human shape of the petrified Ahalya. Chief among the boons are the solutions of questions regarding important boundaries, the partial redress of the grievance associated with the Partition, mercy towards political prisoners, and the adoption of certain measures with a view to minimize unrest of various kinds.

The crooked way of the Chinese Parliament and the political policy of Japan will cause anxiety to the European Powers, and will, in time, be the source of collision between Buddhism and Christianity.

The Amir of Kabul will give a remarkable illustration of his abilities in connection with the reform of his country.

In the ensuing summer solstice, a deity will take his birth in the Royal Family of England. Under an auspicious star and in an auspicious moment, the great Edward VII is likely to be reincarnated.

Supplement to 'The Indian Review



Taziel Parnad Jyotiabi: THE INDIAN ZADKIEL



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January 5 H E the Viceroy received a deputation this morning at Government House of the representatives of the Congress, including Sir William Wedderburn, Dr Rash Behari Ghose, Messrs Gokhale, M Haque, etc., (An account of the deputation appears elsewhere in this issue)

January 6 The Dacca conspiracy case commenced at 11.30 A M to day before the Sessions Judge, Mr Coutts, in the spacious meeting hall of the District Board premises. The arrangements were perfect, and armed Gurkha sentries were placed at every door and corner, and the Pleaders and parties in the case were admitted on the District Magistrate's tickets.

The Amir of Bokhara died of kidney disease. It was stated that he had been ill for a few days but the illness was kept strictly secret. He has been buried at Kermine.

January 7 A largely attended public meeting of the people of Bengal was held this afternoon at the Calcutta Town Hall to offer a hearty welcome to Sir William Wedderburn. The spacious Hall was literally packed, and on the dais were seated a number of elected members of the Imperial and Local Councils and leaders of Indian Society. Sir William arrived at 4 o'clock escorted by a dozen young Bengalee volunteers, and was received with loud cheers and shouts of "Bande Mataram."

Dr Rash Behari Ghose, who was voted to the Chair, read the Address, printed on vellum and embroidered with gold fringes, in one corner of which were written in gold "Friend of India." It was presented in a bamboo basket heavily inlaid with gold. A silver tea set, with a pictorial

representation of the rural scenes of Bengal and a map of India traced on a silk handkerchief were also presented to Sir William.

January 8 His Imperial Highness the Crown Prince of Germany arrived at Calcutta at 11.40 A M.

January 9 The second All India Convention of Religions commenced to day. The Hon'ble Sir George Knox, as Chairman, made the opening speech, after which the Maharajah of Darbhanga was elected President and delivered a long address. A number of papers were read.

January 10 Reciprocity negotiations have opened between the Canadian representatives and the State Department.

Mr Sefton, ex Minister in Sir Wilfrid Laurier's Cabinet, speaking at the Canadian Club, Montreal, strongly opposed reciprocity with the United States, which he said, would give foreigners the control of Canada's natural resources.

Mr Foster, Chairman of the Foreign Affairs Committee of the House of Representatives, has made a speech stating that he believes that within five years the United States will conclude Treaties with Great Britain, France and Japan providing for arbitration on all differences whatsoever by the permanent Court established at the Hague.

January 11. Sir William Wedderburn arrived in Madras by the Austrian Lloyd's *Silesia*. A number of Indian gentlemen went on board the *Silesia* to welcome Sir William Wedderburn on landing, Sir William, accompanied by Mr G A Natesan, motorized to the Malabar Sabha, where he was accorded a hearty welcome.

January 12 This morning the citizens of Madras accorded Sir William Wedderburn a public reception. Dewan Bahadur M Adinarayanaiah made a speech welcoming Sir William. Dr Zynaldin on behalf of the Mussulmans accorded a hearty welcome.

At 9 A M Mr G A Natesan entertained Sir William at breakfast at the D'Angelis' Hotel. Among those present at the breakfast were the Hon Mr A G Cardew, Chief Secretary to Govt.

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TELEGRAMS—"REMEDIES"

DIARY OF THE MONTH—(contd)

not struck M. Mirman, Director of the Public Relief Department, however, was wounded.

January 18 At a meeting of the South Carolina cotton manufacturers, representing four million spindles, it was decided to order a six weeks' curtail of mills between April and September, or beginning earlier, at the option of individual manufacturers. Similar action was recently discussed by the New England and other sections.

The Arkwright Club, consisting of the Treasurers of most of the New England Cotton Mills, has recommended the curtailment of the production of cotton cloth by 25 per cent.

January 19 A Hindu widow re-marriage was performed at Santa Cruz, near Bombay. The bridegroom is Mr N. D. Basu, B. A., B. Sc., Barrister at Law, holding a responsible post in the Geological Department of the Government of India. The wedding was attended by H. H. the Gaekwar of Baroda, Sir Narayan and Lady Chandavarkar, and many others.

January 20 Mr Carnegie has given another ten millions dollars to the Carnegie Institute bringing the total up to twenty five millions.

The first Cabinet Meeting of the new Parliament was held to day Mr A. quith presiding.

January 21 Lord Crewe has decided to appoint an Indian educationist as Chief Assistant to Mr Arnold, the Educational Adviser to Indian students in England. The appointment will be announced shortly. In the meantime, Mr Ches hire, a graduate of Cambridge, has been appointed Second Assistant for three years.

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DIARY OF THE MONTH—(contd)

ernment, Mr A E Lawson, Editor of *the Madras Mail* and Sheriff of Madras, Mr A Y G Campbell, Private Secretary to the Governor of Madras, the Hon Mr Stone, Director of Public Instruction, the Hon Mr Justice V Krishnasami Aiyar, etc

Mr G. A Natesan proposed the health of Sir William Wedderburn in a short speech which was replied to by the distinguished guest in a very happy speech. A group photo was then taken.

January 13 In proposing the toast of the Club, at the dinner of the English Club at St Petersburg, Sir George Buchanan, the British Ambassador, said —“Few, if any, British representatives in St Petersburg have better served their country's interests at a critical moment in the history of the Anglo Russian relations than Lord Hardinge and Sir Arthur Nicolson”

The good Anglo Russian understanding, continued Sir George, was largely owing to their tact and ability. The relations of the two countries were never more cordial than now, and he was convinced that they would remain the best of friends.

January 14 The Allahabad Agricultural Conference, in connection with the Exhibition, commenced to day, the Meeting being held in the Exhibition Theatre. A large number of landholders, officials of the Agricultural Department and others interested in the agricultural development of the country were present.

January 15 The Crown Prince arrived at Delhi at 2.15 p.m. to day and was received at the Station by Colonel Dillias, the Commissioner of Delhi, and Colonel King, Commanding the Garrison.

January 16 After a long and protracted trial extending over a period of a month, judgment, in the Ahmedidid bomb informers' case was delivered by Mr Dnyanam Gidumal, I C S. Sessions Judge, Ahmedabad.

Concurring with the Assessors, he found all the accused guilty under Section 109 and 195 and Sections 10 and 211, I P C, and sentenced the first accused, Dahya alias Ghirdhar Bhavan, to seven years' rigorous imprisonment and a fine of Rs 1,000, in default to one year's imprisonment. He sentenced the second accused, Punji, and the third accused, Parushotam Javer, each to three years' rigorous imprisonment.

Mrs Besant arrived at Rangoon from Madras to day and was accorded a hearty welcome at the Theosophical Society's hall in the evening.

January 17. In the French Chamber of Deputies to day a man in the gallery fired two shots at M Briand, the Prime Minister, who was

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Vol. XII. 1911.

No. 2, FEBRUARY

ARSIT INVIDIA.

The INDIAN REVIEW

EDITED BY MR. G. A. NATESAN

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DIARY OF THE MONTH—(contd.)

Mr. Campion, last Chief Engineer in the Punjab Government, has been appointed to assist Mr. Arnold in advising and directing Indian students who come to England to undergo training in Engineering.

The appointments are due to the increase in the number of students, largely owing to a desire to enter the Inns of Court before the new and more stringent Regulations regarding admission come into operation, also to the transfer of the Information Bureau to Cromwell Road.

January 22 General Botha, speaking at Wellington, appealed for moderation and toleration, which were necessary to ensure the stability of the Union.

He favoured protection, but not protection for one part of the country against another.

January 23 Lord Crewe, speaking at Stoke on Trent, said that the general outlook in India was hopeful, and trusted that a period of greater repose was before them. He looked to Their Majesties' visit to do much to ensure the time of tranquillity so needful to India's advance.

January 24 A Meeting of the Imperial Legislative Council was held this morning at Government House. H. E. the Viceroy presided and there was a good attendance. The visitors' gallery was fairly crowded.

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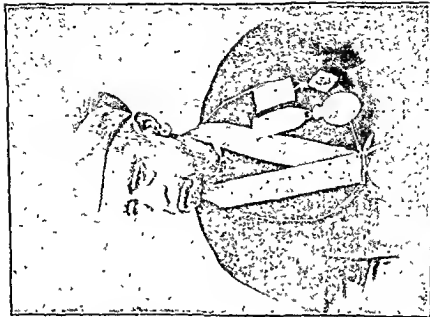
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INDIA AND IMPERIAL PREFERENCE.

By

SIR ROGER IETHBRIDGE, B C I E

I AM rejoiced to see, from the speeches of such men as the Dewan Bahadur P Rajarathna Mudahar, C I F, and the Rao Bahadur R N Mudholkar, and the excellent articles of Professor V G Kale, that the learning, the judicial and temperate spirit, and the powers of lucid exposition that distinguished my honoured friend, the late Mr Justice Ranade, are still to be found among the trained economists of India. I am proud to remember that, some forty years ago, I had some share, as a Professor of Political Economy in the State Colleges of the Calcutta University, in the work of training the younger generation of Indian economists in the school of Adam Smith and of Friedrich List. If one may judge from the recently published articles of Profes^r Kale, that learned economist possesses the invaluable faculty—probably attained by prolonged study and laborious research—of being able to see that, in a scientific controversy such as that regarding the relative merits of the rival fiscal systems commonly known as Free Trade and Protection, there is much to be said on both sides. And from that consideration it readily follows that the Extremists on both sides are wrong, and that truth and safety are to be looked for in a medium course.

Free Trade might be all very well for India if she enjoyed real Free Trade, both for her own traders and for foreign traders. But what can be said for a system, under which India

is compelled not only to admit Japanese and German and other protected and subsidised goods at the same nominal rate of duty that is applied to unprotected British goods, not only to inflict on her own producers a precisely equivalent Excise duty (in order not to injure the "poor foreigner"), but also to submit to almost prohibitive import duties being imposed on Indian goods when they are sent for sale to foreign markets?

On the other hand, Protection might be all very well for India if she were fully equipped, or likely soon to be fully equipped, to supply her own needs—and if, further, she were in such an economic position as not to need help from England in the way of cheap capital and skilled technical instruction. But in present circumstances, Protection in its extreme form would mean an enormous increase in the cost of clothing and of some other necessities of life, and of most other comforts of life in India, while it would simply ruin Lancashire and other industrial centres in England, and cause the deepest resentment between the United Kingdom and India, the two most important States in the British Empire.

But there is, happily, a *via media* between these two extreme courses—and that middle course is offered by Tariff Reform, or Imperial Preference. I do not say that this middle course will secure all the advantages, or that it will do away with all the disadvantages. It is obvious to every clear thinker—and the leading Indian economists, from the days of Mr Justice Ranade to the present time, are clear thinkers—that no compromise can do

that But I think that painstaking and candid examination of the facts of the case will convince every trained Indian economist that Imperial Preference will secure for India most of the advantages, both of extreme Free Trade and of extreme Protection, without the disadvantages of either.

For the purposes of that examination, just consider for a moment the circumstances of the odious and inquisitorial Indian Excise duty on the products of Indian power-looms. That is a tax that is incidental to the Free Trade system—and yet it is, admittedly, imposed, not for the sake of the paltry revenue it yields, but merely to prevent the Indian Cotton Mills from deriving any protective advantage from the Customs duties imposed on the imports of foreign and British cotton goods. Now, it is quite unnecessary for me to point out to Indian readers the many objections to this hateful Excise. I call it odious, because it is a tax that is unknown in any other country of the world—and one that none of the British self-governing colonies would submit to for a moment. It is a tax that is denounced by every Indian and by every sympathetic Anglo-Indian—indeed by every one except the small knot of extreme Cobdenite Free Traders. I call it inquisitorial, for in order to enforce its levy the business operations of Indian manufacturers must necessarily be subject to the inquisition of the underlings of the Government, with obvious possibilities of extortion, oppression, or corruption. I know of no possible excuse for the tax, except the futile one that it is necessary for Free Trade purposes—and that a Free Trade Government is in power at Westminster.

In the circumstances, it is not at all surprising that an able and public-spirited member of the Viceroy's Legislative Council, the Hon. Mr. Dadabhai, has tabled a motion for the abolition of this impost, and when that motion comes on for discussion in the Imperial Council the whole world will be able to judge which of the three fiscal methods—Free Trade, Protection or Imperial Preference—is the most suited to the needs and circumstances of India.

The Free Traders must meet that motion, either by a direct negative—which would

simply perpetuate the existing evils—or by a proposition to abolish altogether both import duties and Excise duties. The former course would, I think, be scandalous, but the latter course would be even worse. For, as the Finance Member pointed out this year, when imposing extra import duties, the only Free Trade alternative for Customs and Excise duties is the abominable one of increasing the taxation on the salt of the poor rayat or on his miserable little patches of land—which I feel certain would not be assented to, either by the Council or the Government.

Moreover, it is an undoubted fact that the abolition of the existing Customs duties on the imports of manufactured goods from Protected countries like Japan, Java, Germany, America, and the rest, would perpetuate and even increase the unfair advantages now possessed by the industries of those countries over Indian industries. One need not go beyond the writings of Professor Kale or the speeches of the Hon. Madan Mohan Malaviya, the Dewan Bahadur P. Rajaratna Mudaliar C. I. F., the Rao Bahadur R. N. Mudholkar, and other Indian economists, to obtain a clear view of the havoc made in the industrial world of India by the Cobdenite Free Trade system of giving free entry to the Indian market to the protected and subsidised goods of Japan and other Protectionist countries. It is now very generally admitted, at any rate in India, that it is that Cobdenite Free Trade system that has destroyed or ruined Indian industries—and that we must get rid of that pernicious system. I do not believe that a single non-official member of this Viceroy's Legislative Council will support any Free Trade amendment on Mr. Dadabhai's motion, for it is one approval of Free Trade for India.

On the other hand the Indian Protectionists would denounce, with unanswerable logic, that the Indian Excise-duty should be abolished, and the loss of revenue recouped by increasing the import duties on all imported cottons. For, they would point out that Indian industries are still in their infancy, and absolutely need Protection—and that Protection is best assured by heavy duties on

all imports. This argument is, as I have said, unanswerable from the point of view of mere logic—but that is the point of view of the *doct in ur*, not of the statesman. I believe that a high order of statesmanship will be developed in the Legislative Council of the Viceroy—and the statesman will consider what is expedient and what is practical, not what is merely logical. The abolition of the Indian Excise duty, and the enhancement of the import duties on all imported cottons, would undoubtedly build up a great Indian cotton-industry—in itself a most valuable thing. But the cost would be great—that cannot be denied—and in my opinion the indirect disadvantages would be prohibitive. The cost would be great, in this way—that, which the advantages of such an extreme Protection course would be mainly (not entirely) confined to growers and manufacturers of cotton, the disadvantages would be felt by all, for all Indians are consumers of cotton-cloth, and cotton-cloth would certainly be enhanced in price. So that it may be doubted whether such extreme Protection is expedient. And it certainly is not practical, for the reason given above, that its results would be so disastrous to British industries, that it would be regarded throughout the Empire as an unfriendly act on the part of the Indian Government—this would lead to reflex action injurious to the interests of Indian industry, such as the withdrawal of capital and of skilled labour. And, above all, it is quite certain that no such measure would ever receive the assent of the Imperial Parliament—for the Liberals would oppose it as a breach of Free Trade, and the Conservatives would oppose it as injurious to the union of the Empire. For, it should not be forgotten that when in the middle of the nineteenth century, Parliament tacitly assented to the self-governing colonies setting up Protection, it was only because the Liberals at that time desired to get rid of the colonies altogether, while the Conservatives were few and powerless. It is quite certain that the Liberal Party in the House of Commons will never consent to Indian Protection in any shape or form.

I now come to the consideration of the third alternative for the solution of that difficult question of the Excise-duty on Indian cotton goods—the solution offered by Imperial Preference, which I believe to be the only possible solution compatible with Indian interests. I have refused the first solution proposed—that of abolishing simultaneously both the Excise duty on Indian goods and the import duties both on British and foreign goods—because, so far from improving the possibilities for Indian infant industries, it would hand the trade over bodily to the protected and subsidised foreign importer and further, it would deprive India of revenue that she cannot do without, and cannot otherwise obtain on Free Trade principles except at the cost of grievous suffering. I have also refused the second solution proposed—that of abolishing the Excise duty, while retaining the duties both on British and on foreign imports—*first* and mainly, because it would never be assented to by the British Parliament, and *secondly* because it would be an unfriendly act injurious to the working classes of England and Scotland. There remains, then, the solution that is offered by Imperial Preference—that the Indian Excise duty and the import duty on British and colonial goods should be simultaneously abolished, while the import duty on foreign goods should be retained, both for protective and for revenue purposes. And as the import duty on foreign goods, if retained at a moderate rate, would not be sufficient entirely to recoup India for the loss of revenue caused by the remission of the duties on Indian, British, and colonial goods, the deficit should be made good by an export duty on raw jute—which is an Indian monopoly—when exported to foreign countries outside the British Empire, it being observed that those foreign countries cannot possibly do without the raw jute (so long as the tax is not so heavy as to permit of other fibres competing), and must therefore unquestionably pay the Indian export duty.

And further—as the remission of the Indian import duties on British goods would be an act of grace on the part of India towards England and the rest of the Empire, that act of

grace should receive the most substantial return that can be devised. Indian goods of all kinds—not merely food stuffs and raw materials, but also manufactured goods—should obtain, in return for this act of grace, a substantial fiscal preference in all parts of the Empire. For instance, there is at present an enormous consumption of gunny-bags and other jute manufactures in all our Colonies, used for sacks for produce and other purposes,—and some, at least, of this demand, which is a rapidly growing one, is supplied by the jute-mills of foreign protected countries. A substantial fiscal preference would at once give the command of this trade to the jute-mills of Calcutta and Dundee.

Now, this is obviously a solution that would be beneficial to India in every way. Her industries would be enormously stimulated both for home consumption and for export. The competition of untaxed British goods would prevent any injury to the consumer—and in the case of the cotton clothing of the masses, it would appreciably cheapen it. And this solution would have the additional recommendation that it would also benefit, instead of injuring, British industries.

THE TWO EYES OF THE FAIR MAIDEN

BY

DR. SATISHCHANDRA DANERJEE.



the New Year's Day, 1911, verily the bells rang "Peace and Goodwill" at Allahabad. At a Conference presided over by Sir William Wedderburn the Mahomedans and the Hindus met. I speak of the Mahomedans first, because they are an organised body and they had an acknowledged leader at their head, His Highness the Aga Khan. The Hindus are still an unorganised body, though, now that an All-India Hindu Association has been established, they will no doubt in future be better able to act in concert. The Hindus who attended the Conference came as self-elected delegates each man representing only himself, as there was no acknowledged leader at the head. But there were many good men

and true present at the meeting, in whom the Hindus at large have confidence and who would readily have won the suffrages of a Hindu electorate, if one had been in existence. It was in the fitness of things that in the ancient and holy city where three streams are believed to meet, the two great Indian communities should come together and shake hands in the presence and under the guidance of an Englishman,—a Civilian but not a 'sundried bureaucrat'. The excellent tone of the majority of the speeches which were made at the Conference—many of them extempore—gave the fairest augury of happier times to come when hand in hand brother Indians all will co-operate for the advancement of the national cause.

But what is the present split due to? Has there always been a Hindu-Mahomedan problem in the country?

Sir Syed Ahmed Khan said "The Hindus and the Mahomedans are the two eyes of a fair maiden, if you injure the one, you injure the other." This is a hackneyed quotation, some may remark, but truth will always bear repetition. The same thought has been given expression to by other eminent persons, but as an 'old boy' of the Aligarh College I may be pardoned if I prefer to quote the grand old man whom we learnt to love in our boyhood.

From whichever standpoint we consider the matter I do not think we can come to any conclusion other than that which is so beautifully expressed in the above quotation. Whoever inhabits this country permanently, whatever may be his faith or individual peculiarities, is a child of the soil. The Mahomedan is as much an off-spring of the same Motherland, India, as the Hindu is and they are both subjects of the British Crown. How then can their interests be divergent or adverse? It cannot surely be to the benefit of either that there should be a clash or a conflict. It may be that my likes and dislikes are not the same as yours, that my tastes are different, and so are my ideals, that our beliefs and convictions do not agree. But if we find ourselves in the same house together and have to live, energe and develop the best that there is in us under

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the same roof, how can any of us make any headway even individually if we be continually flying at one another's throats and pulling each other's eyes out? If two men are walking on a common highway and they begin to push and jostle, what hope is there of either reaching the end of the journey?

This has not been so in the past. I can well remember the time when Hindus and Mahomedans have stood side by side, shoulder to shoulder. Each has respected the sentiments of the other, each has allowed for the other's prejudice, and there has been harmony and amity. If the lower classes, ignorant and superstitious, have fallen out, the more respectable sections of the two communities have held together and have tried to control and restrain their misguided or violent brethren. Slaughter of kine has from time to time given rise to riots. But even now in parts of the United Provinces are to be found Mahomedan gentlemen and landowners who do not partake of beef, and there are many villages owned by Mahomedan Zamindars and partially tenanted by Mahomedan peasants where within living memory no cow has been slaughtered. As to the feeling of cordiality between the two communities, no better illustration can be cited than the fact that the present representative of the royal Mughal family at Delhi did not join the Mahomedan deputation which waited upon the Viceroy some years ago because he did not wish to pick a quarrel with his Hindu neighbors.

But it will be idle to deny that things are not what they used to be or should be. There is a lamentable tension of feeling in many quarters and friction has not been infrequent. What is much to be deplored is the fact that the respectable Mahomedan is no longer everywhere friendly to the respectable Hindu. It is possible that several causes have contributed to this alienation of feelings. I propose briefly to examine one or two of them.

It is a matter of deep gratification to all of us that education is making rapid strides amongst our Mahomedan brethren and that in point of culture many of them can give points to their Hindu countrymen. A growing

sense of fitness for high offices has given rise to a desire for employment under Government. Thus has been generated in the average mind a feeling of jealousy as against other competitors in the field. I believe, however, the nobler Mahomedan mind will before long be able to rise to a higher level and to recognise that a morsel of pottage is after all but a poor recompense for the demoralisation that attends a succumbing to present temptation. It is a happy sign of the times that our young men promise to be more self-reliant than their fathers. It is therefore quite likely that in the course of a few years the number of Hindu candidates for Government service will sensibly diminish, and the Hindus as a body will not grudge to their Mahomedan brethren the lion's share of the loaves and fishes that are to be had. When this happens, the tension of feeling will be considerably reduced.

What complicates the situation is action sometimes taken by officials in authority which gives currency to the idea that the Government is taking sides. Everyone knows how when a high placed English official talked of his 'Mahomedan wife,' some ignorant Mahomedans of low class were actually led to think that there was such a woman in existence, who was all powerful at the headquarters and upon whose support and protection they could count. It is not the Executive officer alone who is responsible for a lot of mischief, sometimes Judicial officers also must come in for a part of the blame. The Allahabad High Court, for instance, has ruled that a local custom against the slaughter of kine cannot be upheld, and that a Mahomedan is consequently entitled to a declaration that he is entitled to butcher cows where the thing has never been done before and where the popular sentiment is entirely opposed to it. Public policy is an attractive phrase, but it is not easy to determine the limits within which it may be allowed to control or modify local or tribal customs. A declaratory decree is a discretionary remedy, but it is easy to confound arbitrariness with arbitrium. The decision above referred to may be right as a pronouncement upon an abstract question of law,—divested of all flesh and blood,—but it cannot be denied

that it has seriously handicapped many well-meaning District officers in their efforts to maintain order within their jurisdiction, and that it has in some places actually led to riot. Only the other day in Allahabad at Daraganj, which is a quarter on the banks of the Ganges inhabited principally by Hindus and where no cows have ever been publicly slaughtered, an attempt on the part of a Mahomedan to butcher a cow was sought to be supported by reference to the High Court decision, and the District authorities ultimately succeeded in averting a riot with much difficulty. But upon the Hindu, appealing to the spiritual head of a large section of the Mahomedan community in the city, he at once came to their rescue, said that no cow should be slaughtered at Daraganj, and himself took possession of the animal which was awaiting the butcher's knife and thus effectually averted it.

An instance like this goes conclusively to prove that the better sense of the leaders of the Mahomedan community is entirely in favour of tolerance and conciliation. Every Hindu and every Mahomedan who gives any thought to the matter is fully convinced that the extent of the common platform upon which we can work together for the common good of all is very large, and that the longer we work upon this common platform the larger it will grow. No responsible Hindu wishes wantonly to offend the sensibilities of the Mahomedans, and no responsible Mahomedan wishes wantonly to offend the sensibilities of the Hindus. If proper Conciliation Boards were constituted and were permitted to work in the right spirit, there is every reason to hope that harmony would be re-established. It should not be forgotten that in the lower strata of the Mahomedan population there is a lot of inflammable material, the 'dynamic force' (if I may borrow a very expressive phrase from a Mahomedan leader) underlying which was much in evidence in 1857, A.D., and which material, if it once catches fire, will become uncontrollable. It is to the interest of everybody, therefore, both the rulers and the ruled, that the said material should be protected from fire.

There is no good in disguising the fact that the Hindu-Mahomedan problem, as it is called, cannot be solved by either the Hindus or the Mahomedans, so long as the Government does not co-operate with them and assist them in solving it. The Government has to hold the balance even between the two communities and give each the benefit of a little plain speaking (if nothing worse) every now and then. If this plain speaking be administered for the benefit of one community alone, or if in any other way favour be shown to the other community, the best-meant efforts of the leaders of both communities will fail and it will be impossible to heal the breach. The reason why there is so much feeling about the rules and regulations framed for election to the Legislative Councils is that the non-Mahomedans are smarting under a sense of unfair treatment. Let the Government by its acts and professions convince the public that fair play is its motto and it will allow full scope for the self-redemption of each section of that public and we shall find that the different communities will discover in no time that the realisation of each is to be accomplished by the realisation of all, and that there can be no true advance till the part sinks in the whole and the whole is duly correlated to all its parts. Then will the two lustrous eyes of the fair maiden beam with life and light, and all sectarian and racial and provincial questions will be solved in the birth of the united Indian nation day.

I will conclude with another quotation from the Hon'ble Syed Ah Imam. Speaking at Cambridge in 1909, this well-known patriot said —

The sectarian aggressiveness which is rampant in our land is the great danger to the country and all thoughtful Indians ought to put their foot down upon it, for the danger is not so much from without as from within. Mahomedans and Hindus ought to recognise that they should be Indians first and Mahomedans and Hindus afterwards. If in the coming Reforms an iron wall is raised between Hindus and Mussalmans there would be an ever lasting sacrifice of nationality, for, if it was claimed that Mahomedans should have ascendancy over the Hindus, could such a claim be accepted.

India and the General Election.

BY

"AN INDIAN RESIDENT IN LONDON"

THE most characteristic feature of the modern Western democracies is to concentrate their attention solely on the problem of social reform at home. The ideas suggested by this phrase in India are totally unknown in Western countries, with whom social reform means such a re-adjustment of the economic forces of society, as would secure as far as possible initial equality for starting the struggle of life to each citizen. The increasing complexity of working men's life to-day exposes them not only to premature exhaustion, but also to accidental invalidity. And the problem of the day in all democratic countries is to find means for carrying into effect these plans. Thus occupied at home, if any of these democracies happen to be the rulers over other distant, alien races and be confronted by imperial problems of great variety and complexity, they will prove themselves constitutionally incapable of pronouncing upon these problems for lack of sufficient knowledge. When, therefore, a student of the imperial policy of Great Britain comes to study the issues upon which elections for the supreme legislature are fought and won, he finds strange light thrown upon imperial problems. At first sight these issues seem to be of a purely local character, and, at best, of temporary importance. If England's empire consisted only of self-governing colonies, such local issues could not have been taken exception to, but as the general policy of a vast dependency takes its tone and direction entirely from the Supreme Government of Great Britain, it is not surprising that these issues, local and temporary as they are, affect materially many, not to say all, imperial problems. At no other elections in the past could the immediate issues be said to have involved greater constitutional dilemma, and yet seem so essentially local. A careful scrutiny of the issues at the last, memorable election, however, will reveal beneath this superficial crust far-reaching results which will

visibly alter English policy in the future, and which will correspond in their ultimate importance to the gravity of the constitutional problem of to-day.

Let us take the question of the House of Lords. By universal consent this was the predominating issue of the last election. After three quarters of a century's retrogression, or obstruction the British democracy seems to have made up its mind to curtail the power of the conservative element of the constitution. The reasons for this pronounced decision of the democracy are not far to seek. The House of Lords has of late developed more and more a *partisan spirit*. Within the last two generations they have opposed every measure of a progressive character. Instead of remaining an independent, impartial Chamber considering every measure sent up to it without any preconceived notions, they have identified themselves with one political party. It is curious to note that even the peers created by the Liberal Government are, themselves or their descendants, espousing one party only. This seeming anomaly is easily explained, when we look to the expanding Liberalism of to-day. Taking the problems of social reform seriously to heart, the Liberals are adopting a financial policy, which, however just and urgently needed for removing the chronic evils of English society, do yet accentuate class distinction. There are creeping into the new policy some new canons of taxation, the most important of which taxes superfluous wealth in order to improve the condition of the deserving poor whose toil had earned this wealth. It is therefore no altruistic principle which influences the so-called Unionist party to-day. It is rather the strong instinct of self-preservation which animates both these parties and which in proportion to its strength causes the bitterness of the struggle.

The bulk of the "Unionist" party consists of richer classes, and as the Lords are at the head of these classes it is not surprising to see them leagued with the party which promises to save their purses, and put off social reform. Out of an assembly of 630 peers only 70 are truly Liberal. When once they had em-

braced the doctrines of a party they forgot their usual discretion, and opposed, mutilated or defeated any measure which came from the Liberal Government. The cry for fair play, raised by the Liberals was, therefore, more than justified. Seeing, however, the increasing strength of democracy, the Lords, in order to balk popular vengeance, made protestations for reform. They said they would abandon the hereditary principle, and would determine the composition of their House by the elective principle. But the people knew what the fate of Lord Torphichen had been. An elected peer for Scotland, that nobleman, in one of his occasional twinges of conscience, had voted for the Budget of Mr. Lloyd George, and was therefore, not elected for the next Parliament. The Reform as proposed by the Lords meant the destruction of even that small minority in the House which are still true to the Liberal principle. Authentic reports of the highly partisan spirit of the gilded chamber like this determined the fate of Lords at the polls. The country's verdict was decisive. It remains to be seen if it is final also. As Europe waited in 1832, to see what the Commons House would be like after the Reform Act, so does all the world wait to-day to see what the victorious party will do now. It is yet probable that the Lords may make one last stand, that the King may be able to create six hundred peers at a time. In the uncertainty of the British Constitution, ordinary remedies for such a deadlock are all exhausted, and the future is pregnant with strange possibilities.

The moral, however, of this momentous struggle of Democracy against Aristocracy, is obvious on the surface. Besides the local importance of the question there is also an imperial side. It is an open secret that the Veto of the Lords was the one main obstacle in the path of Home Rule for Ireland. That unfortunate land after innumerable vicissitudes, after experiencing every change of British policy, is to-day on the eve of her final triumph. It is for that reason that organised obstruction as intimated by Parnell is exchanged for sympathetic coalition by Redmond. But yet who knows what future awaits these martyrs

of patriotism? The Lords may still retain enough of their crumbling power to thwart Redmond, or the English ministers may not be so resolute for the sake of Ireland, as they have been in the cause of Social Reform at home. Such double dealing is not unknown in the political history of England. But whatever may be the fate of Ireland—and we have every reason to feel hopeful if the signs of the times are not treacherous her history will remain a living lesson for India. What Ireland did yesterday India may be called upon to do to-morrow. Constitutional agitation may take different forms with the needs of the day. And even if the Lords' power be crippled, India may be sure that she will have to wage a long, bitter, hard fight against vested interests or prejudice. So far, it is a matter of congratulation that the Lords have not troubled themselves about Indian affairs simply because India has remained beyond the pale of Party politics. But sooner or later Indian interests are bound to be identified with the doctrines of one of the great parties of the State. No sane person in India thinks of a forcible separation from England under any conditions, at any time. The national evolution of India is certain to follow the lines of Irish evolution, for there is a far greater resemblance between the situation of Ireland and India than between India and the colonies. And, therefore, exertions made by far-sighted Indians in this direction, which must be ultimately adopted will not be wasted. It is no noble spirit of pride for the empire which has already manifested itself in the utterances and behaviour of some Englishmen towards Indians, but a mean and sordid spirit of class-preservation, which delays its victims as well as the world with the pompous, but mistaken, name of Imperialism. Against this India will have to war, and to do so successfully, she must seek an alliance with that great historic party in the State, individual members of which have already extended their sympathies towards her first exertions for freedom.

This was the most pre-liminary issue of the last election. In its magnitude it obscured all others, which were put forward by the low-

braced the doctrines of a party they forgot their usual discretion, and opposed, mutilated or defeated any measure which came from the Liberal Government. The cry for fair play, raised by the Liberals was, therefore, more than justified. Seeing, however, the increasing strength of democracy, the Lords, in order to balk popular vengeance, made protestations for reform. They said they would abandon the hereditary principle, and would determine the composition of their House by the elective principle. But the people knew what the fate of Lord Torpicham had been. An elected peer for Scotland, that nobleman, in one of his occasional twinges of conscience, had voted for the Budget of Mr. Lloyd George, and was therefore, not elected for the next Parliament. The Reform as proposed by the Lords meant the destruction of even that small minority in the House which are still true to the Liberal principles. Authentic reports of the highly partisan spirit of the gilded chamber like this determined the fate of Lords at the polls. The country's verdict was decisive. It remains to be seen if it is final also. As Europe waited in 1832, to see what the Commons' House would be like after the Reform Act, so does all the world wait to day to see what the victorious party will do now. It is yet probable that the Lords may make one last stand, that the King may hesitate to create six hundred peers at a time. In the uncertainty of the British Constitution, ordinary remedies for such a deadlock are all exhausted, and the future is pregnant with strange possibilities.

The moral, however, of this momentous struggle of Democracy against Aristocracy, is obvious on the surface. Besides the local importance of the question there is also an imperial side. It is an open secret that the Veto of the Lords was the one main obstacle in the path of Home Rule for Ireland. That unfortunate land after innumerable vicissitudes, after experiencing every change of British policy, is to-day on the eve of her final triumph. It is for that reason that organised obstruction as initiated by Parnell is exchanged for sympathetic coalition by Redmond. But yet who knows what future awaits these martyrs

of patriotism? The Lords may still retain enough of their crumbling power to thwart Redmond, or the English ministers may not be so resolute for the sake of Ireland, as they have been in the cause of Social Reform at home. Such double dealing is not unknown in the political history of England. But whatever may be the fate of Ireland—and we have every reason to feel hopeful if the signs of the times are not treacherous—her history will remain a living lesson for India. What Ireland did yesterday India may be called upon to do to-morrow. Constitutional agitation may take different forms with the needs of the day. And even if the Lords' power be crippled, India may be sure that she will have to wage a long, bitter, hard fight against vested interests or prejudice. So far, it is a matter of congratulation that the Lords have not troubled themselves about Indian affairs, simply because India has remained beyond the pale of Party politics. But sooner or later Indian interests are bound to be identified with the doctrines of one of the great parties of the State. No sane person in India thinks of a forcible separation from England under any conditions, at any time. The national evolution of India is certain to follow the lines of Irish evolution, for there is a far greater resemblance between the situation of Ireland and India than between India and the colonies. And, therefore, exertions made by far-seeing Indians in this direction, which must be ultimately adopted, will not be wasted. It is no noble spirit of pride for the empire which has already manifested itself in the utterances and behaviour of some Englishmen towards Indians, but a mean and sordid spirit of class-preservation, which deludes its victims as well as the world with the pompous, but mistaken name of Imperialism. Against this India will have to war, and to do so successfully, she must seek an alliance with that great historic party in the State, individual members of which have already extended their sympathy towards her first exertions for freedom.

This was the most predominant issue of the last election. In its magnitude it obscured all others, which were put forward by the less

It was the meanest subterfuge of a baffled party to try to stir up racial animosity between the Celt and the Saxon, as if the Irish were not British subjects, and as if they had no right to work out their own national evolution. For, who were the Americans that contributed to Mr Redmond's fund? Prosperous sons of Irish peasants who had fled from their mother-country to save their families from beggary or starvation. And a philosopher statesman says they were Americans, and as such, foreigners! He appealed to the vulgar instincts of the electorate, but thanks to the noble principles of Liberalism, even among the masses of Englishmen, the cry has been a cry in the wilderness. But what is India to infer from that? India wants her interests to be identical with those of the empire, and to participate in the progress of the Anglo-Saxon race. The note of sympathy towards Indian aspirations is heard from the highest official to the lowest. But may we not suspect that this sympathy is only skin-deep; that when we are able to stand on our own legs in the constitutional struggle, will not the cry be raised, "Down with the Blacks, we will not be governed by Indian rupees?" These are serious and not ungrounded doubts, but a personal experience of the British public during a campaign shows that though interested sections of the British public might raise the cry, the large masses are too fully permeated by the genuine spirit of democracy not to stand by us.

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G. A. Natesan & Co., 4 Sankararam Chetty St., Madras

THE SORROWS AND JOYS OF EVOLUTION

BY

THE REV. JOHN PAGE HOPPS

EVOLUTION, simply stated, is the passing out from one grade of life to another. This process we rightly associate with Nature's ceaseless effort to increase and refine her gains—and ours. But she makes us pay a heavy price. Do not pretend that she does not, for the recognition of the price and the willingness to pay it may be a vital part of the gain. Yes, 'gain', for 'the Sorrows of Evolution' are birth-pangs, and the result is worth it and remember, too, that evolution is not so much concerned with individuals as with the race. The individual may have to pay, but the race will gain. And yet there are sorrows of evolution which, endured by the individual, are the individual's gains, as we shall see.

Lowell acutely said that nothing is more natural for people whose education has been neglected than to spell evolution with an initial 'r'. That is true, but then it seems to follow that Nature's education has also been neglected, for there is at all events the summer of evolution all along the line of her processes of evolution. She may be without 'haste,' but she is also 'without rest,' and so are we.

A curious story is told of a wonderful boy in Texas who hunts the lowser and his diving rod, inasmuch as he can locate minerals and oil by sight. The story says:

He first ascertained his power in this direction when eighteen years old. At that time he was torn up bodily in an iron foundry by getting caught in the machinery and thereafter was unable to work in that business owing to the intense pains he suffered while near iron. Since that time he has discovered he can locate oil and the metals named above by the different pains he suffers and the amount of the deposit by their severity.

Read as a parable, it pretty accurately sums up the price we have to pay for our development and education, the price rising as the higher grades are reached. Walt Whitman looked with longing upon the contented animals. He thought he could live with them, 'they are so placid and self-contained.' He said,

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They do not sweat and whine about their condition,
 They do not lie awake in the dark and weep for
their sins,
 They do not make me sick, discussing their duty
 to God

But one could hardly maintain that self-knowledge, remorse and aspiration are lapses, or that they are not worth the price we have to pay for them. Paul, in his very way, tells us how this evolutionary process on the higher reaches of life looked to him. He takes up the survey where Whitman ends. He admits that before Law came he was 'alive'—he paid no attention to either conscience or soul, but, with the knowledge of the Higher Law came the consciousness of sin and then sin came to life, and he died. But that was not his misfortune—it was his triumph, for, as he said, the Law is holy and righteous and good and, though, in his misery, he cried, 'O wretched man that I am! who shall deliver me from this cadaver?' He could say, in his excellent knowledge of what had happened, 'I am crucified with Christ and the life I now live in the flesh I live by the faith of a son of God.' The distress and sorrow he would have endured a million times over for so great an uplifting. But Paul understood, and the vast majority only suffer

We look before and after
 And pine for what is not
 Our sincerest laughter
 With some pain is fraught
 Our sweetest songs are those that tell
 Of saddest thought

It is inevitable if life is to be a march and not a lounge. Evolution involves longing, aspiration and discontent and beyond these there is always the price. There is no other way, apart from miracle, and there could be no true evolution with miracle. Every experience is a point of knowledge, and every emotion is a deeper and more complex development of consciousness, and it is consciousness that forms character not necessarily good at first, but still character and it is thus that man is 'made a living soul.' An ancient thinker truly said, 'He that increaseth knowledge increaseth sorrow,' and a modern thinker, in perhaps a similar mood, said that 'where ignorance is bliss, 'tis folly to be wise'—a very doubtful assertion, for bliss is never the true

standard of value on the intellectual plane. But, as a generalisation, it is true that an increase of knowledge is usually an increase of sorrow.

It is told of a young girl from Shoreditch that on her return from her country fortnight, the well-meant treat given by a mission to the poor, she lay awake all night crying, lamenting her loss of the sweet glimpse of heaven, as contrasted with her Shoreditch bell. Was that glimpse good for her? Was it worth this misery and these tears?

That might stand as a homely but vivid epitome of the history of the evolution of the human race. Every fresh glimpse of knowledge creates dissatisfaction with past and present, and excites anxiety or breeds despondency concerning the unattained, the longed for the ideal and this must be so at every stage. The ox is content, and excites the envy of Walt Whitman, but man is

Sickled o'er with the pale cast of thought.

And yet, is not the sorrow a part of the process? Could we understand, really understand life without it? And, in truth, if he who increaseth knowledge increaseth sorrow, is it not quite as true that he who increaseth sorrow increaseth knowledge? It all helps consciousness and character, and what is that but evolution and life?

The Old Testament traces all human misery to knowledge—to the eating of the tree of the knowledge of good and evil and a very curious story it is, especially in this—that the serpent or Satan plays the most creditable part in that quaint drama. It is perfectly true that the eating of the fruit of this fateful tree helps to ~~awake man as gods~~, and the serpent knew it, and played up to it. It was the gods who desired to keep man down, and who, when the secret was won, planned his ruin. Make of it what we will, that is the essence of the legend.

Robert Buchanan, in his really wonderful book 'The Devil's Case,' makes him tell the story of the Fall, and take credit for it. Everywhere, he said, the Lord

Crushed all he abells the worlds He made,
 and he it was who pitied, and pitying
 rebelled

tion It is true of all triumphant spirits, and 'perfect through suffering' is the true patriot's way It is true of every nation in the world, and it will be true of every nation yet to be born Of India it must and will be true

But what a price, what a long drawn out tragedy, that suggests! The record of it might be that book seen by Ezekiel 'And when I looked, behold a hand was put forth unto me, and lo, a roll of a book was therein and it was written within and without, and there was written therein lamentation, and mourning, and woe'

Even now, when we venture to talk of 'the civilised world, what a mockery it seems! Looking upon it all as the handwork of God, a modern poet flings up his hands to Heaven, in indignation and disgust and cries,

Who shall judge Thee upon Thy judgment day?
and a mocking Humanitarian writes a book on 'Civilisation, its Cause and Cure And no wonder

Blood runs like wine foul sprouts rot and rule—
The weak are crushed in every street and lane—
He who is generous becomes the fool
Of all the world and gives himself in vain

In the city, as in the forest, man is still learning to be just because he is gripped, to be pitiful because he is afraid, and to be moral because of earthly and other judgment days Our political economy is only a sort of christianised swifery, essentially based on selfishness and the rule of the strong, and still, in a sense as terrible as ever Unto him that hath shall be given, and from him that hath not shall be taken away even that which he hath, his freedom his labour and his skin The Brotherhood of Man is more than an idle dream It is a prophecy from the heart of men and a pledge given by God, but every inch of the way along which we grope or fight or stagger towards it is a Via Dolora, the path of sorrow, where it is not Accademia, a field of blood And it seems to be the only way Or look in another direction at that much-praised product of modern civilisation, Patriotism As a dream it is something almost sacred but as a working theory of national life it has been and is the bitterest enemy of that other dream of the Brotherhood of Man and history presents it more as a ferocity than

as a sanctity and even now the errors in us often make it difficult to distinguish between that which we have inherited from cave and that which becomes a citizen of the world

Then, even as we advance to the 'pastures and still waters' of Religion, the past and the tragedy of evolution abide with What an awful sight it is, when we survey the march of man from Fetishism to the Fall from the fires of Moloch to the sacrifice of the cross,—from salvation by shed blood to salvation through obedience, trust and love! God made man in His own image, says the Book of Genesis and ever since, man has been warring gods in his,—a motley crew! But how can it be helped, without miracle? and miracle is not admissible A perfect revelation of God from God, at the start, would have been a kindness indeed, it would have been a blessing—as useless as Euclid or The Principles of the Pharmacopœia Man can only learn by experience he must blunder over coals with his finger before he can attain his Eden he must know his landmarks and their relation before he can survey the heavens and set out the movements of the stars he must experiment his way to a knowledge of the human body and to the remedies for its ills and pain before he can cure and, in like manner, he must grope past idols to God, from Jehovah to the Father, from fire and blood to the offspring of a sweet and holy soul

Nor must we fail to reckon the sorrows inseparable from mounting to higher things as dead but trusted faiths and creed Yet genuine is the misery of parting with what trust however crude In relation to the unseen things, one seems to be never absolutely sure and in that surrounding haze, superstition lingers long, and parting with it is like letting go the one frail cord that held the soul to hope and God The malignity of the persecutor had much of real terror in it 'Wherefore hast thou stolen my gods?' asked the indignant Laban What these gods were, the story indicates in this quaint sentence Now, Rachel had taken the image and put them in the camel's furniture, and sat

them and yet their loss was evidently a crushing grief to him,—a grief not really different from the loss of belief in any article of the old mediæval theology or any superstition of ecclesiastical magic. How distressful is journey out of darkness into light and now, what of the last 'scene of all, that ends this strange eventful history?'—that for which, if our hope is valid all else is but a preparation—the spirit's evolution into the unseen. To reach that blessed heaven, millions have to wage a life-long war with stormy seas, and for every one, there is at last 'the valley of the shadow'—a sorrowful ending at the best and, even there, who can be sure that the struggle will cease? What we call 'death' does not end this strange eventful history. Much will need to be won and to be done on the other side of the hiding veil. It is evolution into the unseen, but not evolution into perfection. It is probable indeed that both for the best and the worst of us there will be pathetic awakenings to confusion and shame. How will this earth life look in the light of 'the all-revealing world'? What will become of all our sordid or cowardly little playings for safety,—our self-regarding habits—our flesh-born defilements,—our easily besetting sins? For all we know, we shall be more hotly driven to cry there

Not that I have already obtained or am already made perfect but this one thing I do forgetting the things which are behind, and stretching forward to the things which are before I press on toward the goal unto the prize of the upward calling of God in Christ Jesus

Or, even if one were 'already made perfect,' would there be no enterprises for those who were followers of him who 'came to seek and to save that which is lost'? There must be much to do. What multitudes we send from earth every day, ignorant and unprepared! What happens to the tired strugglers to whom earth gave no other boon than just strength and time enough to earn the daily bread?—to the frightened and the timid? to the insane? to the children? O, but the strong children of the Father will have no time for palms and harps of gold,—lamps rather and 'the sword of the spirit' will they need, and, in ways innumerable, it may

be theirs to work harder at evolution than ever they did here. 'Give me the glory of going on' is the cry of the really 'saved' and, in that, and not in a dream of bliss, the sorrows of evolution may end, and the great joy begin.

Already there are signs that this consummation may be reached. It is significant that here, in the very thick of the fight, much that looks like sorrow is not that,—much that looks like a price is an offering. What of the strange wild joy of conflict,—of the rebels' stormy exultation,—of the martyr's mighty rapture,—of the hunted reformer's ecstasy? What of the cherished dwelling upon the memory of the dead,—the guarding and decorating of graves? 'I have meat to eat that ye know not of' was the thrilling cry of the hungry but happy Christ. 'Tis better to have loved and lost than never to have loved at all is the verdict not only of the poet, but of the world.

Then is it not significant also to note how evolution works, in the long run, to make 'the survival of the fittest' mean the survival of the fittest to serve, to teach, to love and to be loved? As the higher, the spiritual, evolves, the greatest of all alleviations appear, in a spirit of helpfulness, in sympathy, in that 'fellow feeling' which makes us wondrous kind, in the possibility of seeing in a cross the culmination of the human ideal, in the possible understanding of that heavenly ending of the Christ,—the remembering his mother in his misery and the entrusting her to his disciple, the promise to the dying thief and the praying for his murderers.

Father forgive them for they know not what they do! It is there we find the meaning of the sorrows of evolution, and it is there we see how and why they all disappear. As the great son of God Humanity, advances to that true Mount of Vision, he will know that on these higher planes of life it is not happiness that chiefly counts, but education, discipline, experience, insight and the victory over self. As he masters the knowledge of this, and as it masters him, he will disdain to conspire for happiness, he will fight the good fight of faith, and his sorrow will be turned into joy.

'Then He struck me with His lightnings,
He and many lesser angels,
Who in pity and compassion
Echo'd my protesting cry

Falling through the abyss, he reached the earth, and, mocked by Heaven, he conspired to make man 'know and suffer,' to reach the stature of the angels, rather than be happy like the beasts

He tells how he succeeded in the blissful Eden

Then I saw the pair forth driven,
From the golden Gates of Eden
Hunted, while I wept for pity,
By the bloodhound Angel Death

A painful story but following strangely in the track of the record of Genesis. But Genesis needs supplementing by history and experience.

Paul, who was a keen evolutionist, tells us that 'the whole creation, and not man only 'groweth and travaileth in pain together (with us) until now', but the pains are birth pangs and not the pains of death. He understood it. All things were to him, working together for good, so that he saw the whole creation emerging 'from the bondage of corruption into the liberty of the glory of the children of God'. It was 'made subject to vanity' only that it might emerge into the fulness of the splendour of that glory.

The sorrows of evolution, then, are only the 'growing pains' of a creation being born. Man himself is not created; he is being created and at every stage he must needs suffer, if only from longing and longing,—luddering at the past and anxious about the future. Take a homely but vital case in point. The serpent in Eden and Thomas Carlyle in Scotland both saw the radical significance of clothes. After the serpent got his way, the first they recorded is that the two poor tenants, Eden began to know, sorrows and modesty, then began real 'Dirtier Reartus', poor Humanity, and those first aporned life was the beginning of all the troubles of man kind and especially of woman-kind. Think of the world's anxiety about dress, the time spent over it, the cost of it! Truly, we have paid dearly for that first emerging into civilisation; and yet that humble aporn-making was one of the greatest events in history, a really mighty step onward in the of evolution.

The same considerations apply to that other homely but equally important matter, *cleanliness*. Mrs Browning told us that it takes a soul to move a body even to a cleaner styte. But what a price we have had to pay for that soul! and for getting out of that styte! There are millions of women to day in civilised Europe whose whole life is a single combat with litter, dust and dirt, and whose only honest coat-of-arms would be a scrubbing-brush, a duster and a broom. We pay dearly for this love of cleanliness. The more we attain to it, the more we multiply causes of annoyance. The senses, refined to a meety of appreciation of things sweet and clean, are all the more readily distressed at the reverse.

It is, in regard to that, as it is with music. On the lower stages, we may find delight even in a Jew's harp or a street-organ, and our first introduction to any kind of English opera may be an event in our life; but our musical evolution develops nerves both for discernment and disgust, and these keep equal pace. So that we pay the price at every step,—the price of loss of enjoyment and of positive pain; until, after Beyonce, we may shrink a little even from Covent Garden and Albert Hall. Is it worth it? No true lover of music will answer 'No'.

Alphonse Karr, in his '*Un voyage autour du monde pardiné*', gives us the following curious instance of the sorrows of the evolution of an artist in colour:

I was once put into prison, and really the walls were less disagreeable to me than a certain chocolate tint with which they were recoloured. I realised that up to a certain point, society has a right to put a man into prison, but I cannot admit its right to enclose him in this horrible colour. There are assemblages of colours which are as false as if some one were playing a violin without any knowledge of it.

One of the particularly annoying things about travelling is the fashion of decorating things with yellow and red. These colours, so vulgarly and brutally united in tapestries, produce in me the most disagreeable sensations. It often happens that, even in houses where I am not on familiar terms, I have to get up in the middle of conversation to rearrange two antagonistic colours which some one has put together.

Let now mount to the higher things. Consider that which is the most ancient in man—the emotion of love, though here we cannot draw no real line between human beings and so called 'brutes'.

In fact, if we compare the 'brutes' with human beings on the lower planes, it is

arguable that love, at all events, for offspring, is greater and fiercer on the 'brute' side. It is Nature's way, and it is Nature having her way in her subtle conspiracy to get her work done. How cunningly she contrives her allurements and illusions! How cleverly she coaxes us to care for her new comers! Ah, yes! Love, the divinest emotion is largely the grip of Nature, to keep us at the mill and our ecstasies are mainly the rewards she allows us for our anxiety and our toil. The poetry of the world is almost entirely the musical expression of love and the tragedies of the world are almost entirely the records of its thwartings, its agonies and its crimes. Love, in truth, is heavenly, but the attempts of earthly pilgrims and strugglers to reach it, and to enjoy its fruits, seem often nearer akin to hell. How startlingly allied are lust and love! and, on that mighty and perilous march from one to the other, what sorrows haunt us! 'I loved her,' said the murderer, 'but she would not be mine so I killed her to prevent her being another's.' What awful words and yet this horror belongs to the evolution of true love and is one of its sorrows, and the sorrowful journey covers all the spiritual distance between taking the life of the loved one and laying down one's life for her sake. What a journey! What an education! What a price to pay even for Love! And yet it is worth it and it is the only way. And now from that high vantage ground look back and contemplate general advance of the human animal, from beast to man and then recall that tremendous heart wrenching self analysis of Paul, and its culmination in the bitterest cry of blended agony and hope that ever burst from human lips. He was conscious of 'upward march' but the survivals of lower stages haunted him like an unclean ghost. 'I desire to do good,' he cried, 'but evil in me grips and cheats me. I approve right but I do the wrong,—no, not I, sin, that dwelleth in me the animal beats down the man. I delight in the law of God in my inner self, but the law in my members,—that which I have inherited from the lower animal stage,—drags me down and brings me into captivity, and I am not only robbed of my joy in doing the

good but am defrauded into doing evil O wretched man that I am!' We need not go into details, for the pathetic, the tragic, fact cuts right through all human life. The very fact of human advance produces, actually produces, sorrowful conflict between higher and the lower, and the survivals of the animal that persist into the higher stages create temptation, excite struggle and lead to all sorrows of self denial, remorse of shame or man weighted with the unduly vesture of beast. Thus, at every step man has to pay a heavy price for his advancement, and price rises as he advances because every fresh attainment produces dissatisfaction, conflict and anxiety. But, on the other hand, the advance brings with it understanding, and, if the pain is increased, the comprehension of it also increases, and we can imagine a time when the process will be reversed, and when that which now produces pain will be, to the angel man, a source of interest and a true 'means of grace'.

All this is true when we pass beyond the personal into the social and political spheres. Civilization is the art of living together with mutual profit but what sorrows haunt the human animal in learning that divine art! At first, contiguity simply means conflict. The very fact that another family is near is a reason for preparing weapons and plotting a raid. The social conscience is born only of suffering. Gradually, men find what is tolerable and what is unbearable. 'This do and thou shalt live' is not so much a divine promise as a social threat. At first, justice is only shrinking from resentment and revenge. Social obligations are only personal compulsion. 'Ought' is only 'must'. Every lesson is learnt with agony and every step is stained with blood. Liberty itself is but the last stage of endless forms of bondage, experiments that end only in the intolerable and it is the intolerable that begets the resolve to escape from it. All political evolutions are paid for in prison, on the scaffold, at the stake. The rebel is nearly always the truest patriot; the heretic is nearly always right. When John beheld the vision of the mighty multitude of happy spirits, clothed in white robes, and with palms in their hands, he was told that these were they who had come out of great tribula-

How the United States Government Helps the Farmer

BY MRS SAINT NIHAL SINGH

PROBABLY no other country in the world shows such appreciation of the value of agriculture in national economies as does the United States of America. This is but natural, since in that land the great bulk of the wealth of the nation is in the hands of the farmers—not in Wall Street which is the financial market of America as readers of American newspapers might imagine. It is the farmer who keeps the wheels of industrialism in motion by buying the products of the factories. In the last analysis it is the agriculturist whom the people with goods to sell seek to attract by advertising. Corn, wheat, oats, cotton and staple farm products yearly pour hundreds of crores of rupees into the coffers of the tillers of the soil—crores that the farmers are not reluctant to spend—thus keeping money in ready circulation in the Land of the Stars and Stripes. The manner in which the roots of the plants burrow down into the rich soil of the United States and produce crops that immediately turn into gold, is almost alchemical in its mysterious transmutation.

The farmer literally has held the key that has unlocked American prosperity. It has been the desire to satisfy his demands that has resulted in the building of great manufacturing establishments. The progress of agriculture has given rise to many new needs, in order to fill which immense industries have been founded. As an instance may be cited the rise of the manufacture of agricultural implements. So long as the farmer tilled only such few acres as would provide for the simple physical needs of his own family with no thought of producing for commercial purposes, America industrially was dead. But with the advent of the railways and the consequent transportation facilities which they afforded, the agriculturist realized that what, before had been a mere battle for existence could be turned into a profitable business enterprise. He had the

acres at his command, but lacked the facilities for working them. The same methods that had been effective in farming the small areas were utterly inefficient for tilling large tracts.

Wise-headed American inventors quickly grasped the new necessities of the farmers, and proceeded to perfect agricultural implements capable of coping with the changed conditions. Up to that time the village blacksmith had rough forged the plough. But his primitive product no longer filled the requirements of the farmer who desired to till a larger acreage. Where hundreds of acres were to be cultivated riding and power ploughs would be necessary, otherwise the entire season would be taken up in ploughing the land, with no time left to plant, cultivate and harvest the crops. The old time methods of harvesting would not avail and it therefore became necessary to invent implements that would do mechanically the work of many men. Thus, agriculture has walked hand in hand with industrialism across the plains of the United States of America, and to-day you could no more expect the manufacturing interests to succeed without the co-operation of agriculture than you could expect a human being to live after the heart stops beating and the blood ceases to flow through the arteries and veins.

The United States Government has not, from the very first, realised this fact. To be sure there has been an attempt, from early times, to conduct a Department of Agriculture. I have seen Reports of the Secretary of Agriculture, dating back I believe, to 1838. But they were quite inadequate to do much good, judged by the standards of to-day, and they failed to reach the lands of the farmers themselves, thus what little influence they might have had was lost. Indeed, it was but comparatively recently that the country awoke to a realization of the importance of agriculture to the nation. With this awakening came the determination that since the farmer formed the spinal column of the community, he not only should continue to do so but moreover, he should be strengthened in every possible way, in order better to bear the burden of responsibility that he carried on his shoulders. Broadly speaking, it was not

until a real farmer was appointed to act as Secretary of Agriculture, that farming was taken seriously in America. Up to that time, this position had been filled by men, many of them utterly ignorant of the simplest details of agriculture, others farmers in theory only—book farmers, as they are contemptuously called. It was a political post, handed out to strengthen the party in power. Honourable James Wilson, on the contrary, knew all about farming from the standpoint of actual experience. He had grown up on the farm—had followed the furrow in his boyhood—had studied agriculture as a science with such zeal that he eventually became Dean of the Iowa Agricultural College at Ames, Iowa which is conceded to be one of the best schools of its kind in the world. Never before in the history of the land has such efficient aid been offered to the agriculturist as has been brought within his reach by the present Secretary, who has held his position through several administrations. To-day, under his inspiration, the American farmer finds himself king in the land of the Star Spangled Banner.

Indeed, it has come to pass that every department of State has interested itself in furthering the progress of agriculture. The idea of the Government seems to be to render farming so attractive that the young men and women will remain at home, following the footsteps of their parents, instead of rushing away to the city, dazzled by the lure of golden promise, leaving the old home and the old industry to languish and die. With this in view, every effort is made to modernize the farm and the village.

In this connection it must be remembered that the problem of farm life in America is entirely different from what it is in India. There each agriculturist, who owns from forty to several thousand acres—the average may be said to be about 160 acres—lives on his own land instead of in a village along with the other farmers of his neighbourhood. This means that instead of dwelling close together side by side, the families are separated some times by miles, unless they happen to have built their homes close together, where the farms join each other. This system has given rise to

many problems. For instance, whereas in a village community conducted on the Indian plan, a single school would do for all the farmers, this has not been true in America. Each County there, corresponding to a District here in Hindustan, is divided up into school districts, each one with its school house and teacher, paid by the State, education being free and compulsory. But often, because the homes of the farmers are widely scattered, only half a dozen or so children attend each school, and some of these must walk, in rain, snow or sunshine, sometimes as much as two miles, or even more, in isolated districts. It has followed as a natural result, that the children seek to take advantage of every excuse to absent themselves from school—a weakness in which they often are abetted by their indulgent parents. But the Government is rapidly changing all this by doing away with the district schools, consolidating several districts, and establishing one central school for all of them, conveying the farmer boys and girls back and forth from their homes to the school in a public van, entirely free of any cost.

The problem of receiving and sending mail likewise was a difficult one for the farmer to solve. Many of them lived miles from any town, and it was only occasionally that they could get their mail from the post office, seldom oftener than once a week. In order to cater to the needs of the farmer, to-day the Post Office Department has instituted rural free delivery of mail. This means that the agriculturist's mail is delivered to him, free of charge, once each day, by a Government-employed postman, who also collects any mail he desires to send out and transacts a regular post office business, selling stamps, envelopes, post cards and money orders, and registering letters. Not only does the rural free delivery postman do all this, but he performs many little unofficial errands for the farmers along his route which averages twenty five miles in length, for a small fee—thus having nothing whatever to do with his Government service—delivering parcels to friends as he rides along, or bringing small supplies from town when he comes out.

The rural free delivery and the consolidation of the district schools have had a direct bearing upon the construction of good roads, for before a district is granted mail delivery it must guarantee that the roads shall be kept in a condition that will permit the postman to ride over them every day in the year, while the conveying of children to and from schools miles distant also demands good roads. Another factor bearing on this point is the automobile. To-day many American farmers own one or more motor cars, and unless the roads are kept in perfect condition, their machines become useless. So to day, from north to south in the United States, and from the Atlantic to the Pacific oceans, you find a propaganda for good roads, and fine highways are being constructed that will be passable at all seasons of the year where erstwhile it was impossible to travel over them, sometimes for weeks at a stretch.

The lack of social intercourse has been one of the great drawbacks to farm life in America in the days gone by. But to day the telephone, the automobile and the rural free delivery of mail has wiped out distance, linked up the widely scattered members of the agricultural community with one another, and made it possible for them to enjoy social intercourse. The telephone performs a greater service than a mere social one, for over its wires, each day, the agriculturist is kept in touch with the markets of the world, and thus is enabled to sell his produce to the best advantage, when the price is highest. Each night, at a certain hour, the whole circuit is thrown open. Simultaneously all the farmers are called to the telephone, and the operator in the Central Exchange reads the full market report of the day. It is impossible to estimate the good that this service renders the American farmer, especially when it is taken into consideration that the rates for telephone are exceptionally cheap, quite within the means of every man of ordinary means.

Still another department of the Government—the Treasury Department—has shown its interest in the agriculturists by introducing a banking system that has placed a National Bank within ready reach of almost every

farmer in the land, where he can invest his money and transact his business with a safe institution. Each autumn the Government deposits crores of rupees in these banks, all over the country, in order to facilitate the movement of grain by providing abundant currency.

The last move of the Federal Government in the direction of smoothing the way for the farmer lay in the appointment of a National Commission to investigate farm life in America, with a view to discovering just what was lacking in it to render the agricultural communities contented and successful, and to provide these deficiencies as far as possible. The appointment of this Commission was one of the last acts of President Roosevelt before laying down the reins of his office, and it has been actively at work ever since. Its membership includes some of the best known sociological experts in America, and the report of the Commission is sure to abound in valuable and interesting information.

All of these features of modern civilization have been introduced amongst the farmers with a double purpose—first to check the movement from the land to the great industrial centres, and second, to coax back the wanderers to the soil by rendering the life of the farmer more attractive and profitable than that of the city labourer. That this policy is succeeding is evidenced by the fact that the one time abandoned farms in America now are being occupied and profitably worked.

So far I have very briefly dealt only with the general work that is being done by the United States Government to improve the lot of the farmer. Nothing has been said of the specific service that is being performed by the Department of Agriculture. This is so magnitudinous in its scope and character, that a large book of many hundred pages would be required thoroughly to cover the ground. At best I can but lightly and quickly skim over the surface, indicating only some of the main points that are most prominent in the Government programme of progress.

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ment of Agriculture which works both on lines laid out by itself, and in co operation with the Federal Department at Washington, D C. Each State supports at least one agricultural college and experiment station. Here the young and old farmers are taught scientific agriculture, free of charge, while the women learn domestic economy in the same institution.

The leading school of this character in the United States is the Iowa State Agricultural College at Ames, Iowa. Few institutions of this kind in the world come up to it in equipment and efficiency. No fees are charged for tuition, and a very nominal price is asked for room and board—barely sufficient to cover the cost of supplies. Here the student may take either a short course, covering but a few weeks, or a long course, extending over several years, studying agronomy, chemistry, plant and stock breeding—in fact, every subject that bears in the slightest degree upon agriculture. As a rule, the old farmers take the short course, their sons the long one. Thus, it is coming about in the State of Iowa that practically every agriculturist is technically educated to carry on his industry in a business like way, instead of depending upon chance and employing haphazard methods. Besides maintaining this splendid agricultural college and the experiment station in connection with it, the State of Iowa sends out its most learned professors on special trains to teach the farmers the new discoveries in agricultural science right at home. Notification is given ahead of time that, on a certain date, the College Special Train will stop at a particular town, and on that date the farmers flock to the station to listen to the experts. The meetings are convened right on the train, the audience occupying the car seats, the professors standing at one end, lecturing and answering questions. By this means agricultural education is placed within ready reach of every farmer in the State, and if one of them is backward, it is due to his own lack of interest, not to the failure of the Government to afford him the opportunity to learn to do better. The State experiment station annually answers thousands of letters from farmers who want some puzzling problem solved.

Practically every State in the American Union has a Land Grant College, where every branch of learning relating to agriculture and mechanical arts is taught, even including engineering. I have not the latest report regarding these Colleges, but they employ in the neighbourhood of 3,000 teachers and are attended by about 60,000 students, each one of whom is being taught to be a specialist in some branch of agriculture, such as plant husbandry, or animal husbandry, or some other department, on the theory that agriculture, as a whole, is too wide a subject for one man to master.

Thus, educational work is being done all over the United States with a view to uplifting agriculture. Crores of rupees are spent yearly in costly experiments, and thousands of men, the very cream of the country, are employed to give their exclusive services to the cause of educating their brother farmers in the most modern methods of tilling the soil, raising crops and breeding the various farm animals. Over one million pounds sterling—Rs 1,50,00,000—are appropriated yearly by the Federal Government to be used in the spread of agricultural education. The Farmers' Institutes, held in towns throughout the country during the winter months, lasting from one to several days, also bring up-to-date knowledge within the reach of the farmers of the United States. Experts in various branches of agricultural science are employed to deliver lectures, and a socially good time is had at these meetings.

In most States, not only is there a State Experiment Station, but also a United States Station, maintained by the Federal Government to make tests that will benefit the people of the whole country. Some of these experiment stations confine themselves to some special branch of agronomy. For instance, at Greeley, Colorado, experiments are constantly carried on in potato-raising. At another station tobacco-growing tests are made. Not only are central experiment stations maintained, but, if any farmer anywhere is progressive and patriotic enough to set aside a certain parcel of land for experimental purposes to test methods especially adapted to his particular locality, the Government sends

experts there to analyse the soil, discover just what chemical constituents are lacking in it, and what fertilizers are necessary to bring it up to productive perfection, and for what particular crops it is best suited. The Government then furnishes selected seed, superintends the planting, cultivation and harvesting of the crop, in fact, carries on the work of experimentation with just as much thoroughness as if it was being done at a regular station.

In order to systematize its work, the Department of Agriculture of the United States of America has established a number of Divisions, all acting under the direction of the Secretary of Agriculture. These are—The Weather Bureau, the Department of Animal Industry, the Bureau of Plant Industry, the Bureau of Soils, the Bureau of Chemistry, the Bureau of Entomology, the Bureau of Biological Survey, the Forest Service, the Office of Public Roads, and the Office of Experiment Stations. Each one of these has a special work to perform. Take the Weather Bureau, for instance. Each day this department broadcasts over the whole United States a weather report prognosticating probable conditions for the next twenty-four hours. These prophesies are carefully worked out, along scientific lines, by experts located in the stations all over the country, from observations taken by them, and as a rule, are quite reliable. By paying heed to them, many a crop has been saved that otherwise would have been ruined by untoward weather conditions if the farmer had not been warned in time.

The Department of Animal Industry, as its name implies, experiments with farm animals. It issues bulletins advising the farmers how to treat all the various diseases that their cows, horses, sheep, hogs and other animals are subject to, and directs them how to handle them so as to make the most profit out of them. This Department has rendered much valuable service to the agriculturists of the United States. One of its chief feats was the discovery that Texas Fever, which annually kills hundreds of thousands of cows, was due to a species of tick that attached itself to the animal.

The work of the Bureau of Plant Industry is varied. It publishes bulletins describing the appearance and ravages of noxious weeds and suggesting methods of getting rid of them. It instructs, in detail, how to cultivate various crops to the best advantage. It advises as to the proper treatment of plant diseases and insects that destroy plant life. In fact, there is not a point in plant husbandry that is not touched upon by this Bureau.

Probably one of the most beneficent services performed by the United States Government is the free analysis of soils, undertaken by the Bureau of Soils. Any farmer, living anywhere in the land, may send samples of his soil to the Government experts for examination and analysis. They will tell him just how to fertilize his fields to supply the deficiencies in the soil, and what crops to grow in them in order to get the most money out of his land—for if he attempts to raise a crop for which his soil is not suited, failure and disaster will be the result. I know, for instance, of a farmer who raised a large acreage of potatoes, expecting to make a small fortune from them. The crop was almost a total failure, for the simple reason that the proper kind of soil for potato culture had not been chosen. It was of a clay formation, too solid and hard to permit the tubers properly to expand and grow, instead of being loose and rich. If this farmer had possessed the foresight to send samples of the soil to the Government for analysis, disaster would have been averted, for the report would have warned against attempting to grow potatoes under such conditions. No charge is made for this invaluable service.

One of the most important discoveries in modern agricultural history was made by an employe of the Bureau of Chemistry—muculation to supply nitrogen to the soil. This man worked on the theory that the nodules on the roots of leguminous plants store up nitrogen in the soil, that has been drawn from the air. Now, nitrogen is the most expensive commercial chemical fertilizer, and if Nature could be made to do this work of transferring it from the air to the earth, much money would be saved to the farmer each

year The experimenter set to work to inoculate soil with a cheap chemical compound that caused more and larger nodules to form on the roots of leguminous plants, such as cow peas, soy beans, etc., grown on the land thus treated, with the result that nitrogen was added to the soil in sufficient quantities properly to fertilize it at practically no expense This discovery was not patented, and the Government furnished the chemicals, ready mixed, to inoculate the soil, or gave the formula to those who wished to work on a larger scale, so they could prepare the inoculating mixture themselves

The Bureau of Chemistry also conducts extensive experiments with a view to suggesting a perfectly balanced ration for human beings Delicate tests are made to learn the exact food value of each article of diet and the results are embodied in bulletins Besides this, many of the bulletins issued by this department contain explicit directions for preparing various food products, such as eggs, milk, etc One that has attracted a great deal of attention of late has been a pamphlet giving directions for preparing cheap cuts of meat in palatable ways Foods sold in the markets are tested for their purity, and if they fail to come up to the standard of excellence laid down by the Government, or are proved to contain adulterants that have not been noted on the labels, their further manufacture and sale is prohibited

In order to test the effect upon a human being of chemical preservatives commonly used in preparing food products, the Department of Agriculture conducted a unique experiment, a short time ago Volunteers were called for amongst the young men employed in subordinate positions by the Government, to submit to food tests They were known as the "poison squad", and they undertook not to eat a morsel of food except what was given them by the experts engaged in making the tests, in exchange for which they were to be fed at Government expense They never knew whether or not the food they were eating had been "doctored," thus all effects of the imagination were eliminated Nor did they know what particular "poison" was being

introduced into their food They were carefully watched during the experimental period, and their physical condition strictly noted every day Thus the Government learned positively the effects of preservatives in food products on the people who eat them, and was able to shape its legislation accordingly

The Bureau of Entomology of the United States Department of Agriculture makes a study of insects injurious to the different crops and works out methods of destroying them Bulletins are issued which are distributed, without cost, by the million copies These pamphlets go deep into the study of the injurious insects, and are profusely illustrated, often with coloured plates, showing exactly how the bugs look and how they go about their work of destruction The farmer is told what birds destroy his crops, and hence should be killed, and what ones are valuable to him because they eat insects that would be harmful to the growing crop, and should be spared for that reason, since they are of real benefit to him

So thoroughly has the United States Government examined the problems of agriculture that to-day practically every question that possibly may arise is answered in some bulletin especially devoted to the subject, which, as a rule, may be procured merely by applying to the Secretary of Agriculture for it, or, in some cases, by paying from two to eight annas The yearly report of the Department, almost as large as a dictionary, forming, in itself, an encyclopædia of agriculture, substantially bound in cloth, is sold for one rupee and eight annas, thus bringing it within the means of every farmer—and by asking for it through the Congressman of his district, the American agriculturist may get it free of cost The Experiment Station Record is published monthly, and consists of an abstract of all the work along agricultural lines that is being done the world over The monthly reports are gathered together at the end of the year and are bound in book form, the volumes being distributed to those who ask for them

The annual free distribution of seeds is a happening of extreme interest to the people of the United States Each spring the Depart-

ment of Agriculture sends out to all who apply through their Congressmen, a large packet of vegetable seeds. The recipients are expected to report to the Department as to the results obtained, but this is a formality seldom complied with. After the experiment stations, by patient breeding, have perfected a new variety of grain or vegetable, seeds are given to such farmers as will make intelligent and faithful field tests with them. Indeed, once the Department of Agriculture learns that a farmer is willing to co-operate with it, it furnishes him with every facility for careful experimentation, glad to have his assistance.

Americans are scattered over the whole world hunting for new varieties of plants, animals, trees and flowers that may be introduced into the United States. It is part of the official duties of every American Consul, wherever he may be placed, to keep his eyes open for new and useful products and send them to America to be experimented with, along with all the information he can gather in regard to them.

Not content with the work done by the Consuls in this respect, the Department of Agriculture sends specialists out to scour the four corners of the globe in quest of new agricultural discoveries to enrich their homeland. Thus, not long ago, Mr. Frank A. Myer was sent to China to look for plants peculiarly suited to the United States, which has a range of soil and climate closely resembling that of China. Mr. Myer wandered alone, without armed escort, through the most out of the way portions of the Dragon Empire. His work was exceedingly dangerous, since it was impossible for the dense Mongolians to grasp the spirit of his quest. To them he was, in very truth, a meddling "foreign devil," all the more so because he could not give to them a satisfactory account of himself and his motives. At Harbin, for instance, while engaged in securing cuttings and seeds, he was attacked by Chinese brigands who knocked him down and tied up his head in a towel. He fought hard, however, and finally beat off his assailants, thus saving his life, which certainly would have been sacrificed had they been successful in overpowering him. The American

explorer, at the time of this attack, was searching for a new variety of oats, which, it was hoped, would yield the farmers of the United States several bushels an acre more than the varieties they had been growing. He found it, in spite of the difficulties that were placed in his way. He also discovered a new variety of persimmon, very delicious in flavour, that can be pared and eaten like an apple. The variety is yellow and seedless, and is expected to be hardy as far north as the United States is the State of New York. He also secured cuttings of new sorts of Chinese peaches, pears, plums, apricots, dates, rice, grains, shrubs, ornamental trees, hardy bamboos, and numerous plants of minor importance. Indeed, he sent hundreds of shipments to the Department of Agriculture and thus added immensely to the resources of his country.

Few of the American experts sent abroad have met with greater success, or endured more hardships in their quest, than Professor Niels Ibsen Hansen, head of the horticultural and forestry department of the South Dakota Agricultural Experiment Station which is connected with the South Dakota State College of Agriculture and Mechanic Arts at Brookings. S. D. Professor Hansen has a theory that time spent in hand breeding plants that will be hardy enough to withstand the blizzards of North-west America is wasted. It is his contention that species must be brought from lands of extreme cold, and then bred for greater perfection in the land of their adoption. In 1897, Professor Hansen was sent by the Secretary of Agriculture, James Wilson, at the expense of the Government, to travel to Eastern Europe and Western and Central Asia, to search for hardy varieties of plants that could resist cold and drought. He was given a free hand to work out his own itinerary and bring back his own selection of specimens. He journeyed first to Hamburg and from thence went to St. Petersburg from there making his way to Nijni Novgorod, where the agricultural and manufactured products of Russia and Asia are gathered together at the great annual fair that is to Russia what the Passion Play is, once in ten years, to Oberammergau. Leaving this

place, he followed the Volga for a considerable distance, finally turning his face to the Ural Mountains, that lay between him and the Rising Sun. Once more working his way westward, he crossed the great plain of South Central Russia to Kief, going from there to Odesa on the Black Sea and then to Trans-Caucasia, by way of the Crimea. Crossing the Caspian Sea he wandered through the land of the Turkoman.

All this time he had been searching for a hardy variety of alfalfa that would bear the cold of the north west. The alfalfa commonly grown in the United States had been taken by the Spaniards to South America from Northern Africa more than three hundred years ago, from there finding its way to California. This variety was entirely unsuited to the rigors of the north west, and the intrepid explorer had started out to discover a kind that would be hardy there. He was unable to speak the languages of the countries through which he journeyed, but, through an interpreter, he cross examined army officers in regard to the forage, fed their horses, and subjected every man or group of men he met to a searching catechism. He stopped at market places and post road stations to examine the provender the horses were eating. Across the Oxus river he followed the same trail that Alexander the Great traversed more than twenty centuries ago, and he learned, in his wanderings, that the people of Central Asia had used alfalfa for forage for centuries.

Realizing that he was on the right scent, he proceeded on his way, through Bokhara and into Turkestan, where, at its capital, Tashkent, he found an alfalfa bazar that had been in existence for centuries. He pushed on to the north east, travelling thirteen hundred miles in a tarantass—a four-wheeled, springless vehicle, swung on wooden poles. Following along the Tian Shan range of mountains between Turkestan and China, Professor Hansen finally crossed over into China, arriving at Kuldja, an ancient city in the Province of H, where he found alfalfa at the very doors of the temple. He was a thousand miles from a railway line and amongst a people

whose tongue he was unable to speak. It was necessary for him to use three interpreters in order to make his wants known—one translating German into Russian, a second reducing Russian to Tartar, and a third Tartar to Chinese. He was told that alfalfa grew still further north—at Kopal. Since he was searching for the farthest north variety, he hurried back over the Tian Shan mountains to Kopal, where he found alfalfa growing on the steppes at 45 degrees and 10 minutes north latitude, and 70 degrees east longitude. Here winter—a bitter winter—put a temporary stop to his journeyings and almost put a period to his life. He was not daunted, however. It did not appear practicable for him to go back thirteen hundred miles in a tarantass, as he had come, and he therefore decided to keep on to the north, where, 700 miles distant, Omsk, was situated on the Trans-Siberian railroad. The trip was made on sledge and right at the onset he was overtaken by a blizzard that almost killed him. All night he was compelled to remain out in the marrow freezing cold. He undoubtedly would have sacrificed his life had it not been for a reindeer skin coat that came to his knees, and fur boots that reached above the point where the coat left off. The storm slightly subsided in the morning, and the Professor found his way to a post house at Sergiopol, where he was given food and shelter. Threatened with pneumonia, he was compelled to remain a week at Sergiopol, before pushing forward. By the time he reached Semipalatinsk, however, not far distant, he was obliged to halt, while his chest was blistered with turpentine and lard in an attempt to ward off pneumonia. Finally, getting another start, he hurried ahead for three days and nights, stopping only to change horses, at last reaching Omsk, hastening by train through Moscow to Bremen, there embarking for the United States.

He had traced alfalfa farther north than it ever had been known to grow in America, and had shipped five carloads of seeds and plants into the United State. But he was not at all sure that he had traced alfalfa to its

northernmost limit. When he was at Kopal an army officer had told him that he had seen it growing at Kaisansk, considerably north of Kopal. He therefore was anxious to go back and make a further search for alfalfa that could be grown clear up to Hudson Bay. Secretary Wilson satisfied his ambition by sending him out again, in 1905.

It was just at the time when Russia was in a turmoil, the trouble extending into Siberia, that Professor Hansen started on his second tour, but he had made up his mind to go and go he did, escaping all danger and landing safely at Omsk. He went from there directly southward back to Kopal, and again began to look for alfalfa, this time along the Trans-Siberian railroad, finally taking to the open steppes, although the season already was advanced, snow lying on the ground in places. At last, one afternoon out on the bleak Siberian steppes he found what he was looking for—a wild alfalfa—not the blue-flowered variety of Turkestan, but a yellow-flowering species. Later he learned that this yellow-flowering alfalfa began where the blue-flowering species left off, and extended clear across Siberia, between the fiftieth and sixty-fourth parallels of north latitude, from a thousand to two thousand miles northward. Since the new variety grew in dry localities, his discovery meant that it would be possible to grow alfalfa on the American continent from Nebraska north to the Hudson Bay District, if any man cared to farm in that God-forsaken country. The Siberians had used this wild alfalfa for hay for hundreds of years, but no attempt ever had been made to cultivate it. All the seed he could secure, therefore, was from wild plants. Once he found a load of the hay in the market place at Irkutsk, and, unable to get hold of seed any other way, bought the load and set the market sellers to work picking it out by hand.

This discovery did not end with the finding of the yellow-flowered variety of alfalfa. He traced it back to the point where it overlapped the blue-flowering species, and here found that the two had mixed, by natural process,

producing a hybrid that promised to be very valuable to American farmers.

Nine years of ceaseless effort and untold privations, and thousands of rupees spent for a new variety of forage plant! Is it any wonder that agriculture is progressing by leaps and bounds in the United States? It must be remembered moreover, that the two men I have named are not the only ones who are out in quest of new plants and animals. They are to be found everywhere, in the tropics and the arctic regions, east and west, everlastingly looking for agricultural treasures to ship to their home-land. The seeds and cuttings and animals they send are immediately transferred to the experiment station where the tests can be carried on to the best advantage, and are submitted to rigorous experiments, sometimes lasting for years before they are given to the public. At Washington, D. C., a large conservatory is maintained for the express purpose of experimenting with plants imported from the tropics.

In these and many other ways, the United States Government is helping the farmer to achieve success, and on this foundation the national prosperity is being built up. The Government must believe that it pays to help the farmers help themselves, for yearly the appropriations for the work of the Department of Agriculture are becoming larger.

There is a lesson in all this for India.

Agricultural Industries in India

BY SEEDICK R. SAYANI

WITH AN INTRODUCTION BY

SIR VITOLDHAS DAMODAR THACKERSEY

CONTENTS.—Agriculture: Rice, Wheat, Cotton, Sugar-Cane, Jute, Oilseeds, Acacia, Walnuts, Bark, Gum, Hemp, Camphor, Lemon Grass, Oil, Henna, Rubber, Minor Products, Potatoes, Fruit Trade; Lard Industry, Tea and Coffee, Tobacco, Manures, Subsidary Industries: Sericulture, Apiculture, Floriculture, Cattle-Farming, Dairy Industry, Poultry Raising, As Apples.

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Henry Fawcett



"Whenever I have attempted to direct the attention of this House to Indian affairs, it has invariably happened as it has on the present occasion, that I have aroused the irritability of the Under Secretary and been censured from the Treasury Bench for my presumption. No amount of labour, no dread of an Under Secretary and no Ministerial rebukes can, however, be of any consequence compared with the importance of doing whatever may be in one's power to create an adequate amount of interest in India. My experience in this House has at least taught me that, when a minister is very angry, it is the clearest indication a private member possibly can have that it is his duty to persevere with the subject he has in hand."—Henry Fawcett (From a speech in the House of Commons)

FAWCETT'S SERVICES TO INDIA

BY MR. P. N. RAMAN PILLAI

HENRY Fawcett was one of the British statesmen who have shed lustre on the name of England as the seat and home of the august mother of free nations. He was one of the noblest of Englishmen. He had none of that insularity which narrows the vision and outlook of many an English politician who like the Roman citizen of old, considers himself to belong to a privileged caste. Like Gladstone and Bright and Cobden he strove hard to employ the strong arm of British justice to protect the interests of those who could not unassisted, do it themselves. He knew the place of England among the great nations of the world and used his knowledge in the spirit of the great maxim, righteousness exalteth a nation. He was, of course, no faddist or fanatic. One-sided enthusiasm and limited range of ideas characterise the faddist and the fanatic. But Fawcett was a man of liberal culture, large and luminous ideas, and deeply versed in the great art of responsible statesmanship. He possessed an imagination and a heart which enabled him to understand the feelings of others differently circumstanced, and no Englishman of his time realised the magnitude and gravity of the Indian problem more fully than he did. India never had a greater and more sincere friend.

Henry Fawcett was the member of Parliament who was first known as member for India. Edmund Burke, Thomas Babington Macaulay and John Bright, among others, took a lively and practical interest in Indian affairs. But their political and other activities covered so large a field that India was only one of their many interests. Nor was their work for it sustained through life. Henry Fawcett, on the contrary, almost from the commencement of his public career down to its close, was a warm friend of India whose devotion to its cause was a dominant feature of his public life. India occupied a place even in his school days. In his undergraduate days, at Cambridge, he had

taken up a book on India, from the University library, which first roused his interest and kindled his imagination. There were other influences at work. His friends, J. S. Mill and Thornton, the well-known critic of Malthusian wage-fund theory, were both in the India Office and could speak with authority on Indian affairs. Another friend, C. B. Clarke, who was in the Indian Educational Department, furnished Fawcett with his own impressions. Some of Fawcett's vast store of knowledge about India thus acquired he made use of in his *Manual of Political Economy*. His first utterance on India was in 1867 when it had been decided to give a ball to the Sultan at the India Office, the expenses of which were charged to Indian revenues. In reply to a question in the House of Commons by Fawcett, Sir Stafford Northcote justified the course adopted on the ground that the ball was a return for assistance given by the Sultan towards telegraphic communication with India. Fawcett was not satisfied with this specious plea. He maintained that England, as well as India, was interested in the telegraphic communication. On July 19, 1867, a motion was made for a list of invitations 'to the ball and he availed himself of the opportunity to enter his protest against the action taken by the India Office. He asked the Secretary of State how he would "reconcile it to himself to tax the people of India for an entertainment to the Sultan. He urged that the willing Indian peasant was not the person to pay for an entertainment to a foreign potentate. His words, however, fell on deaf ears. There was nobody in the House of Commons or elsewhere to back him up. In those days there was no Indian Parliamentary Committee, no Congress Committee in London, and the British press almost ignored India. But Fawcett stood firm, and single-handed, he fought the cause of India with a resoluteness, consistency, sense of justice and knowledge never surpassed in the annals of British public life. He described the ball to the Sultan at India's expense as a masterpiece of meanness, an expression which became celebrated and was used again by John Morley, with the

adjective 'melancholy' thrown in, when Indira was saddled with the cost of the Indian contingent sent to Surkinn. Soon afterwards, at the end of 1867, Parliament was summoned to provide for the Abyssinian war. Government proposed that the extraordinary expenditure should be paid by England, while India should continue to pay the troops at the ordinary rate. Fawcett protested strongly against this arrangement, but was defeated in his attempt.

He had always held the view that the natives of India should be given a fair share in the government of their country and that the most intelligent and capable of them should be provided with honourable careers in the public service. In March, 1868 he accordingly moved a resolution in the House of Commons in favour of holding the Civil Service Examinations in Calcutta, Madras and Bombay, as well as in London in order to give Indians an equal chance of obtaining appointments. After a short debate, the resolution was withdrawn, but Fawcett's convictions were the same throughout life. In 1893, the House of Commons, however, passed a resolution similar to Fawcett's, at the instance of Mr Herbert Paul, though nothing came out of it, as the Secretary of State, after consulting the authorities in India, declared it to be impracticable and inexpedient. Had he been living, Fawcett would have given a most cordial and ungrudging support to Mr Paul and would have brought all the resources of his mind and the weight of his character to bear upon the Liberal Government of the day to come to a different conclusion.

He preached the doctrine that British rule in India was a sacred trust. He held that in the interests of the millions in India that rule must continue, and his whole purpose was to aim, by every means in his power, at impressing upon his countrymen their responsibility and encouraging them to bear it in a lofty spirit of benevolence. He had, in the fulfilment of his self-imposed mission, to encounter not only the indifference of constituents, but, as his biographer tells us, the more active dislike of some members of the Government. He was

told that the House of Commons should not interfere in the affairs of India because it knew so little. In reply he pointed out that if that House did not interfere, India would suffer from all the evils of party Government and have none of its advantages. Parliament ought not, he argued, to be constantly meddling in details of Indian administration, but it should do its best to protect and advance its general and especially financial interests. He complained that under the exigencies of English party politics and owing to ignorance on the part of the British public, Indian interests were either neglected or treated with indifference.

In the course of a speech made at Brighton in 1872 he said that "the most trumpery question ever brought before Parliament, a wrangle over the purchase of a picture or a road through a park, excited more interest than the welfare of one hundred and eighty millions of our Indian fellow subjects. The people of India have not votes; they cannot bring so much pressure to bear upon Parliament as can be brought by one of our great Railway Companies, but with some confidence I believe that I shall not be misinterpreting your wishes if, as your representative, I do whatever can be done by one humble individual to render justice to the defenceless and powerless." On another occasion, speaking in the House of Commons, he observed that "all the responsibility resting upon him as member of Parliament was as nothing compared with the responsibility of governing 150 millions of distant subjects." In the spirit of these declarations, based on a deep and careful study of Indian subjects, he set to work with no reward in expectation other than that which comes to him who does his duty and obeys the voice of his conscience.

It is now a common complaint that the Indian Budget is taken at the sag-end of the Session of the House of Commons. This grievance is now not less than 40 years old. In 1870, Fawcett protested that the Indian financial statement was not made until a period at which the House of Commons was incapable of attending properly to anything. On that occasion he mentioned that the presents of which

the cost was estimated at ten thousand pounds, which were being distributed by His Royal Highness the Duke of Edinburgh, then in India, were also charged to Indian revenues. He quoted a statement made by Mr Laing, once a member of Council, that the finances of India were constantly sacrificed to the wishes of the Horse Guards and the exigencies of English statesmen. He dealt upon various other matters of importance and ended by moving that it was desirable to appoint a special Committee to enquire into Indian finance. Grant Duff, then Under Secretary for India, met Fawcett's statements with contempt and derision. But Gladstone intervened and limited the disadvantage of bringing on the Budget at so late a period and spoke in favour of appointing a Committee in the next Session. On this assurance Fawcett withdrew his motion. Accordingly in the Session of 1871, a Committee was appointed to enquire into the financial administration of India. The Committee sat during the four succeeding years, and Fawcett was one of its most active members. Nothing definite and decisive came out of the labours of this Committee, but the mass of information collected and presented made a deep impression on British public opinion.

Fawcett presented a petition to the House of Commons from natives of India and European residents, demanding greater economy and curbing of the expenditure on public works. He moved that it would be desirable to send a Commission to India to obtain evidence on the spot. At the suggestion of Sir Stafford Northcote, he withdrew the motion. During the debate on it there was a sharp passage of arms between Fawcett and Grant-Duff, the Under-Secretary. The latter used most provocative language and repeated all the familiar arguments about creating and deepening discontent in India by undue and ill-timed discussion of Indian matters in the House of Commons. He anticipated what his successors in more modern times have been saying about the work of the friends of India in Parliament, but Fawcett kept his temper. He had another

encounter with the Under Secretary in connection with the new Engineering College at Cooper's Hill, the establishment of which he criticised as a deviation from the principle of open competition. Grant Duff declared that competition was becoming a fetish with the British people, to which Fawcett replied warning the Under Secretary against another fetish—the fetish of officialism.

In 1872 and 1873, he delivered two remarkable speeches on the Indian Budget, and competent critics of the time declared them to be among the most wonderful intellectual efforts that they had ever witnessed. Fawcett held that the finances were the key of the situation. To direct attention to the financial condition and thus to obtain security for better administration and clearer statements in future was his one great object. His main contention was that India was a poor country. He maintained that the English people failed to appreciate the extreme narrowness of the margin which divided the great mass of the population from the starvation limit. His first object was "to make it obvious that India is a country in which one more turn of the financial screw, or a single failure of crops, will at once bring millions of our Indian fellow subjects into the direst necessity." In order conclusively to demonstrate this point he argued that of the total revenue of 68 millions, not less than 22 millions was derived from land revenue, and nearly 20 millions from taxation proper. Neither of these sources could be relied upon. If from the total the counterbalancing charges were deducted, the net revenue became so illusory that the elasticity and insecurity of the sources of income became transparent. Fawcett's position was strengthened by one of India's great administrators, for in 1873, Lord Lawrence told the Committee on Indian Finance that, after careful investigation his Government had come to the conclusion that no new sources of income could be devised. The six main sources of revenue were land, opium, salt, excise, customs and stamps. Land yielded half the net revenue. One fifth of this was derived from the districts under permanent settlement and was, there-

fore, incapable of augmentation. In a country of frequent famines and with silver going down in value, no financier could depend upon land as a safe and stable source of revenue. As regards opium there was an element of uncertainty in an income dependent upon the demand from a foreign State, a demand which might be exposed to competition or prohibited altogether. The salt revenue was a tax upon a necessary of life pressing upon the poorest part of the population and admitting of no increase. It was Sir Cecil Beadon, Lieutenant Governor of Bengal, that once said that he would rather have his right hand cut off than be a party to increase the salt tax. Customs, excise and stamps were not to be looked upon as reliable sources of income, and the repeal of the cotton duties by Lord Lytton in 1879 in opposition to the views of a majority of his Council as a concession to demands from Manchester was a proof of what Lawcett endeavoured to urge upon the attention of the House of Commons. The difficulties of direct taxation were then sufficiently indicated by the objections to the income-tax which was condemned by three successive finance ministers—Sir Charles Trevelyan, Mr. Laing and Mr. Massey—and while the existing sources of revenue were considered unreliable and no new sources could be discovered without inflicting hardships on a poor population, the charges due to the rise of prices and to the growth of the administrative system were increasing, involving a corresponding addition to the burden of debt. Lawcett, therefore, urged a strict and unrelaxing economy in order to produce and maintain a perfect financial equilibrium. He pointed out that a sound position must be attained rather by restricting expenditure than by increasing income.

Parliamentary control over Indian affairs should, he pointed out, be effective. Quoting an expression of Lord Salisbury, he said that the jealous watchfulness of the House of Commons would be the best protection of the people of India against any injustice which the exigencies of the English party system might inflict upon it. The Secretary of State for India, he observed, belonged to a Cabinet

in which he was the only member interested in Indian affairs. If, with the support of his Council, he should oppose a demand from the British Treasury made with a view to effect economies in the British Budget, the result would be, as Lord Salisbury said before the Indian Finance Committee of 1874, to "stop the machine." "You must either," said Lawcett, "stop the machine, or resign, or go on tacitly submitting to injustice." In reply, Lord Salisbury said "I should accept the statement barring the word tacitly—I should go on submitting with loud remonstrances." But Lawcett pointed out that remonstrances, however loud, might be unavailing unless backed by force of external opinion. Under the pressure applied by the House of Commons, every department in England desired to show a reduction in estimates. Naturally, the temptation, without any desire to be unjust, was to get money in the direction of "least resistance."

Lawcett was able to point to several instances in which charges were thrown upon the Indian exchequer, which ought to have been borne by the British Treasury. He had already called attention to the expenses of the Sultan's ball and the Duke of Edinburgh's presents. He dwelt upon the contributions made by India to various Consular establishments and objected to the payment from the Indian revenues of the two members of the Judicial Committee of the Privy Council. He asked why the Colonies were not similarly charged. Lawcett's friend, Thornton, brought to the notice of the Indian Finance Committee in 1871 a more flagrant case. Sir Charles Wood, then Secretary of State for India, agreed in April, 1860, to join with the English Government in laying a cable between Malta and Alexandria, India paying two-fifths of the cost. He stipulated, at the same time, that the cost of a line in the Persian Gulf should also be divided. But the latter stipulation came to nothing. India was left to construct the Persian cable at her expense which, with extensions, came to a million, while the Malta cable had to be sold for a trifle. The total so involved in the transaction was £1,594,600. "You borrow money to buy a thing," said Lawcett to a witness

before the Income Committee, "sell it at an enormous loss, and then put down the result to income," and he summed up the transaction between the two countries by declaring that a similar conduct practised between two individuals would be regarded as "uncommonly sharp practice." He examined the Indian military expenditure and found that it amounted to 45 per cent of the entire net revenue of India, and while the expenditure was elastic, the revenue was the reverse. Without entering into a discussion of the theories advanced by various experts on military organisation and military finance, he held that there were ample grounds for his demand for a close supervision of the whole matter and for the careful protection of Indian interests against "the thoughtlessness and selfishness of English politicians," and he emphasised the desirability of exciting the public opinion of England, mainly through the House of Commons, "up to the point of integrity," in order that, as he put it, no portion of the English army was maintained at the cost of India.

Indian public works expenditure was carefully examined by him as a member of the Finance Committee. He was able to lay his finger on several cases of extravagance. In his examination of expert witnesses like General Strickley he showed that the accounts kept were unsatisfactory, that disastrous bargains had been forced upon the Government by the pressure of interested persons, that the worst extravagance had occurred where the opinions of Indian officials had been overridden by the Home Government, that a better distribution of responsibility in the administration of public works, both in the buying of stores in England and the carrying on of the works in India, was urgently needed, and that Parliament would only do its duty by insisting upon a careful limitation of such expenditure and of the debt incurred for the purpose. He admitted that the railway and irrigation works had produced good results in the development of Indian resources, and that these results would only have been attained at the time through the guarantee system. But he pointed out that the great expenditure

which it had involved made a departure necessary in the interests of Indian taxpayers.

Meanwhile, his labours on the Indian Finance Committee and in the House of Commons for the welfare of India were attracting attention in this country. Educated Indians regarded him as their representative in Parliament and manifested their esteem and love for him in a variety of ways. In India, then, there were no proper organisations. It is, however, worthy of note that so far back as 1872 a public meeting held at Calcutta voted an address to Farwett. One characteristic quality came out in connection with his advocacy of Indian interests. Applications were made to him, we are told, when his interest in India became known, to represent the grievances of various Indian magistrates before Parliament. He invariably declined such requests on the ground that he was too poor a man to have anything to do with princes. On the same ground, he refused to become director of any rich company since he believed that such a step would tend to lower a poor man like him in the estimation of his countrymen and make them suspect the absolute purity of his motives. But he never ceased to be of service to the poor in India and helped Indians in their efforts to improve their lot in life. In Great Britain, in spite of what his critics called his doctrine of Radicalism, by all parties he was looked up to with respect and praised for his selfless devotion to the interests of India.

In the general election of 1874 he was one of the many Liberals who lost their seats. His defeat at Brighton was looked upon in India as a great loss, and a fund of £400 was at once raised in this country and transmitted to England to pay the expenses of another contest, followed by another sum of £350 also raised by public subscription in India. A favourable opportunity soon occurred, and he was elected member for Hackney.

In the new Parliament, dominated as it was by the Tory party under Disraeli, his position was stronger. His character and motives came to be better appreciated, and he enjoyed the privileges of a Parliamentarian of high

aims, singleness of purpose and undoubted ability. It also came about that the principles he had at heart in regard to India—the principles of generosity to the subject race and of scrupulous care in managing the finances and sharing the burdens of the Empire—were recognised to be not the property of either party; and Lord Salisbury, the new Secretary of State for India, seems to have been nearer to him in point of principle than his predecessors during the period. Lord Salisbury had laid down strict rules against borrowing money for unremunerative purposes, and Lord Northbrook, the Governor-General of India, who was a genuine Liberal, was energetic in the reduction of expenditure. Fawcett resumed his labours on the Indian Finance Committee which was continued by the new Parliament. In 1875, he moved that the whole expenses of the Prince of Wales's visit to India should be paid by England. Disraeli and Gladstone alike resisted the motion, and the decision was arrived at, that India should pay £30,000 towards the expenses. In the year following he opposed a measure for giving pensions to members of the Indian Council; and, in 1877, protested against the abolition of the cotton duties. Of course, he was defeated on both occasions after a strenuous fight, but he had the satisfaction of attempting to carry out his duty of enforcing responsibility to the House of Commons. In 1877, the great Durbar was held at Delhi, at which was announced the assumption of the Imperial title by the Queen. It was followed by a severe famine mostly in Madras, which swept away nearly two millions of people. Famine relief expenditure had risen so high, and the loss by exchange so keenly felt that fresh taxation was deemed inevitable. Fawcett's attention was devoted to these and other topics, and he criticised the policy of the Government with convincing force and eloquence, with the result that a Committee upon Indian Public Works was appointed, which, after a careful enquiry, reported in 1879 on the expenditure incurred under the various heads. The immediate outcome of the labours of this Committee was stricter economy and a more satisfactory system of accounts on the lines

laid down by Fawcett. In May, 1879, he published three essays upon Indian Finance in the *Nineteenth Century*, setting out his views on Indian affairs in full, which produced a profound impression. We are told that they were received with a unanimity of approval which surprised Fawcett himself, showing the difference generally observable between the reception accorded to the utterance of opinions of a comparatively unknown man and the utterance of the same opinions by a man who has slowly won his way to a prominent position.

The Afghan War was a work of Lord Lytton's Government, which brought the question of military expenditure in India and of Imperial policy once again before Parliament. Elsewhere in his sketch of the Life of Lord Ripon, the present writer has dealt with the subject. He has now only to call attention to the repeated efforts made by Fawcett to condemn the "forward policy" and to induce England to bear the cost of the war. His motions in the House of Commons on the question were supported by Gladstone, and though they were all rejected they demonstrated conclusively the unsoundness of the position assumed by the Tory Government and had the effect of committing the Liberal party to the policy advocated by Fawcett. In the Session of 1879, he brought forward one other motion. He asked for a Select Committee to enquire into the Government of India Act, in order that the Secretary of State and his Council might exercise full and effective control over the finances of India irrespective of the exigencies of the British party system; and though he was supported by the Liberal leaders his motion was thrown out. In 1880, he saw his own party in power with an overwhelming majority. He became Postmaster-General in the new Government; and, at the same time, with Lord Ripon as Governor-General of India, he was satisfied that the principles he had laid down were obtaining full recognition.

As Postmaster General he had not a seat in the Cabinet. His blindness was an obstacle to his promotion. A member of the Cabinet has to see many confidential papers, and

there would be a difficulty in admitting one into the Cabinet who would have to use other eyes for reading them. However, Fawcett's exclusion from the Cabinet was then much commented upon. He would have made almost an ideal Secretary of State for India. But he himself said nothing about his not being promoted to Cabinet rank. On the other hand, he felt gratified at his inclusion in the Government. In a letter to his parents announcing his acceptance of office, he informed them that in making the offer Gladstone said that he gave him the appointment in order that he might have time to speak in Indian and other debates.

In office, Fawcett displayed some of the most essential qualities of a statesman— independence, soundness of judgment, and a power of commanding the sympathies without flattering the meaner instincts of the people. The Post Office has to carry on a vast business. Fawcett regarded it as an engine for diffusing knowledge, expanding trade, increasing prosperity, encouraging family correspondence and facilitating thrift. During the years he was Postmaster-General he never failed to act upon his convictions. He had five projects on hand: (1) The parcel post, (2) the issue of postal orders, (3) the receipt of small savings in stamps and the allowing of small sums to be invested in the funds, (4) increasing the facilities for life insurance and annuities, (5) reducing the price of telegrams. He carried out these measures and effected several other improvements with characteristic energy and zeal.

His brilliant Parliamentary career and signal success as an administrator brought him to the front rank of British statesmen. Honours came thick on him. The University of Oxford conferred on him the degree of Doctor of Civil Law. He was made Doctor of Political Economy, with M. de Laveleye, by the University of Wursburg. The Royal Society elected him to a Fellowship. The University of Glasgow gave him the degree of LL.D. and in the same year, 1883, he was elected Lord Rector of the University, defeating his opponents Lord Bute and John Ruskin.

His health, in the meantime, was declining. He had an attack of diphtheria and typhoid, from which he had recovered, though with diminished vitality. Towards the close of 1884 he fell ill again. On November 9th, 1884, he passed away in the presence of his wife and daughter at the comparatively early age of 51. Her Majesty the Queen wrote to the widow one of those letters which she alone could write. The Prime Minister, Mr. Gladstone, wrote to Fawcett's father, who was still living, saying that there was no public man of the time whose qualities had been more fully recognised by his countrymen and more deeply imbedded in their memories. Perhaps, the highest tribute to his character came from the working men who, besides conveying their sympathies to the widow and daughter, asked for permission to raise a fund among themselves, a penny testimonial, in order to place Mrs. Fawcett and her daughter beyond the pinch of want. Mrs. Fawcett was deeply touched by this spontaneous outburst of feeling and genuine sympathy on the part of the poorest section of the people. She wrote back to thank the representatives of the working men and to assure them that her husband's forethought and prudence had left her in a position to make it improper for her to accept either a pension or a subscription. Various proposals were immediately made to honour Fawcett's memory, and most of them have been carried out. In India, his death caused the greatest sorrow. She lost one of her best and truest friends, a great benefactor who laboured in her interests without any hope of reward or recognition. India cherishes and will continue to cherish his memory with sincere gratitude, affection and reverence.


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THE HINDU MUSLIM PROBLEM.*

BY SYED NABI ULLAH, BAR AT LAW

 E have often been reproached for keeping aloof from politics till so late in the day as the latter end of 1906. Even if to day we are politicians it is not so much from choice, I am afraid, as by force of circumstances. I myself think, however, that this long abstention from the active pursuit of politics has debarred us, if from nothing else, at least from the advantages of political training and education so much needed in the changed conditions of the India of to day. Various causes have contributed to prevent us from joining hands with the Hindus in their political activities, or starting political business on our own account as, for instance, the great influence of our late revered leader, Sir Syed Ahmad Khan, of blessed memory, who enjoined us to avoid as far as possible, the thorny paths of politics, a disinclination on our part to embarrass the Government by engaging in political agitation, an instinctive feeling that owing to our widespread deficiency in English education and capacity, we as a community should have to play second fiddle in the game of politics, a haunting fear that by descending into the dusty arena of politics and helping to pull the chestnuts out of the fire for others we should be at once insidiously undermining the authority of Government and unduly promoting the political ascendancy—already overpowering—of the great Hindu community, the conviction that the unimpaired supremacy of the British Government is conducive to the welfare, continued progress, peace of mind and happiness of the Mahomedans, the dearth of influential leaders of commanding ability, endowed with the indispensable gift of eloquence, as well as with imagination, energy and enthusiasm, a certain lofty disdain—born of the spiritual teachings of Islam, of fatalism and the great traditions of our glorious past, mingled, perhaps, with a fleeting sense of despair that we have been irremediably outstripped in the race of life—to enter the lists in competition with men, over whom we once held sway, for the temporal prizes that the fickle goddess of politics has to offer to her votaries, and last, not least (be it confessed to our shame), our invincible apathy and listlessness, an aversion to work and to take trouble, and reluctance to sacrifice our ease and comfort.

But since Sir Syed's advice to us to leave alone politics much water has passed under the bridges and the slumbering East has been violently stirred by momentous events of deep significance. Japan's political revolution and adoption of Western representative institutions, and her marvellous progress in all branches of national life within the last twenty years or so, followed by her astounding victories over Russia, whose imposing power in the Far East was crumpled up like matchwood, set all Eastern nations a thinking, and gave a tremendous impetus to the demand for representative institutions in countries so widely different in their politics as India, China, Egypt, Persia and Turkey. In our own country many other influences have been silently at work, notably, the elevating effects of Western culture but the quickening impulse, I believe, came from Japan's overthrow of a great Western Power which was thought by the world at large to be absolutely invincible. A galvanic shock of unrest went through the entire East.

Therefore, the wave of unrest which first swept over Bengal after its partition and then, with diminishing force, over the rest of India, followed by the abollitions of frenzy which broke out in different parts of the country, opened men's eyes to the significant signs of the times, to the serious gravity of the situation, and the militant forces at work. It is not necessary to describe in detail the startling events which followed each other in bewildering succession. Suffice it to say that by great good fortune we had at this critical juncture a soldier statesman at the head of affairs in this country, and a philosopher statesman at the helm in England, between whom there was perfect unanimity of sentiment, and who correctly diagnosed the situation. When it became apparent that an enlargement of the Legislative Councils and of their functions, together with other constitutional organic changes, was contemplated by Government, it was felt by some of the leading men in our community that the time had arrived for the Mahomedans to come out into the open, and to claim what was rightfully their due in view of their importance and historical traditions and that they could no longer afford to sulk in their tents waiting on Providence with folded hands, and brooding over their departed greatness—unless they wanted to be left out in the cold. This, in brief, led to the formation of the All India Muslim League in the closing days of 1906, though before that there had been several spasmodic attempts at forming a political association for the Mahomedans, to safeguard their interests. We have now, for better or worse, taken the plunge,

* From the Presidential Address to the All India Muslim League.

and whether we swim, float, or sink it all depends upon ourselves. I can only express the hope that the new born enthusiasm of my co religionists will not evaporate, as of yore, with the lapse of time, and that our young men will devote themselves more and more to the study of financial, industrial and economic questions rather than to politics, pure and simple.

Besides looking after the interests of our fellow religionists and promoting loyal feelings towards the British Government, one of the chief objects of our League is to cultivate harmonious relations with other Indian communities, especially with the great sister community of the Hindus. As far as I am aware, no responsible Mahomedan leader has ever entertained any but the most friendly feelings towards the Hindus, especially towards the progressive, enterprising, patriotic, intellectual Bengalis—the despair of Abernethy Mackay, of Stevens, and, aye, of unimaginative Anglo India. I sometimes think in my dreams that if our rulers could only understand the Bengalis, they would be able to understand not only most of the Asiatic races, but the Irish, the Americans, and the junkies of Germany as well! In spite of recent lamentable incidents, and the infatuation and aberration of certain misguided sections of the population, I believe that the vast majority of the Bengalis are sound at heart and loyal to the core. Like the Mahomedans (though for different reasons) they have everything to lose and nothing to gain, if English retire from India. And yet the Bengali is often obstreperous, and now and again truculent! What is the reason?

The late lamented Sir Syed Ahmed Khan, in speaking of the Hindus and Mahomedans, of the Bengalis, and of the Indian "nation," has been making the following observations, with which, I need scarcely say, we are in cordial agreement:—

Mahomedans and Hindus are the two eyes of India. Injure the one and you injure the other. We should try to become one in heart and soul and act in unison, if united, we can support each other, if not, the effect of one against the other will tend to the destruction and downfall of both.

I assure you that the Bengalis are the only people in our country whom we can properly be proud of, and it is only due to them that knowledge, liberty and patriotism have progressed in our country. I can truly say that they are really the head and crown of all the communities of Hindustan.

In the word "nation" I include both Hindus and Mahomedans, because that is the only meaning which I can attach to it.

Again, His Highness the Aga Khan, our highly honoured leader and President, in the course of his inaugural address at the last sessions

of our League, was very emphatic, in view of the larger interests of our common Motherland, on the necessity—the supreme necessity—of a cordial understanding between the two great communities of India. Let me make some quotations from his most admirable and statesmanlike speech:—

Now that we have secured it (i.e., a separate electorate), I hope it will result in a permanent political sympathy and a genuine *entente cordiale* between the members of the two great sister communities.

Our first and foremost duty is to prove our active loyalty towards our Sovereign by our endeavours to strengthen the foundation of British rule in India by uniting the great sister communities through the bonds of sympathy, affection, and a community of interests.

In the first place, they (i.e., the Moslems) must co-operate, as representative Indian citizens, with other Indians in advancing the well being of the country.

I have no hesitation in asserting that unless Hindus and Mahomedans co-operate with each other in the general development of the country as a whole, and in all matters affecting their mutual interests, neither will develop to the full its legitimate aspirations, or give full scope to its possibilities. In order to develop their common economic and other interests, both should remember that one is the elder sister of the other and that India is their common parent. Religious differences should be naturally reduced to the minor position.

Our loyalty to the Throne must be absolute, and our relations with the Hindu and all other Indian communities who share that loyalty must frankly be most cordial. Otherwise our political activities will tend to the undoing of both, and ultimately prove detrimental even to the British Power. The true interests of the British Empire can never be in a policy of "divide and rule."

Our other great leader, the Rt Hon'ble Syed Ameer Ali, in the encouraging message replete with sage observations, he was pleased to send us at our last sessions, is equally emphatic:—

I sincerely trust that the two great communities whom the reforms mainly affect will decide to work together in harmony and co-accord for the good of their common country. They have both to live together, to progress together, and in all days to suffer together.

National development, even the fulfilment of the dream of self government, depends on the co-operation of both races in a spirit of amity and concord.

(All the italics in the above quotations are mine.)

It will thus be seen that the best sense of our community is agreed on the point that in the vital interests of our country, in other words, of the Government—because I am firmly persuaded that the best interests of the Government are, in the long run, indissolubly bound up with the best interests of the country—Hindus and Mahomedans should live at peace and cultivate the most friendly relations with one another, and be prepared for that mutual compromise, the give and take, which is the essence of our modern existence and the secret of its success. But I very much regret to

say that the good feeling and happy relations which formerly subsisted between the two communities have been, in some parts of the country, considerably attenuated in recent years, and a strain has been put on their friendly intercourse on the old footing. As we all desire to bring about *rapprochement* between the two communities, I shall be perfectly frank with my Hindu brethren. I am grieved to say that certain events and incidents have happened within recent years which have given offence to the Mahomedans, and caused many searchings of heart among them. At present I will deal with only one such event, namely, the "worship" of Sivaji. Let it be granted that the world judges men like Sivaji, Robin Hood, Clive, Dalhousie, Napoleon, Bismarck, etc., not by the usual standard of morality applicable to ordinary mortals. But what is the inner meaning of these Sivaji celebrations? Do not they convey a serious warning to all concerned? Do not they suggest the revolt of Hinduism against Islam and, by implication, against foreign domination? The apotheosis of Sivaji gives us a false taste, as it were, of what the poor Mahomedans have to expect under Hindu hegemony. If, then, our feelings are irritated, is it to be wondered at? I am, however, glad to note that since a certain firibhand has been removed from the scene of his labours, the cult of Sivaji appears to be dying out.

These suggestively aggressive celebrations however, to which I have just referred, went a long way in steeling our hearts against yielding on the question of separate electorates for Mahomedans, which is painful subject to which I want to refer just for a moment. But even apart from the sinister significance of the deification of Sivaji, Mahomedans would at all events have insisted on a separate electorate for themselves, to ensure their fair representation on the Legislative Councils. Their dominant feeling, I believe, was that if the Hindus chose to sink their differences, and to close up their ranks, they could, with their formidable majority, defeat every Mahomedan candidate in the field. Even if by chance or good fortune Mahomedans were returned by what are called "mixed" electorates, it would be at the sacrifice of their independence and freedom of action and judgment. The thought was galling in us that we should be forever tied to the chariot wheels of Sivaji "worshippers" and dragged at their heels, always dependent on their goodwill and favour. The prospect of this novel thralldom alarmed us, and we naturally desired emancipation from it. We felt that, considering the present

backward condition of our community, and our former predominant position in the country we should be adequately represented on the Legislative Councils—if for nothing else, at least for the benefit of the training and experience they were likely to afford us. Well, the scheme of separate electorates has happily put us in a position effectively to look after our interests, has saved our countenance, preserved our *amour propre*, averted the danger of increasing bitterness and estrangement of feelings between the two communities, which would have inevitably resulted from the freaks and haphazard chances of "mixed" elections, and, above all, put us in the proper frame of mind to co-operate cordially with our Hindu brethren for the advancement and glory of our common country. I venture to think that if any educated man of strong common sense, any experienced man with the faculty of correct applied imagination, were to reflect for a moment, he would be convinced that if mixed electorates alone had the exclusive power of returning members the consequences would have been disastrous to the best interests of the country. How? By causing an ever widening breach between the two communities, and a permanent and incurable alienation of feelings. Need I point to our recent election experiences? Is it not a fact that in very many instances secret ill will has been created between Hindu and Hindu, and, for the matter of that, between Mahomedan and Mahomedan? Let us take count of human nature as we find it. Our Hindu friends by their vehement opposition to separate electorates, I am afraid, have unwittingly narrowly escaped from putting the knife to the throat of our poor, dear Motherland for which they profess, in all sincerity, so much solicitude. The cry of "unity" being in danger is a spurious cry. We don't want a "paper unity," but a genuine union of hearts in the interests of our common country. Let us, therefore, hear no more of the foolish twaddle about the Mahomedans erecting an iron wall of disunion between the Hindus and Mahomedans. And are our Hindu friends not satisfied? Have not they a permanent, standing majority? What more do they want? Why do they grudge us separate, adequate representation? Being secure in their overwhelming majority, it looks as if under the plausible plea of unity they want to lord it over us, to have it all their own way, and to stifle our feeble voice. Is it fair? Can it conduce to peace? Yes, peace, which is our greatest interest. I appeal to the good sense and patriotism of the Hindu leaders,

and I have no misgivings as to what their response would be. I honestly and sincerely believe that adequate and independent Mahomedan representation on our Legislative Councils and Municipal, Local and District Boards is absolutely necessary in the present condition of India and of Moslem public feeling,—for peace sake, for the uninterrupted progress of our dear country and, in the sacred interests of good fellowship, if for nothing else.

Barring the question of employment in the public services of the State, and the Urdu Hindi question, there is hardly any question of public importance, as far as I can see on which the Mahomedans are not in substantial agreement with their Hindu brethren. That being so I venture to suggest that Hindu and Mahomedan leaders, and especially our Hindu and Mahomedan legislators, should from time to time meet each other in informal Conferences, for the purpose of exchanging notes and holding friendly discussions on all questions affecting the general well being of the country. In this way they can be of very great assistance to each other, and also to Government, and can render great service to their country, by removing misunderstandings, composing differences, and by promoting and diffusing an atmosphere of mutual forbearance, tolerance and goodwill. Altogether, I venture to anticipate the happiest results if this course is followed.

In this connexion, I heartily welcome the idea of holding a friendly Conference of some of the influential leaders of all communities. I sincerely hope that a satisfactory settlement of all outstanding differences will be reached at the proposed Conference, and a *modus vivendi* arranged for future co-operation. The most serious feature of the situation, however, is that there appears to be a tendency in some quarters to accentuate these differences. All I can say is—*as you must all feel*—that so long as these differences remain, our country's cause, which is already suffering, may be irretrievably damaged and all progress arrested. But I have every confidence that the leaders on both sides, with a single eye to the country's good, will use superior to every petty consideration.

It is sometimes hinted in some quarters that the Government in its heart of hearts does not desire that the Hindus and Mahomedans should ever come together, that it is always trying, though with extreme caution and cunningness, to play off one community against the other, and that, finally, it is to the advantage of Government that the two communities should always be at loggerheads. Of course, all this is utter nonsense.

I do not, however, know whether I am perpetrating a "blazing indiscretion" in referring to such fanciful matters. But it is no use disguising the fact that such matters are being discussed daily in almost every important city and town of India. Though I yield to no one—not even to Lord Curzon—in my admiration of the splendid Civil Service of India, I am, however, bound to confess that the conduct of some of its members, here and there, has sometimes lent some colour to such baseless conjectures and insinuations as those just alluded to. As soon as a new Collector or Deputy Commissioner arrives in a district, people are keen to find out whether he is a pro native, pro Hindu or pro Mahomedan. Any public servant who does not hold the scales even, who is swayed by personal predilections or who is openly unsympathetic to his country. I do not think, however, that any mother's son outside of bedlam believes for a moment that Government wants to sow discord between the two great communities of India. But if this solid game were ever tried, it would—while gratuitously increasing a hundred-fold the anxieties, cares and difficulties of Government—inevitably end in disaster. The true interests of the people and of the Government lie in the peaceful and ordered development of the country, which can only be secured by mutual co-operation between the officers of the Government and the leaders of the people, without distinction of race or creed. That is the secret of successful rule in this country.

The question of employment in the public service to which I have just referred has, unfortunately, very often formed a bone of contention between the Hindus and Mahomedans. This subject, which affects only the educated classes, who form but an infinitesimal part of the population, has from time to time excited keen interest in our community. We ought not, I think, to forego our right to claim a fair share of the loaves and fishes of State, besides, it is a great advantage to be trained in our public offices, and, especially, to be associated with the practical work of administration, particularly in the higher branches of State service. But I beg to ask you if, say, all the Judgeships and Commissionerships in the country were filled exclusively by Mahomedans, in what way would that help to uplift the great mass of our people? We ought not, in our selfish interest, to think only of ourselves, but we ought rather to think more and more of the lower orders of our people, how to ameliorate their lot, and to raise their standard of comfort. This can only be done by reforming our social

customs, by helping to extend primary and technical education, by developing trade and agriculture, our native industries and the economic resources of our country. How to do these things are precisely the questions which ought to engage the earnest thought, attention and study of our educated young men and of their elders.

THE DEPRESSED CLASSES

BY RAO BAHADUR V. M. MAHAJANI, M. A.

(Retired Educational Inspector Berar)

A PERUSAL of the papers published in the *Indian Review* on the subject of the Depressed Classes shows that the conscience of the leaders of thought in the Hindu Society has been roused. They all agree on grounds of justice, humanity and self interest, and even on economic grounds, that it is high time to make a serious and sustained effort to raise the condition of these classes, and make the body politic whole by uniting the limb, which has been practically torn. As regards the methods that are suggested, for bringing about the desired end, there is not very wide divergence. All insist upon giving education, upon creating habits of cleanliness and upon throwing open doors for employment. All agree too that the work ought to be begun, in a spirit of brotherhood, by the higher classes, who must first get over their prejudice—or false notion as regards the untouchableness of the so called outcastes. It would appear that this notion varies both in degree and in kind in the various parts of India. To speak generally, the notion is at its high water mark in the extreme south, and then descends as you proceed to the north and the west, until in Punjab, where the Arya Samaj has gathered a large and growing number of adherents, it almost disappears, and the Samajists are prepared to eat, in the evening, of the hands of those outside the fold who were purified in the morning by a Homa and investiture of the sacred thread.

As regards giving education itself, most of the writers would not object, I think, if the children of the depressed classes sat in the same room with the children of the higher classes—provided they had a bath and clean clothes. This is the general view of officers in the Educational Department who in some cases concede to popular prejudice

by assigning a separate bench or a plot to the children of the depressed classes, but in the same class room. Mrs. Besant alone would have special schools for them and would not allow them to study with the children of the higher classes.

Friends of social reform in Berar are in full sympathy with these views and movement, and I have had my share however humble in the efforts made on behalf of these backward classes, both while I was in educational service and since my retirement. As a repetition of the views already so well expressed would be tiresome, I content myself with a brief narrative of our experience in Berar, as that will in my opinion better interest the readers of the *Indian Review*, and may haply throw some light on the path of those in this province, or elsewhere, who are yet hesitating to take the step.

In dealing with the problem of raising the condition of the depressed classes, we have to take into consideration their heredity, tradition, and environment. Heredity we may leave to itself, tradition we may affect a little, but environment is more or less in the power of the existing generation of society to change altogether. If the Karma of previous births accounts for birth in a depressed class, it must be credited with endowing a few in that class with a genius which occasionally hurls forth through all its overloading impediments and shines with lustre, as in the case of Chokha Mela Mahar and Sajan Kasai. Who knows but that such genius still lurks in these classes even now, and it will be in the highest interest of the whole nation to relieve it of some of its weight and not to allow it to be altogether smothered. But ordinary talents more than genius requires culture, and such talent is not rare among the depressed classes. It only needs to be furnished with suitable opportunity which society is bound to give to them as to all other classes.

It may be stated at the outset that in Berar, the sense of untouchableness is not so keen as it appears to be in other provinces. The untouchables here consist mainly of Mahars, and these have very useful functions in village economy. Some of the families have hereditary duties to watch and ward, to carry the post and money bags to the Tahsil Cutchery, to guide officers on travelling duty, to carry their kit and have corresponding rights (or *hags*) to receive a *phyal* of Jwar on each acre of land cultivated. Against these *hags* some ryots had complained, but the *hags* have been judicially pronounced to be legal.

As these Mahar menials serve under a Kunhi Patel or a Biharin Pande, and their families they are brought into contact with higher classes. I have seen Mahars employed by Brahmans and Deshmukhs—other than village officials—to look after their cattle, to clear their shed and to work in fields. It may be remarked that while actually working in fields the Kunhi labourer in Berar does not deem himself polluted by the touch of a Mahar, of course, the Mahars are not permitted to enter the inner house of the family in which they serve. Some idea of the diminished notion of untouchableness may be formed from the fact that Mahars are allowed to yoke and unyoke bullocks to or from a cart in which a person of a higher class is actually seated. The notion has received a still more killing shock in towns, where the problem of the scarcity of labour caused by the ravages of famine and plague has had to be somehow solved by the employment of Mahars in factories where steam power is used. There are other openings in Berar to Mahars. They blast rock, cut stone, work as day labourers on railway lines and take petty contracts. Some work as masons, and bricklayers. Some make bricks and own kilns, which are profitably worked. In some villages they still continue to weave Khadis (coarse cloth) with pretty designs, which find a ready sale in the market.

The Mahara are generally intelligent and honest in their own way—though some are given to pilfering. In their dealings with Government and their officers, their honesty is proverbial. Few complaints are received of their having dealt feloniously with the Government money or things committed to their charge. But this may be the result of customary honesty, which has not yet reached, as H. H. the Gaekwar says, the self-conscious stage. But have not eminent educationists and philosophers like Spencer again and again maintained, that the main end of all education is to form good habits—that good habits descending from generation to generation constitute customary morality?—and does not customary morality in the end prove more economical in working than self-conscious morality?—and, finally, does not self-conscious morality often degenerate into pure selfish morality? The history of material civilization does not present an unbroken picture of the progress of self-conscious morality.

It will thus be seen that in Berar the condition of Mahars is not at present deplorable or hopeless, whatever it may have been some years back.

The continued efforts of the educational department extending over more than forty years, to encourage education among these and other depressed classes, by totally exempting their lads from school fees, by allowing them to sit in the same class room with other boys, by founding special schools for them where a sufficient number was forthcoming, coupled with those of some officers in other departments who appointed to suitable posts youths of backward classes whenever available—and backed by the moral support given to these efforts by the higher classes have brought about this happy result. Two instances of this moral support may be mentioned.

(1) The Beder caste, which some thirty years ago was included among the untouchables, has, by the efforts of the community led by the late Rao Sahib Dhondji Kondaji—Police Inspector, been recently readmitted into the Shudra caste by the Shankar Acharya. The caste had fallen during and after the Pandit Wars, but as it had left off what are deemed unclean practices as testified to by respectable persons in the higher classes, the Shankaracharya found authority in the Smritis to restore it to its former position. This instance disproves the assertion often made against Hindu religion, that in its eyes "once fallen is always fallen." The Beder caste now termed the Shuddha (purified) Shudra caste has furnished a considerable number of men for public service, who, before and after retirement, have dwelt in the heart of the town, and own lands and dwellings tenanted by respectable high class people.

(2) The second instance is furnished by one Junu Mahar of Paras—a village near Akola on the G. I. P. R. line. Working as a Mukuddam (head of a gang) and then becoming a contractor, he raised himself to such a position that he was deemed worthy of being nominated on the Municipal Board at Akola, and he took his seat with high class Hindus who welcomed him there. That position he had won not simply by the fortune he had made—but by the way in which he used that fortune to promote education among the people of his caste—and to promote temperance and morality and piety. The free Boarding and Lodging House he founded for poor Mahar boys attached to Municipal and Government schools is still maintained by his widow. He wanted to open a workshop to train these lads, but he was cut off in the midst of his plans, which his eldest son, who too is dead, was unequal to accomplish.

Thus, while these two instances show that "men who have risen," are freely admitted and gain recognition, they also prove that opportunities to rise are still few, and that there remains much to be done. It was thought some systematic effort must be made to spread light and create hope in the community the majority of whom are still immersed in darkness.

With this idea a night school was started on the Hindu New Year's Day in 1908, in the Mahar quarters at Akola. A building the cost of which has been met by public subscriptions to which the Mahars—as the first lesson in Self Help—were required to contribute not less than half in some shape or other—has been erected on a site granted rent free by Government. In the school, only the three elements are taught, but lessons on hygiene, temperance, morality and religion are given. Selections from the Marathi versions of the Ramayana and the Mahabharata, and from the works of Marathi saints like Tukaram Eknath, Mahipati are read and explained. Cleanliness is insisted upon.

The standard reached in two years and a half is the third, and the average nightly attendance in the class which meets for two hours, is 25. Two salaried teachers are employed—one a Brahmin teacher who is also employed in a Municipal school, and the other a Mahar youth who has received education in an Anglo-Marathi school. The cost of maintaining the school is met by subscriptions. A Committee consisting of a President, a Vice President, two Secretaries and three more members, look after the school, inspect it from time to time, and furnish lectures for weekly sermons, and others given on special occasions, and collect subscriptions and keep accounts. The school has been visited by outsiders also. Among others the Deputy Commissioner of the District and Mr. Rustomji, the acting Commissioner of the Province, have recorded satisfactory remarks on the progress, working and management of the school.

The 30th of October last was a prize distribution day, when Mr. Sly, the permanent Commissioner of Berar, who happened to be here, presided and gave away prizes to the students and to a Mahar and his wife (not in the school) for having kept the cleanest house in the locality. The appeal made in the Commissioner's presence for help received a generous response, and a Mahomedan gentleman offered Rs 300 for the benefit of the institution. The encouraging words of the Commissioner at the end of the proceedings would, it is hoped, bear still greater fruit.

Night class schools similar to the one at Akola have been started at Paraz, Amraoti and Yeotmal and conducted on similar lines. They are not co-ordinated, and the Managers have their own collections and act independently of one another. But as they often meet, a general policy of the widest toleration, and of teaching religion on unsectarian lines has been laid down and maintained. The celebration by the Mahars themselves of the Garapati festival,—their Bhajin Melas—their meetings during the rainy season for the recitation of works of Mahatashtra saints are freely allowed and even encouraged by the presence of the promoters of the movement who sometimes address them on the lessons to be derived from such recitations.

As yet, it will be seen, these efforts are sporadic. They require to be organized and extended, but this cannot be done unless and until more help is forthcoming—in the shape of money, advice or personal teaching. The appeal will not, it is hoped, fall on deaf ears. Our greatest need is young men who are prepared to devote some portion of their time and energy to this cause. If they come forward money may be found.

At a recent meeting of the Bombay Legislative Council a non-official Indian member moved: "That His Excellency the Governor in Council may be pleased to take such measures as may be necessary to secure to Mahars and other so-called depressed classes equal opportunities with His Majesty's other subjects in the matter of education in public and aided schools and of appointment in the public service."

Eight other Indians who spoke on the subject maintained almost unanimously that the fault lies, not with Government who are already pursuing a liberal policy, but rather with the people themselves on whom the remedy largely depends.

The Governor summed up the discussion as follows:—"Only two practical suggestions have been made, one of which has been noted by the Director of Public Instruction and which I am sure he will act upon if it is possible [viz., trying to train more qualified teachers such as would be willing to teach Mahars] the other is that we should earmark certain appointments for Mahars. We are perfectly willing to take them in if they are qualified, but I do not like the idea of earmarking posts for particular people. It is always best in making appointments to pick the fittest men you can get. Government has not the slightest objection to taking a Mahar man, when he is the best man—but there are times when it is necessary to consider whether, if you take that man, all the other men on whom you depend will leave you. The fact is that Government cannot force the pace in regard to social matters. That we must leave to the people of India. I do feel that if a real feeling of nationalism spreads throughout India, as I hope it will, the time will come when the Mahars in common with all other classes will be treated as brothers."

The resolution was defeated.

THE DRINK TRAFFIC IN INDIA

BY

MR. J. B. PENNINGTON, I. C. S. (Retired)

WITH reference to Mr Grubb's article under the above heading in the December number of the *Review* it seems high time that some attempt should be made to state the facts about the increased consumption of liquor in a simple fashion.

After giving the figures shewing an increase during the last 35 years, 1874-75 to 1909-10, of £5,150,000, and explaining that this 'alarming increase, as he calls it, "does not represent a proportionate multiplication of the actual consumption of drink and drugs," he goes on to say that the figures "do represent a very serious growth of intemperance amongst a naturally abstemious population."

Now, the average annual increase of revenue, with no allowance for the other causes, the existence of which he admits, amounts to £147,314 spread over a population of, say, 240 millions which has been increasing by millions in actual numbers, to say nothing of material prosperity. If Mr Grubb means that moderate drinkers are 'intemperate' there is an end of the question, but, surely, no reasonable person would say that an extra consumption of liquor costing, say, 2 or 3 hundred thousand pounds spread over 240 millions of people is any proof of intemperance, though it might be some indication of increased prosperity. For, let us say that the people have spent £240,000 or more every year that would amount to £1 for every thousand people, or rather less than a farthing a head per annum. It would surely not require a very enormous wave of prosperity to justify a man in spending even 5 farthings a year more in drink—allowing for a teetotal wife and family.

Mr Grubb seems to doubt if the working classes get more for their labour now than, say, 35 years ago, but, speaking generally, it would be safe to say that the cost of labour has increased from 50 to 100 per cent. He is also astonished that so much more liquor is imported now a days; he does not seem to reflect that the number of Europeans engaged on Railways and other Public Works, to say nothing of globe trotters, always a thirsty lot, has far more than doubled, nor does

it seem to have occurred to him that the people of India are able to spend at least 7 millions sterling a year on imported sugar.

I am afraid it is true that the upper classes, and especially those more highly educated, have taken rather too freely to the consumption of European liquors and have thereby increased the revenue in a very unwholesome fashion, but I doubt if what they drink plays a very material part in the annual increase, and certainly the Government cannot be made responsible for that, unless education produces thirst as well as 'unrest'.

[We have no doubt Mr Grubb, the energetic Secretary of *The Anglo-Indian Temperance Association*, London will take the earliest opportunity to reply to Mr. Pennington's criticism. Meanwhile, we may draw the attention of our readers to the following remarks of the Rev C. F. Andrews of Delhi—Ed. I. R.]

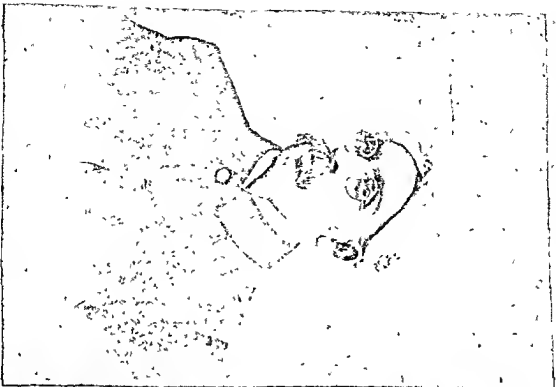
First of all we may take the revenue returns themselves. The figures of net revenue from intoxicating liquors were given in reply to a question in the House of Commons as follows—

1874-5	£1,501,000
1883-4	2,598,000
1894-5	3,020,000
1904-5	5,295,000
1909-10	0,717,000

An examination of these figures shows that, in the first decade the increased revenue amounted roughly to a million pounds sterling, and again in the second decade roughly to a million pounds sterling. In the third decade the increase was very much larger, namely, £1,600,000, or more than half as much again. But, far more alarming still, in the last 5 years the increase has been roughly £1,500,000, that is to say, almost equivalent to the whole increase of the preceding ten years. Yet another fact, which adds further to the seriousness of the situation, last year's increase amounted to £400,000, a terribly high figure.

The significance of these returns may be brought out in another way. The annual Excise revenue of the Madras Presidency alone exceeds today that of the whole of India thirty-five years ago. In Bengal, the increase of country liquors distilled during the last five years amounted to 50 per cent, while the population only increased 2 per cent.

The more closely the figures are examined the more clear it becomes, that in nearly every province it is the consumption of country liquors that the chief rise occurs. This means that the evil is growing chiefly among the poorer classes.



The Hon. Sir Narayan Chandavarkar.



Miss Florence Nightingale nursing a patient.

A Memorial to Miss Florence Nightingale

The Hon ble Justice Sir Narayan Chandavarkar has sent the following communication to the Press —

Sir,—Will you kindly permit me some space in your paper to inform the public that a fund has been started to promote Village Sanitation in association with the memory of the late Miss Florence Nightingale.

I enclose a copy of a letter from Sir William Wedderburn Miss Nightingale having left by her will a sum of £200 at the disposal of Sir William for any purpose of his choice, he has resolved to make over that amount to me with a contribution from himself which will bring up the sum to Rs 5000. This forms the nucleus of a fund called after her name for the encouragement of Village Sanitation in India to which she took special interest. Several admirers of Miss Nightingale have already subscribed and the total amount is now about Rs 9000. The Hon ble Mr Lalubhai Samaldas and Mr K Natarajan, Editor of the *Indian Social Reformer*, have agreed to act as Secretaries to the Fund. When a sufficient amount has been collected, a Committee will be formed to determine in consultation with Sir William Wedderburn a scheme for the appropriation of the fund towards the encouragement of Village Sanitation. Intending subscribers are requested to communicate with the Honorary Secretaries Miss Florence Nightingale Village Sanitation Fund, Office of the "Social Reformer", 12, Humam Street, Fort, Bombay.

The following is Sir William Wedderburn's letter to Sir Narayanrao —

The executors have informed me that Miss Florence Nightingale has left me a legacy of £200. I feel much honoured and touched by this mark of her kindness and am anxious to utilise the money in some way that will be useful and at the same time will be connected with her name. In our conversation yesterday I mentioned that while Miss Nightingale was a warm sympathiser in all Indian matters, Village Sanitation was the special subject in which we took a joint interest. My idea therefore is to make up the amount to Rs 5000 and offer it as the nucleus of a fund to be called the Florence Nightingale Fund and to be devoted to the practical promotion of Village Sanitation in India. I was very glad to find that you cordially approved the suggestion and were willing to give your powerful aid. I therefore write these few lines as to the general object, feeling confident that in consultation with friends, you will be able to make the scheme a success.

The Hon Mr Lalubhai Samaldas and Mr K Natarajan are receiving subscriptions towards the Memorial.

CURRENT EVENTS.

BY RAJDUARI

THE New Parliament, the first of the reign of King George V, opened on the 6th February. The customary address and amendments on the address have been made. But the real serious work before it has just begun as we write these lines. The Veto Bill, identical with the one which was put before the short-lived last Parliament, the last, alas, of King Edward's reign, has again been introduced. Round its few short provisions the battle is bound to rage but with no uncertain result. Mighty, indeed, are the issues involved. These are destined to modify the existing British Constitution to a degree perhaps unprecedented in the annals of England. The last shadow of Feudalism which still seems to be faintly hovering in the Gilded Chamber, is about to vanish for ever into the limbo of things past—of things dead and gone. Future historians will sing its requiem in diverse tones, "It had its day and ceased to be." That will be the epitaph inscribed on its tomb with the pen of iron. Meanwhile, as we write, this pale and sickening shadow of Feudalism, so fast receding into thin air, is face to face with the great forces which the Democracy of the last fifty years and more, growing in volume and strength, hopelessly struggling to have a last lingering existence for a few years yet. But the stars in the course have ordained it that the struggle should end to its utter annihilation. That is the destiny. That is what the Veto Bill is bound to accomplish without fail. Evil of itself, be it political or social, mental or material, brings its own cure. The resultant is good only. And when the battle of the Veto has been fought and won, as it must be won, before the great crowning ceremony takes place, the British nation, with one eye, will read in it the ultimate triumph of Democracy. The sovereign will of the people will be finally and unequivocally asserted. Another glorious page will be added to British History for other nations to derive therefrom an unerring lesson.

It will be a bloodless political evolution, not revolution, quite natural and expected. Nature's laws are inexorable. Worn and out-cast traditions and privileges which had their

day must cease to be. From the ashes of the funeral pyre of the feudal House of Lords, almost wholly effete and out of tune and harmony with the requirements of these stirring times, there will arise a new House, reformed and representative, one which is bound as it grows old to exhibit British virility—that virility which comes of a maturely, practical experience, a cautious but yet progressive spirit which must chew conservatism of the chaotic and dogged type. Here we are reminded of the political reflections of the now forgotten historian of civilisation. Half a century ago Buckle observed: “That spirit of enquiry, and, therefore, of all solid improvement, owes its origin to the most thinking and intellectual parts of society, and is naturally opposed by the other parts, opposed by the nobles because it is dangerous to their interests, opposed by the uneducated, because it attacks their prejudices. This is one of the reasons why neither the highest nor the lowest ranks are fit to conduct the government of a civilised country, since both of them, notwithstanding individual exceptions, are, in the aggregate, averse to those reforms which the exigencies of an advancing nation constantly require.” This, indeed, is an historic truth which few in these days will care to dispute. But what follows is, indeed, more pregnant and most pertinent to the present situation. “Men have recently begun to understand that in politics no certain principles having yet been discovered, the first conditions of success are compromise, haste, expediency and concession. It will show utter helplessness even of the ablest rulers when they try to meet new emergencies by old maxims. It will show the intimate connexion between knowledge and liberty, between an increasing civilisation and an advancing democracy. It will show that for a progressive nation, there is required a progressive polity, that within certain limits innovation is the solid ground of security, that no institution can withstand the flux and movements of society unless it not only repairs its structure, but also widens its entrance, and that even in a material point of view no country can long remain either prosperous or safe in which the people are not gradually extending their power, enlarging their privileges, and, so to say, incorporating themselves with the functions of the State. Neglect of these truths has entailed the most woeful calamity upon other countries.” It is much to be wished the majority of the Lords would recall these statesmanly observations of the great historian which are as true to day as they

were written fifty years ago. Indeed, they are political truths which will stand the test of all times. Let us devoutly hope they will see the reasonableness of the legislative measure which the exigencies of the times and their own irrational obtuseness have made imperative.

THE LATE SIR CHARLES DILKE

It is, indeed, most lamentable that at so critical a juncture in the constitutional history of England a far seeing and brilliant politician of the first rank, of immense knowledge, of great accuracy, and, above all, of sound progressive ideas, should have been lost to the country. England, indeed, must mourn the death of Sir Charles Dilke, than whom there were few in Parliament so level-headed and so gifted with the instincts of right political sagacity. Both the British and the Indian Press have unreservedly and unanimously eulogised the brilliant service which for well nigh forty years he rendered in the House of Commons to the country. The son of an accomplished father and a baronet, his red Radicalism in the early seventies was pronounced. So much so that Punch took up the parable of Benjamin Disraeli who once at a great dinner had called his rival Gladstone “a sophisticated rhetorician inebriated with the exuberance of his own verbosity,” and humorously described the character of the great parliamentarians such as Bright, Lowe, Granville and others. It referred to Sir Charles Dilke also in the following cynical strain: “A title plebeian swollen into imaginary importance by the gaseous inflation of a self honoured name, and armed with a pachydermatous insensibility to the righteous contempt of the sages of the Senate, though not insensible to the titillation of hustings, popularity and suburban pot-house applause.” But Sir Charles proved by his parliamentary achievements that he was above the cynicism of the conservative writer in that facetious journal. Sir Charles was then budding into fame and was growing popular with the omelets by his outspoken views. He lived and worked long, though we wish his life had been spared longer, to prove what a sober, sound, accurately informed, hard working, and incisive parliamentarian he was, and how high he was held in the estimation of his colleagues. Well did the Prime Minister eulogise in those few but memorable words the career of Sir Charles Dilke. India owes him a deep debt of gratitude for his sympathy and staunch advocacy of her

cause. He was a firm friend of the Congress because he was convinced of the disinterested aims and objects which it has had consistently and persistently in view these last twenty five years. He rejoiced in their political progress and was for allowing Indians in a cautious manner the privileges of self government. He argued with an open mind and without the least tinge of racial bias. Many, indeed, were his trenchant criticisms of the frontier and military policy of the Indian Government—criticisms which went straight like the arrow to the heart of the permanent officials of the India Office. There was always a flutter in their dovecot when Sir Charles was expected to rise in his place to have an intellectual bout with them. That the criticisms were not without their salutary influence goes without saying. The present writer had personal acquaintance of the deceased and knew something of his enormous capacity for work as a Committee man. An esteemed and valued friend of Sir William Wedderburn, his death must have been a great shock to him on his return to Marseilles. Indeed, few know how both worked together in Parliament where Indian matters were concerned and how exceedingly helpful he was to Sir William after his retirement from Parliament. This year he had hopefully looked forward to the larger interest Sir Charles was expected to take in India's affairs. Our illustrious leader, Sir Pherozeshah Mehta, had seen of him more than once during his recent visit to London and was fully impressed by his great grasp, his assiduity and ability. It is, indeed, mournful that another helper has been gathered to the majority. Poor as India is at present in her active friends in Parliament she was certainly the poorer by the removal of Sir Charles. Her only hope will now be centred in that rising politician and thinker, Mr Ramsay MacDonald.

THE CONTINENT

Affairs on the Continent may be said to have been quiescent. There seemed to be a return to that amity between the British and the German which had for so many years run its smooth course but which was needlessly ruffled by the fire eating Extremists of both sides in connexion with naval armaments. In continental politics nothing tends so much to maintain or even improve friendly relations than mutual trust. Distrust is the greatest enemy to such a desirable state of affairs. Jealousy and distrust have ruined great kingdoms and empires. But

in these modern times, when the maintenance of peace is keenly recognised by all the civilised States it is more than necessary to remove all causes of jealousy and distrust. Humanity, we are rejoiced to see, is making progress in this excellent direction. There is a desire in every nation to bring disputes to friendly arbitration, conciliation and mutual tolerance, smooth disputes and save millions which are infinitely better invested in the promotion of natural welfare than in manufacturing "food for powder." Industrialism must be always opposed to militant interests, though we are not blind to the fact that industrialism itself now a days leads to a new warfare which we term the War of the Tariffs. France has gone on the even tenor of her way. Spain is quiet though the clerical volcano is simmering. But King Alphonso is fully aware that it may erupt and is taking all possible precautions to avert the eruption. Portugal was no better or worse during the month. There are as yet no signs of stamping out the corrupt Parliamentary practices. When the administration is purged of its scum, yet so festering, by the statesmanship of some great leader, Portugal will have taken a new departure. But not till then. One set of Amuraths has been dethroned, and another set of Amuraths has taken its place without any radical difference in its manner of government. Italy, we are glad to notice, is steadily forging ahead in mature industrial which yearly adds to national prosperity and strengthens her more for purposes of pure national defence against her predatory foes. For the nonce Austria seems to slumber. Much less was heard during the last four weeks of the triple alliance which has not as yet done anything shocking or unholy, though we are constantly reminded of the advancing age of the veteran Emperor and the events which may follow in the wake of his demise. Turkey and Bulgaria have made up their differences. Their respective tariffs have just been amicably settled. Let us all hope both will strenuously cultivate the arts of peace and muzzle the dogs of war. Turkish finances are in the hands of a capable Englishman. But even he cannot achieve either financial or economic miracles so long as the Parliament budgets for crushing military expenditure and naval armaments. If only it would be wise in its generation and reform the departments of justice and administration and pursue lines of material policy which shall bring greater wealth, the destiny of the Ottoman

Sketches from Sikh History *By Puran Singh* (*The Khalsa Agency, Amritsar*)

This is a book of anecdotes taken from Sikh history which gives us instances of the self sacrificing work of the good and true men who sacrificed their comforts and suffered hard for the good of others. The sketches herein related are of Bhai Mani Singh, a saint, Bhai Tara Singh, a farmer, Bhai Mahan Singh, a teacher, Bhai Subag Singh and Bhai Subaj Singh, devotees and Bhai Matab Singh, a chief.

Every Man's Cyclopædia. *Edited by Arnold Villiere* (*George Routledge & Sons*)

This is a useful book of reference and the aim of the publishers is to present on the market in a single volume at a popular price the most comprehensive treasury of knowledge. The sections on Universal Biography, Historical Allusions, Battles and Sieges and a Gazetteer of the World cover a wide range. The Dictionary of Law would be of invaluable aid to the non legal world, while for readers and writers of all kinds, the concise Dictionary of Synonyms will be found to add to one's accuracy and resourcefulness. A Dictionary of Pseudonyms and a Dictionary of Abbreviations are compiled from the best and latest available sources.

Tyagayyar *By C. Tirumalaya Naidu* (*The South Indian Press, Madras*)

Tyagayyar is so well known as the greatest musical composer of South India that any serious study of his life cannot fail to interest the public and the monograph that has been issued by Mr. C. Tirumalaya Naidu, M.A., is particularly interesting, proceeding as it does from the pen of one who has made the important science of music his special study. Mr. Naidu has clearly indicated the lines on which the superior beauties of Tyagayyar's music can be critically studied with a view to their more intelligent appreciation. Tyagayyar "is justly regarded not only as one of the most ethereal and delicate of the 'tone poets', but also as a great teacher who conveyed the highest truths of life through the most agreeable medium of his musical compositions, which are far more impressive in character than any that can be interpreted through the ordinary language."

The Devil and the Deep Sea *By Raoda Broughton* (*Macmillan and Co*)

The plot of this novel is very simple. Miss Susan Field, the heroine, meets Mr. John Greene, the hero, at a hotel on the Riviera. Mr. Greene has evidently sustained severe injuries in some accident and is unable even to move about. His helpless condition (for he has no friend or relation to look after him) awakens Miss Field's compassion and she makes herself useful to him in several ways. Thus, an acquaintance springs up between them, which fast ripens into intimacy which in its turn ripens into love. During the progress of their intimacy, each understands that there is some mystery enveloping the other. The secret of Mr. Greene is unravelled in a troublesome way. An old acquaintance of his turns up at the hotel and gives out that Mr. Greene has been a footman, which causes the aforesaid footman to bolt immediately. Miss Field is at first shocked, but consoles herself with the reflection that her lover must be morally faultless. After a little time, the parted lovers meet and Mr. Greene explains his conduct. He was indeed a footman but was forced to it by his father who drove him out for no fault of his. Miss Field esteems her lover the more. Hotels are troublesome places. Another visitor turns up, who represents to Miss Field that her lover has been a rake and that he has figured in certain disgraceful amours. The lovers meet. Explanations ensue and Miss Field unravels her secret which is that her father was rotting in gaol for his villainies. Miss Susan Field is now between the Devil and the Deep Sea. She has now to choose between a husband who has been a rake but who may reform, and the prospect of lifelong spinsterhood. The authoress leaves us to infer that her heroine makes the former choice.

A Talk on Muslim Politics *By Moulvi Muhammad Ali Mirza* (*The All India Muslim League, Lucknow*)

This is a small pamphlet written by Moulvi Muhammad Aziz Mirza in which are explained the objects of the Muslim League in the form of a dialogue. It is meant to afford political education to the masses of the Mahomedan community and their attainment of a just conception of their duties as citizens of the British Empire. The League rests on the belief that Britain does not hold India by the sword, but the foundations of her rule rest on the sound principles of justice and equity. Hindus would do well to read this booklet as it puts the case for the Muslims in a lucid manner,

Empire will be assured. It is a matter of the greatest satisfaction to notice that after all the vivifying irrigation scheme of that talented engineer, Sir W. Wilcocks, in Mesopotamia, has been launched. If all goes well within a decade we may witness withering Asiatic Turkey converted into the smiling garden of Asia once more, as it was in the ancient days. The engineers of the Assyrians and Babylonians of old thoroughly understood how to irrigate the land with the waters of the two great rivers and bring plenty to the people. Yemen alone is the most disturbing factor of Turkish politics. It is problematical if ever the wild Bedouines of the Red Sea Coast could be brought to subjugation. Perchance, if the province were put into commission, say, in British hands, for a quarter of a century, Arabia Petra might witness a mighty civilising revolution for the better. But it is to be feared that the sullenness with which the Turk looks at the British occupation of Egypt he would never allow any other Power to pacify the province and consolidate the empire of the modern Osamans. In Russia, they are all eager for rebuilding as fast as possible the shattered navy. The Duma is to be asked to sanction budget estimates for the construction of four armed battlehips of the Dreadnought type before 1913! Meanwhile, Russia has been needlessly giving pinpricks to the Chinese and 'breatening' the son of Heaven with diplomatic notes on the veriest of flimsy pretexts touching the fulfilment of ancient and obsolete commercial treaties in Manchuria and Eastern Turkestan. It is a game of pure bluff on the part of Russia to talk of the reoccupation of Kuldja which the genius of General Taungso wrenched at almost the point of the sword from the semi-Tartar of Europe some thirty years ago. It may be Russia's occupation in the Middle East is gone. She cannot all have her own way in Persia and she has been obliged to keep her "hands off" India, thanks to King Edward's magnificent *entente cordiale*. Necessarily, she is casting about wistful eyes towards Eastern Turkestan of which Kuldja is an important strategical town. It is satisfactory to notice that Europe deprecates Russia's latest diplomatic move and even warns her against any fresh neighbourly outrage after the recent Finnish affair. The more that Western ethics are closely and persistently applied to this Tartar kingdom the greater will be the chances of reducing her land-grabbing fever. Squatting on one's neighbour's lands, which was

so much in vogue in the eighties and nineties, has received its quietus. And it was time Europe with clarion voice warned Russia against this old land fever in mid Asia. Anyhow, if the worst comes to the worst, the Chinese are not a race to be lightly treated. Apart from the recent awakening of the nation, there is the old grit—the grit which has found expression in the phrase that China is a tortoise, but like the tortoise overtakes the hare in the long run. The Fabian tactics of the Chinese are historical and Russia must take warning from that fact. Indeed the manner in which after the weary but successful march of eight years, Taungso drove away the Russians from Kuldja which China had asked her to occupy temporarily when busy with revolt in Kashgaria, ought to be a lesson to her not to trifle with the Chinese. The despised worm eventually turns and crushes the bigger creature. What Japan did, China may do.

PERSIA

The Mejlis is dragging its wrangling existence. It is still sore at the squatting of the Cossack at the gates of Teheran. Persia is still fumbling for the necessary sinews of war for restoring order and repairing roads and communications for the highways and byways of Persian commerce. Distrusting England, distrusting Germany, Belgium and other countries of Europe, the Mejlis has lately invoked the friendly aid of far off Washington for a loan of five first class financiers and capitalists to put the financial house in order. So far Washington has sympathetically responded. Let us hope that the Mejlis with their aid will accomplish what it proposes.

HIS HOLINESS THE DAILED POPE OF LHASA

His deposed Holiness of Lhasa is still a wanderer in the Land of Buddha! When last heard of he was doing *priya* to the great Lord at Kapila Vastu in the kingdom of Nepal. His maladroitness had left the cool heights of Darjeeling in order to see what the new Viceroy may do for him. But the diplomatic Lord Hardinge, than whom none has a better inward knowledge of Russo-Tibetan, Tibeto-Chinese, and Anglo-Tibetan and Anglo-Chinese politics, has wisely warned him to be at a respectful distance from the Foreign Office. So, poor wandering priest, he has betaken himself to a pilgrimage of the various shrines in Northern India dedicated to his Great Master. The sooner he retires to some sequestered monastery and turns over his rosary the livelong day, the happier he will be.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section]

Kalidasa's Meghasandesa *A critical appreciation* By Rao Bahadur M. Hanjacharya, M. A.,
Presidency College, Madras

This is a learned and charming appreciation, worthy of the Professor, and worthy of the poet, as is known as *Veṅkaṇḍasa* or *Meghadūta*. To all lovers of good poetry in any language, a categorical examination of the grounds on which they like a particular poem may appear tedious and superfluous. As G. W. Holmes says somewhere, a boy likes engendering because he likes it, and most people like the *Meghadūta* because they like it. Granting that this is a tutative pleasure is there, it is however enhanced by a little analysis of the points of the poem, which especially conduce to that pleasure and this analysis is so ably and searchingly, and withal so sympathetically made by the Professor that every reader of the book who has also read the original poem will feel himself to be under a deep debt of gratitude to him. There are critics of Sanskrit poems who discover beauties where they do not exist, and ascribe thoughts and motives to a poet which he could not naturally have entertained. True criticism consists in unfolding delicately the mind of the poet as it most probably worked, inspired by the promptings of genius, and for this, the critic must have his mind in sympathetic attunement with that of the poet, as the author points out at the very commencement of his book. The beauty of the *Meghadūta* consists as much in the choice language of its verse, and the studiously slow march of its metre, as in the richness of its imagery, and the author of the *Automat* of the *Arctic* *Love* which the poet has so gloriously developed, and all these are well brought out in the critical work before us. Kalidasa, unlike any other Sanskrit poet, has an exceedingly nice sense of proportion, and we agree with the learned critic that, even in the apparently long drawn out first canto, he has not violated this canon of poetic art. We have no space to dwell on the many other excellences of the poem brought out in the book, but shall content our selves with heartily recommending a study of it to every lover of poetry who wishes to spend an hour with pleasure and instruction combined.

A History of India Part I. The Pre Muslim-men Period By K. V. Rangaswami Aiyangar, M. A. (Longmans, Green and Co.)

Mr. K. V. Rangaswami Aiyangar, M. A., of the Maharajah's College, Travancur, has just brought out a book of great interest "*A History of India*," just the kind which students preparing for the University Examinations of the Indian Universities are sure to find very useful. The book before us covers the pre Muslim period and the object of the author has been (1) to give in a simple and direct narrative an up to date account of the history of ancient India, political and social to give the history of the people as well as of the kingdoms and dynasties, and to omit, as far as possible, unnecessary details in names, dates and facts so as not to overload the memory with unessential matter, (2) to trace the influence, where possible, of environment generally, and of geographical conditions, on the course of history (3) to trace the growth of movements and ideas, and to show the continuity of Indian history and the relation of cause and effect, (4) to give some prominence to the history of the South, and to the influence of the non-Aryan element on the history of Indian politics and culture, (5) to give character sketches, reflections, and histories of thought, (6) to recapitulate in suitable places the political narrative that has gone before, and to bring out the inner meaning and bearing on the life of the nation, (7) to draw conclusions in a non controversial way, and (8) to indicate the points of contact between Indian history and the history of foreign countries.

The Times of India Directory (*The Times of India Press, Bombay*)

The Times of India Directory for 1911 keeps up to date, and is an excellent work. Though bearing a local name it gives us a vast deal of information relating to the trade, commerce and official and non official news of the whole of India. Detailed information is given about the festivals, feasts and observances of the Hindus, Mahomedans, Parsees, Christians and Jews. The items relating to the principal Clubs in India, booksellers and publishers, railways, etc., are sure to interest all classes of readers. On the whole, the *Directory* contains a mine of information which the public would find very useful.

Some Aspects of Modern Education — By
Mr R D Patel [I P Mission Press, Surat
Available at G A Natesan & Co, Madras]

Quite an interesting pamphlet, bearing on Indian Education is that entitled *Some Aspects of Modern Education*, consisting of a series of Essays by Mr R D Patel. A number of useful extracts from the writings of distinguished authorities on Education are also appended. We have pleasure in commending the chapters on Aesthetic training to Education, as it is a branch specially neglected in this country. The author's remarks on the need for training in the Fine Arts are also of special interest.

The Influence of the Age on the Writer
A Lecture By Mr B Ghosh, M A

This is an attempt to show the intimate relationship existing between the spirit of an age and its expression in the literature of the period. The author has traced this relationship with special reference to English Literature. It is also refreshing to see him steer clear of the tendency to exaggerate the importance of this aspect of criticism.

An Idler in the Near East By F G Afalo
(G Bell and Sons, London)

Mr Afalo has written a very entertaining account of a summer spent in Turkey in Europe and Asia. His present volume deals only with the lighter side of his travels, a study of the questions which render Turkey a country of absorbing interest to all politicians being reserved for a later book. Meanwhile, those who accompany Mr Afalo from Constantinople to the Holy Land via Egypt, through Syria and thence along the coast of Asia Minor to Batoum and on to Tiflis by rail, will find him an ideal companion. He has a keen sense of humour, an observant eye both for men and scenery and a gift of vivid description and adds to these qualifications a reverent appreciation of the associations of the Holy Land which enables him on occasions to strike a deeper note without discordance. As was to be expected from its author, no small part of the book is devoted to sport, in this instance see fishing in the Gulf of Ismit which opens out of the Sea of Marmora. His fishing and his interest in politics left Mr Afalo little time for a study of the natural history of a region which he considers one of the happiest hunting grounds within easy reach of civilization and the natural history jottings he gives will only make the keen naturalist wait here. The book is illustrated with many excellent photographs.

Principles and Purpose of the Vedanta
By Swami Paramananda (The Carnahan Press, Washington, D C)

Swami Paramananda of the American section of the Ramekrishne Mission has come to be well known as a writer of some thoughtful books on the Vedanta. The present small book is a survey of the Vedanta, and covers the entire field in epitome. The author says that the Vedanta is the record of the direct spiritual perception by the ancient Rishis, of the eternally existing laws of the Universe. He treats of the Personal and Impersonal aspects of God, Men's Relation to Him, Karma, Reincarnation, various kinds of Yoga, and, finally, of the Universality of the Vedanta. The small book is certainly worth careful reading.

The Lawence Asylum Press Almanack and Directory *(The Superintendent, Lawence Asylum Press Madras)*

With the present year's issue this useful annual publication has reached its 100th number and the publishers have every year been taking pains to give up to date and reliable information. Truth to say, there is no annual book of reference in this Madras Presidency which can take rank with the *Almanack* and great care is taken to revise even small items. In the 1911 edition, the publishers have restored the Graduation List of Indian and Statutory Civil Servants, which was omitted last year and the Classified Trade List of Bombay, Calcutta and Ceylon has also been revised. The Gardening Calendar is an important factor and the information it gives will help the amateur gardeners in intelligently pursuing the cultivation of flowers and vegetables. The index on the edge of the book is very useful in facilitating reference.

The Sanskrit First Reader and The Sanskrit Second Reader *By S Ramachandra Nidadanta Sastry, Tinnerelly*

These two Readers will serve as a compendium of the rudiments of Sanskrit Grammar and contain tables of common nouns and verbs which students preparing for examinations would find very useful, while the teachers may find in them a handbook mitigating their difficulties in teaching.

TOPICS FROM PERIODICALS.

The Hindu-Mahomedan Problem.

Such is the heading of an article in the current number of the *Indian World* from the pen of "Politicus" who remarks that what is commonly known as the Hindu Mahomedan question in India is mainly a social question and that however difficult it may be of solution as a question by itself, it does not seem so hopeless as the relation which these two important communities of India bear to the Government of this country. The social relationship of these two communities is not very cordial since the days of the first Moslem invasion of India, but says the writer —

With the light, however, that has been thrown into our life by Western education and culture, with our increasing powerlessness to harm and injure each other, with greater association of both communities in the same Schools, Colleges, Courts, Municipal and District Boards and Legislative Councils, things had no doubt begun to improve under British rule, and if matters had been left to themselves a hope might easily be entertained of the ultimate reconciliation of both these communities to a common and friendly destiny. But most unfortunately, partly through diplomacy, a most unwarrantable policy of *divide et impera* was inaugurated in India during the closing years of Lord Dufferin's Viceroyalty in India. This new policy of *divide et impera* started about a quarter of a century ago opened a new chapter in the relation between the Hindus and Moslems and of both towards the Government. For the first time in the history of British India the Moslems found a golden opportunity of keeping themselves quite aloof from Hindu movements and living in a world uncontaminated by Hindu association.

Under the leadership of the late Sir Syed Ahmed the Moslems did not look with favour even a great movement like the Indian National Congress. "Politicus" gives us an instance of another turning point in the history of Hindu Moslem relations which is the genesis of the present system of separate electorates which have been brought into operation by the regulation is of the enlarged Councils. He says —

The agitation for separate Moslem representation is not many years old and a Private Secretary of a recent Viceroy and Governor General of India is believed to have given this agitation a unique importance by bringing up this question through an All India Moslem Convention before the highest authority in the land.

"Politicus" goes on to give us a resume of the development of this idea of special electorates. He writes —

Our Mussulman friends naturally began with the plea that, in most parts of the Empire they being a minority, it was the duty of the Government to safeguard their interests. This question of safeguarding the interests of minorities was logically followed with the demand for a due and adequate representation of the minorities in the Councils of the Empire. At the time, most fortunately for our Mahomedan brethren, came Lord Curzon's proposal for the partition of Bengal. The opposition against this administrative measure came principally from the educated Hindus of both sides of Bengal. This gave a splendid opportunity to both Lord Curzon and our Mahomedan friends to put down and make short work with Hindu clamour. Lord Curzon raised the cry of a new Province where Mahomedan influence and Mahomedan interests should predominate over everything. And with Nawab Sahmullah of Dacca as their leader, almost the entire Mahomedan population of Eastern Bengal gave the weight of their support to Lord Curzon's proposals. Lord Curzon's scheme was a decisive bid for enlisting the sympathies of Eastern Bengal Mahomedans, and our Mahomedan friends would have been anything but human if they had opposed Lord Curzon's proposals for the territorial redistribution of Bengal.

The writer says that the partition has not only completed the gulf and the breach that existed between the Hindus and Moslems in this country, it has not only made political amenities between the two communities impossible, but more than anything else it has awakened the entire Moslem population in India to the political importance and 'dynamic force' of their community.

This sudden re-awakening of the political consciousness and the dynamic force of their community, first realized by the partition of Bengal, naturally led educated Islam in India to drop the question of representation of minorities in the Councils. There was no getting over the fact that in most of the provinces of India they were in a minority and the question of the representation of minorities they therefore gave up for a much bigger game. It was no longer a question of minority with them, but a question of political importance, and since this was realized by the Mahomedan community through Lord Curzon's crowning act of folly, it went in for special favours.

"Politicus" deprecates that no good government in this country is possible so long as a better understanding does not exist between the two great and warring communities and the grant of special concessions to the Mahomedan community has complicated more seriously the already too complicated problem of the relations of Hindus and Moslems to each other.

The Ethics of Islam

Mr. A. S. Tayebji, Bar at Law, in the course of a lengthy article entitled "The Ethics of Islam" published in the *Student's Brotherhood Quarterly* suggests a possibility of effecting a better understanding between the Hindus and Mahomedans, if the former were to duly recognize the merits of the principles of Islam and not attribute the wrongs they suffered under the Mahomedan conquerors, to the teachings of the Prophet. The writer firmly believes that the ill feeling is really due to a misunderstanding of the Islamic tenets and proceeds to explain them as they were meant by the Prophet.

Islam accepts the Ten Commandments and the Golden Rule and Mr. Tayebji cites several instances in which the Prophet himself had strictly observed these rules and enjoined his followers also to do likewise. On the Ethics relating to the government of people, viz., (1) Toleration in Religion, (2) Rights of non Moslem races under Islam and (3) Usages of War the writer says—

We have a revelation in the Koran, entitled "the Unbelievers" dating prior to the Prophet's being driven out of Mecca, and at a time when even the most nominal writers are unable to discover any flaw in his teaching. It says "Say, O Unbelievers, I will not worship that which ye worship nor will ye worship that which I worship, neither do ye worship that which ye worship, neither do ye worship that which I worship. Ye have your religion and I my religion." Next in the chapter entitled "John," it is said, "Will thou forcibly compel men to be true believers? No soul can believe but by permission of God." In another passage in the Koran it is said, "ye are only a preacher and not a governor, so whoever denies may take the way of his God." And, finally, in one of the most magnificent passages which is repeated daily several times by Mahomedans in their prayers,

these significant words appear "There is no compulsion in religion." The writer further illustrates with examples and instances where these teachings were strictly adhered to during and after the Prophet's rule.

With regard to the rights of non-Moslem races under Islam the writer says. It has often been stated that the subjects of Moslem States other than Moslems were harshly treated under the principles of government. This charge has really been occasioned by the mixing up of the cases of the non Moslems who became subjects of the Islamic Government and those who refused to recognize it. Non-Moslems were divided into two classes—the *Hinbi*,—a people who were at war with Islam, and the *Zimmi*, who had accepted the Islamic rule. As to the *Hinbi*, it is directed in the Koran "fight for religion with those who fight with you but not beyond legitimate limit. God does not love the unjust." It is evident that the command is to fight in the defence of religion and one's home,—a command which cannot but meet the approval of every civilized nation. And it is further said "as to those who do not war with you and have not turned you out of your houses God does not forbid intercourse. Without doubt God does not love the unjust showing that there is no ground for believing that according to the tenets of Islam non-Moslems were to be regarded as untouchables."

Regarding the usages of war, the writer says that the belief that Islamic law gives a very free hand to its soldiers when fighting against any non Islamic race, is unfounded.

After citing a few more examples of the Prophet's utmost consideration and kindness towards his enemies the writer concludes his article with an exhortation to his Hindu brethren "to endeavour to promote a kinder feeling in the minds of those who will be the mothers of the future generations, and on whom alone can be based our hopes for the realisation of our ideal of a 'United India'."

The Root of Indian Unrest.

Mr C. E. Bell, I C S, contributes a short article on the above subject to the *British Empire Review*. In the article, suggested by the *Times'* articles on 'Indian Unrest,' the worthy ex-Civilian endeavours to make out (1) That the unrest in India is economic, due to the struggle of the self-seeking few for power and pelf, and, not racial and social as Lord Morley insisted, (2) that the unrest is factitious and confined to a small section, (3) that the effect of the unrest on the masses is negligible (4) that the remedy is a widespread system of education directed to the solution of economic and industrial problems.

By way of enforcing these positions the writer takes four instances. Firstly, the opposition to the Partition of Bengal was in the writer's opinion engineered by certain vested interests which were threatened. Secondly, the activity recently manifested by the Mahomedans is, in the writer's opinion, due not to any political awakening but to the desire to share in the emoluments of office. The writer has some sensible remarks on the relation between Hindus and Mahomedans in India, which we quote.

There is no question of race, for the Indian Mahomedans, over one-fifth of the population, are largely converted Hindus and their descendants. There is hardly even a question of religion; the Mahomedans have no real anxiety on this score. Their aversion to the Hindus (except on the fanatical border) is unobtrusive enough wherever they can easily hold their own against them in the struggle for existence. Few Europeans seem to realise the extent to which lower class Mahomedan life is permeated by Hindu notions, and even among the better classes the contamination of caste is strongly operative. Social and economic considerations account for this, to rise in the social scale is almost entirely a question of ways and means. "Last year I was a weaver, now I am a Sheekh, next year, if prices rise, I shall become a Sayid (a descendant of the Prophet)." The great social principle "Get on or get out" now dominates Indian life to an extent that is hardly understood. Discontent among the Mahomedans, so far as it is real, is due, like discontent in most countries, to their despairing struggle for improved conditions of life.

Thirdly, the discontent among the Sikhs is due to economical considerations. Lastly, the unrest among the Marathas is due primarily to economic causes. What is the remedy? Not the restriction of education but an education directed to the achievement of economic ends. The writer says —

A mere revision of the curriculum, repression in one direction and extension in another, are only evasions of the real difficulty. Education must be viewed as a solution of industrial and economic, not of social, religious and political, problems. In the end the policy of spreading education of all grades as widely as possible among all classes is the only sound one, and must be carried on with increased vigour and a more generous expenditure. It is the enlightenment of the whole population that will ultimately solve the problems that face the Government, when the people realise the economic position of the country and the causes of their low industrial status, all sinister attempts to foster discontent on racial, religious, or political grounds will be futile. It is the ignorance and poverty of the masses that have made 'Indian unrest' a source of danger, had their economic progress kept pace with the extraordinary advance made by the privileged few, the political reforms demanded would have been directed to the welfare of five millions but of three hundred millions of people.

The article thus concludes.

But a deep seated antipathy to the English does not exist, and never has existed, in India, even in the troubled times of the Mutiny, of which the causes were mainly economic. With the spread of education among the masses, the reclamation of the depressed classes, the increased mobility of labour, industrial and agricultural development, greater facility for intercourses among all grades, the break up of official monopolies, a more equitable distribution of emoluments and profits, and the inevitable revision of India's whole fiscal system, Indian unrest will not be eradicated, but it will then be welcome evidence of the awakened energies of the whole people. It will be a natural and healthy and widespread unrest, not the factitious and unwholesome discontent of a self-seeking minority.

The Hon. Mr. Gokhale's Speeches.

THIS is the first collection of his speeches and may claim to be fairly exhaustive, no important pronouncement of his having been omitted. The book contains four parts and an appendix. The first part includes all his utterances in the Supreme Legislative Council and in the Bombay Legislative Council, the second, all his Congress Speeches, including his Presidential Address at Benares, the third speeches in appreciation of Hume, Macroft, Ramsay, Mehta and Bhaerjee, the fourth, miscellaneous speeches delivered in England and India. The appendix contains the full text of his evidence both in chief and in cross examination before the Welby Commission and various papers.

Crown 8vo, 1,100 pp., Cloth Gilt. Price Rs. 3.
To subscribers of the *Indian Review*, Rs. 2-8
G. A. Natesan & Co., Sankarappa Chetty Street, Madras

Money-Lenders in India

Mr I B Sen contributes a paper on "Money Lenders in India" to the pages of the current number of *The Journal of the Society of Comparative Legislation* and after tracing out the origin of money lending as a profession in the West remarks that it is unknown if at any early stage of Indian civilisation the Hindus tried to suppress money lending altogether. But the oldest record of Hindu law that has come down to our times contains no evidence of any attempt to root out money lending from society. According to Gautama as early as 600 B C, probably much earlier, money lending was recognised by the Hindus as a lawful occupation. It was laid down that all interest above the fixed rate of 15 per cent per annum was illegal and a check was imposed upon the accumulation of interest.

Coming to the Institutes of Manu, four centuries later, we find that the lowest of the three twice born castes, the Vaishya, had money lending for its occupation.

In times of acute distress, however, the rigid rule was relaxed, and if a Brahmana or Kshatriya or Vaishya could not live by his proper occupation, he could take to the occupation of a caste lower than his own but not that of one higher. The main exceptions to this rule were that neither the priest nor the soldier could take to menial service for hire nor practise one of the four occupations of the commercial class, namely, money lending, for Manu says, "Neither a priest nor a military man must receive interest on loans." The result was that according to the Code of Manu at all times, normal or abnormal the Vaishya or the commercial class alone could practise money lending, lawfully.

Class legislation was the order of the day according to the Code of Manu and the question of interest was considered relatively to the class of society concerned.

Manu lays down that with the security of pledge the maximum rate of interest was to be 15 per cent, per annum as in Gautama and without the security of pledge the maximum rate was to be "in proportion to the risk and in the direct order of the classes" i.e., 2 per cent. a month from a priest, 3 per cent. from a soldier, 4 per cent. from a merchant, and 5 per cent. from a servile man or mechanic,

The relaxation by Manu of the rules in times of distress was taken advantage of by the later law givers in developing the law of money lending.

When we come to the later compilation of Yajñavalkya we find that in times of distress, but not in normal times, the lowest of the four castes, the Sudra, is allowed to lend money upon interest which in the days of Manu was the exclusive privilege of the next higher caste. This was a long step forward. The Sudra, though inferior in caste to the Vaishya, is allowed to practise the occupation of the higher caste, if he cannot subsist by his proper occupation of service for hire. The Brahmana, the highest caste, is allowed to practise money lending in times of distress.

As regards the rate of interest Yajñavalkya modifies the doctrine laid down by Manu and ordains that "all borrowers, who travel through vast forests, may pay 10 (per month), and such as traverse the ocean 20 in the 100 to 1000 of all classes (according to circumstances), or whatever interest has been stipulated by them (as the price of the risk to the lender)."

Further on about the sixth century A D, a further development took place.

Vrihaspati allows the Brahmana, the highest caste, lawfully to carry on money lending with the help of the law of agency even in normal times. Vrihaspati says: "A twice-born man may practise money lending, agriculture, and trade not conducted in person." We thus come to the stage in which as a matter of fact all the castes do lend money lawfully.

Coming down to the Mahomedan period we find that in spite of the Mahomedan Law not recognising money lending as lawful, the Moslems progressing with the time received interest from the faithful and the unfaithful alike and the rulers did not interfere with the Hindu law of money lending. This was the state of things when the British period in India commenced in the latter half of the eighteenth century.

All classes of Hindus could and did practise money-lending under the sanction of their law. And the Mahomedans theoretically could not, but in practice did lend money on interest. The English in England were then at the stage in which money lending was permitted but subject to maximum legal rates of interest—a stage as we have already seen, not in advance to that of the Hindus. In 1844, all laws in force relating to usury were repealed in India leaving the parties entirely free to make their own terms as to the rate of interest.

Such is in brief the development of money-lending practice in India and to day the only surviving relic of the remote past is the Hindu rule of "Jamdupai," which still forbids the Hindus—Hindus only—of the two cities of Calcutta and Madras and of the whole of the Presidency of Bombay to demand it any one time from any Hindu debtor interest exceeding the principal in amount.

The Working Faith of the Indian Reformer.

The *Hindustan Review* for January publishes an interesting paper on "The Working Faith of the Indian Reformer" from the pen of Mr. K. Natarajan, the Editor of the *Indian Social Reformer*. Beyond denial there has been a vast change in the thoughts, feelings and aspirations of the educated section of the Indians in all departments of activity and the change is synchronous with the establishment of British rule in India. The spread of Western arts and sciences has awakened our minds and there has been a strong craze to take stock of the past events just to orient our present to enjoy a bright future. One thing that strikes us as we read Mr. Natarajan's paper is that in every sphere there is a unanimity of interests with a diversity of means to reach the end. Within the Arya Samaj, the Brahma Samaj and the Prarthana Samaj there are differences which ought not to be ignored. In social matters there are obvious differences between the reformer and the revivalist.

They both want the same things or nearly the same things, but while the reformer will walk straight towards his goal, the revivalist would turn his face in the opposite direction and back towards it. Between them is the caste reformer, who is a compound of contradictory impulses, who wants to do the things which his caste forbids and to remain in the caste, to marry a widow and to pass for an orthodox Brahman to go on a sea-voyage and not to lose his right of entry into temples, to eat what he likes and with whom he likes, and yet to retain his right of being invited to caste dinners, to abuse caste and yet to be loved by his caste. The role of the reformer from within the caste is no doubt a useful one, but it is hardly capable of idealisation. From the reformer's point of view he is a helpful thorn in the flesh of orthodoxy but not to be counted among the permanent forces of progress. He is all right as far as he goes, but it would not be good for social reform if everybody were like him.

So too in the field of industry. Here there is a diversity of opinion as to whether India should copy the models of the West or to pursue on their industrial courses as her ancestors did in days of old. In politics, there is pervading a spirit of unrest, which is only legitimate.

The young Indian, when he first went to an English School, had some ideas about religion, society and industry. But his mind was a blank as to politics and the vacuum was filled by the heroes of English history. It is too late now to dislodge them from the affections, and in any case it is impossible to do so without dislodging many other useful qualities as subjects and

citizens. Although Government observes strict neutrality in social and religious matters, it has been, by means of its laws, its schools, its railways and even its jails, directly instrumental in bringing about important modifications in some of the fundamental ideas of Indian society and religion. British rule has thus, in spite of itself, been the greatest reforming agency of our times.

Why then, it may be reasonably asked, should there be differences on matters affecting the Indian community? Says Mr. Natarajan—

We have to remember that all the important communities of India—Hindu, Mahomedan, Parsi, have so ancient and cherished past and that it is but natural that, when they are confronted by any problem, they should look back to see if they could find no help in solving it from the example and precepts of their ancestors. It was therefore, inevitable that as soon as the first feelings roused by English education had passed, the Indian people should turn for counsel to their own ancient masters and, absurd as have been some utterances of revivalists, we know that this reaction towards the past, if you wish to call it so, has had a wonderfully steadying effect on the national character. It has made us more deliberate and self-respecting in our progress, has taught us to discriminate between the good and bad points of Western civilisation and has invested the work of reform with a dignity which does not belong to mere imitation. Our study of our past has enhanced and strengthened our hopes for our future. It has given us confidence in the capacity of the Indian people for great things. It has dispelled from our minds the fatalism sometimes preached as the consequence of climate, dialect, racial and religious conditions. The Indian reformer should realise that a great work of preparation has gone on for centuries and that work has been of the very first importance to the task he has on hand.

It devolves upon the reformer to think first that his path is not a bed of roses. He may fear that he has to lack faith in the people; but the masses are so utterly unconcerned and indifferent to anything that savours change, that the most powerful imagination stands aghast when it contemplates the possibility of their enlightenment.

Want of faith in the people, we must remember, means, when analysed, want of faith in ourselves. This want of faith is entirely due to the fallacy of the reformer regarding himself as somebody apart from the people. But the reformer is one of the people, he was born and brought up in the same traditions as the people, and the very fact of his appearance shows that the people are not so apathetic as he supposes them to be.

The reformer is a natural outcome of the forces that are operating on society, and those forces will produce in an increasing number the same effects on society as a whole as on this particular unit of it. Character and environment are not two different things but one. The moment the reformer thinks of himself as apart from the world which he seeks to reform, he ceases to be a reformer.

The Charm of the East

In the February number of the *East and West* Mr. Everard G. Gilbert Cooper has an article on "The Charm of the East," in the course of which he attributes the fascination of the Orient to its arts and religion which are alike inseparable. He thus differentiates the arts and religion of the East and West.

The underlying motive of Oriental art works, as can at least, partly appreciate. There is so it a complete antithesis to the conception prevailing in Europe to-day. The Western ideals were dictated to them by the Greeks. They represent the glorification of the human form, the apotheosis of anthropomorphism. Art in Europe cannot free itself from that conception. In every work, at every time and place we find it hidden indeed under many disguises but essentially and at all times, intensely human. The same idea pervades even religion. Ask the ordinary man or woman in Europe what conception of the Infinite Being or Divine First Cause or Creator (call it what name you will) he or she has formed, and you will certainly receive, if you succeed at all, an answer in which the anthropomorphic idea largely predominates. The East alone exemplifies a different conception of art and religion. There the chief characteristic seems to be to get away as far as possible from anthropomorphism. The carved figures of gods and goddesses resemble very slightly the human form, and to those who are brought up in Occidental conceptions of art, they appear frequently grotesque and horrible. The images of Buddhas distorted and austere, are mere travesties, and are considered by many to have been wrought so as to strike terror into the heart. To those, however, who see aright, there is nothing terrible in these aspects. One cannot fail to note, if sympathy be invoked, the sublime look of perfect peace and serenity which is the chief feature. Tranquility amid all the strife and discord of humanity as it pursues the path of life, is the dominant chord of all Eastern art. And, naturally, it is also the eternal theme of the Eastern philosophy. Life is a necessary evil in the progress of the soul towards Nirvana, and it behoves every man to attune his thoughts and actions, in order that, although bound to "harms" the wheel of life, his eyes pierce through the future, cloud hidden, yet not uncertain. As a Japanese poet writes "I want no pleasure, love beauty or success, only the mighty Nothingness No-More."

Modern Methods of Dealing with the Drunkard

Mr. Saint Nihal Singh has described a modern method of dealing with the drunkard in the *Malabar Quarterly Review* for December 1910. It is known as the Pollard Pledge method. It was first practised by Judge Pollard of U. S. A., in the City of St. Louis, and has subsequently been adopted all over the States and in several European countries. It is a very simple method. When an inebriate offender is brought before the Court, he is given a chance of reforming himself by signing a pledge which requires him to abstain, for a stated period—usually one year—from intoxicating liquor and from associating with undesirable persons or frequenting undesirable places. He has to report himself frequently to a Probation officer. If he breaks the pledge he is subjected to a very heavy punishment. We have Judge Pollard's declaration of faith here: "I have found men to be, for the most part, anxious to do right, and I believe it is the duty of the Judge to encourage that desire in every way possible. I would rather send a man back to his family and keep him sober than send him to prison." The key to Judge Pollard's discovery is sympathy. He requires his probationers to see him at some time convenient to them, with their wives if married, and has a pleasant chat with them over their trials and temptations. It will be observed that two forces are used in this method to bring about the reform—an appeal to the better nature of the erring man and the fear of dire punishment for not keeping the pledge. It must not be supposed, however, that the pledge is administered to every one; confirmed drunkards never come under this treatment. It is gratifying to read that the method has succeeded in ninety per cent. of the cases treated by Judge Pollard.

The Aga Khan on Lord Minto's Viceroyalty

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The National Review for January 1911 contains an article on Lord Minto's Viceroyalty by H. H. Aga Khan. When Lord Minto arrived in India it seemed as though English statesmen had forgotten that the pledges of a former time were ever meant to be fulfilled, and 'British administration seemed in 1905, to be in danger of losing its moral authority over the best elements of Indian Society'. Before long he was able to read the situation correctly, wrote a minute reviewing the political condition and appointed a Committee of his Council to give shape to the ideas he had expressed therein. The result was the enlarged and reformed Legislative Council. The Aga Khan praises Lord Minto's prescience in recognising the principle that the political rights and interests of the Mahomedan community must be safeguarded by distinct representation. This principle is supported by Mr Ramsay MacDonald when he says that "Indian Nationalism is Hinduism." He then praises Lord Minto for opening the Executive Councils to Indians, for consulting Mr Sinha as freely and unreservedly as any other member of the Government, for honourably treating the Chiefs of Native States, for raising the Maharaja of Benares to the rank of a Ruling Chief, for extending amicable relations to the Amir, and infusing a new spirit by other means in the relations between the rulers and the ruled. In many respects an epoch-making period, Lord Minto's regime was wanting, however, in one direction. 'The fact that the late Viceroy is a soldier by profession adds to one's feeling of surprise that he seems to have given no need to the lack of opportunity for Indian nobles and the younger sons of Ruling Princes to serve their Sovereign in the Army.' Lord Curzon has instituted the Imperial Cadet Corps, but Lord Minto did little or nothing to

encourage or develop it. The English public seem to forget that the racial disability of the Indian in the Army 'cannot be conducive to the zeal and contentment of the Native Soldier, and will in time undermine the self respect of the Indian Soldier and his moral efficiency and perhaps his loyalty.' He pays a handsome tribute to Lady Minto for her works of mercy and more for her having admitted for the first time to the Viceroyal home, Europeans and Asiatics alike on terms of social equality—an example that has been largely followed in other quarters.

'Awakening of India.'

Mr S. K. Ratcliffe has reviewed Mr Macdonald's "Awakening of India" for the *Socialist Review* for January 1911. He says 'that the special value of this book is that alone among recent contributions by Europeans to the discussion of the Indian problem (not excepting M. Chailley's) it is written from an entirely independent standpoint'—the other writers belonging to one or other of the two regular schools. In his opinion Mr Macdonald's account of the ideal aspects of Indian Nationalism is the most accurate exposition from the outside that has yet been published. He draws attention to Mr Macdonald's economic conclusions—that factory industries are growing rapidly, that there is a steady drift of population to the towns, but that a dangerous kind of capitalism is also fast developing. 'He accepts and enforces the current Indian criticism of the ruinous burden of the Army (nine tenths of which, he insists, should be counted an imperial charge), the personal expenditure of our rulers and officials, the miserable outlay upon education.' He considers as 'sufficiently drastic' Mr Macdonald's proposal 'that when scarcity comes and prices reach famine levels, 'maximum prices for grains should be fixed, and not a ton should be allowed to leave the country except by the sanction of Government.'

The Coal Industry in India

The January issue of the *Empire Review* contains an article on "The Coal Industry in India" by a Bengal Resident. He says that about 93 per cent of the total amount of coal produced in India is consumed within the country. In this country unfortunately the majority of coal companies are not paying dividends and the causes are —

During the boom the enormous dividend declared produced a fever of speculation. Astute owners sold their properties at extravagant rates, and numerous over-capitalized companies were floated. Many of these concerns have already gone into liquidation, and the shares of others are selling far below their par value. Apart from the losses sustained by speculators in these over-capitalized companies, their existence has had a very unwholesome effect on the coal industry as a whole. The sale of hundreds of thousands of tons of poor coal at temptingly low rates tended to depreciate the value of first class Bengal coal, and the export of inferior coal to Australia and various eastern ports discredited the industry of Bengal. I am glad to say, however, that signs of recovery are to be seen on all sides and the price of good Bengal coals rising but it will take some time before the industry recovers completely from the effects of the boom, and the over production which followed in its wake.

Hitherto coal mining in India has not been pursued as an exact science. The result is that in all but the best managed companies the coal industry has been exploited with little regard for the future, and under a system, which, if continued, must be ruinous to the industry in the end.

The best customers of the coal companies are the Indian Railways.

They consume annually about 120 tons per open mile. In the year 1909, the total consumption of Indian coal by the railways was over 3½ million tons. When the railways at present under construction is completed, the consumption will exceed 1 million tons or nearly as much as the total output of coal in India in the year 1871. Since that date, railways have increased by about 200 per cent, and the number of persons employed in the industry has risen from 60,000 to 1,00,000.

Vedanta Desikar

Mr. V. Rangachari, M.A., L.T., contributes an article on "Vedanta Desika, the Vaishnavite Philosopher," in which is given an account of the life and writings of the Vaishnavite poet, scholar and philosopher of the 14th century. Vedanta Desikar was about thirty five years old when he seems to have been led by the same missionary zeal that distinguished some of his predecessors to undertake a proselytising tour into Northern India. Starting from Conjeevaram, he first visited Tirupathi where he worshipped his tutelary deity, in whose praise he wrote the *Daya Sataka*, a poem with a melodious style but rather obscure and far fetched thoughts. He thence took a long journey and visited Vidyannagar, Muttia, Vrindavan, Ayodhya, Benares, Cuttack, Srirangam, Ahobilah, etc.

Of his writings Mr. Rangachari says —

His writings have not attracted from Oriental scholars that amount of attention which they deserve for the reason that they are not only sectarian—not that Desika was narrow in his views or fanatical in his tone but the times in which he lived needed a writer whose mental energy and critical acumen should be devoted to polemical uses. But for him and his writings the Visishtadvaita school would have lost half its strength, especially as the gigantic intellect of Vaidyanatha was working on behalf of the Advaita system. He was, therefore, as much an advocate as a religious leader, he was by necessity an ardent partisan. But what illumined in general lost, Visishtadvaita in its most important aspect gained. In spite of his extensive lore, his genius had to be inescapable. Yet it must be said to his eternal credit that his writings bewilder the reader by their versatility, their deep thought, their beauty of style, their moral fervour, and the spiritual insight which inspires them. As a poet he is hardly inferior to Kalidasa, while as a philosopher he belongs to the first rank.

As the most eloquent testimony to Vedanta Desika's greatness the writer points out

That when the daily puja is performed in their homes they invoke his blessing, and pray that he may be with them and shed his welcome influence on their character for a century more. And as this prayer is repeated every day, the suppliant of heaven is indirectly praying for his eternal presence. Every ceremony in Vaishnavite homes, moreover, is commenced only after a preliminary anjagana on his sage, and in the list of those who receive holy offerings at marriages and on other sacred occasions his name is joined to that of his god. In fact, there is no Vaishnavite temple in South India, which does not contain an idol of Venkateswara also.

QUESTIONS OF IMPORTANCE.

Hinduism and the Depressed Classes.

By Hon. Mr. JUSTICE N G CHANDAVARKAR *

If the pages of the past history of Hinduism with reference to the treatment of the depressed classes are darkened by deep shades, let us not forget that the history has its lighter also—lights obscured indeed by a variety of circumstances but still there, working in the present and showing that Hinduism in its best and purest aspects contains within itself elements favourable to the growth of the cause and mission which have for their object the elevation of the depressed classes. It is important to bear this in mind, because from the way in which this question of the depressed classes is sometimes handled one is apt to suppose that it is only now that we are making an effort to raise them, that the movements for their elevation are of our time, without any past going back to some generations back. No social reformer can be worth his work who ignores the past. He must be both an idealist and a practical man—an idealist deriving inspiration from all that was done before him in the past and a practical man, because he must be patient, loyal to fact, and making the best of the actual situation around him.

It is no exaggeration to say that what has kept up the heart of the Hindu, be he high caste or low caste, is the music, the poetry, the life of the saint of the devotional school. In Europe, the translation of the Bible into the spoken languages was the starting point of popular progress. Similarly, at a time when the priesthood of the country had in India kept all knowledge of the Hindu Scriptures to themselves and made it a sin for anybody to communicate it to the lower caste, it was the saints who appeared on the scene, and opened the door of religious knowledge to all, high caste or low caste, in the name of the brotherhood of man. As a result, nearly every caste produced its saints, and these denouncing dogma, formalism in religion, and caste tyranny, sang songs, lived lives, and spread abroad principles, which and which alone have saved Hinduism from sinking into utter degradation and ruin. What makes life tolerable to the poor man living in his mudly cottage, what inures him to the daily struggles and worries but the songs of that galaxy of saints—songs which the poor despised

sing morning and evening to illuminate their lives? As a Mahar preacher exclaimed, some years ago, in a sermon which he preached "When the Velis and the Brahmins deserted us Mahars as the despised of the earth, O, ye saviours, you came to our rescue, and it is because of you, your preachings and practices, your words of comfort, and hope, that we, cast away by the higher castes as untouchable, bear the burden of life with content, reposing faith in Him to share whose Love you daily invite us when we chant your hymns and songs. There is a legend about the Mahar saint, Chokha Mela, which in this connection has profound significance. According to the legend, Chokha Mela one day appeared before the Temple of Vithoba at Pandharpur to offer his prayers. As he was a Mahar, he was not allowed to enter into the precincts of the Temple so he stood on the road outside, fronting the idol. When the Brahmin priests saw that, they thought the sight of the Mahar was pollution to the deity, and so they turned him out of the place. Chokha Mela, however, went round the Temple, and stood on the road behind it to pray. The deity, so the legend runs, turned his face towards him from inside the Temple—and the priesthood was alarmed. There was, they said to themselves, the anger of God because they had turned out his devotee. What was more, at night Vithoba, the God, dressed in the humble garb of an old decrepit Mahar, appeared before Chokha Mela to worship the saint. This legend runs through Hinduism—even Brahmins love to recount it with pride! Many other legends of that kind are there—and the Vishnu Purana, the elevating sentiments of which fascinated Emerson, tells Hindus that Hari, meaning God, dwells among the peasants and these we consider untouchable, and often comes in low disguise. This was how the Bhakti School tried to save Hinduism from decay. And its history illustrates what James Martineau has pointed out as one great lesson of all history that "Social regeneration descends from the ornamental ranks while social regeneration ascends from the despised." There is a warning to us all. There can be no reform or hope for the higher so long as the so called lower castes are despised. Those who despise and refuse to touch are verily among the salt of the earth.

It is an interesting question for the historian, how far the Bhakti School operated in the old times to raise some Shudra castes to Brahminhood. But it must have had, I presume, some influence in that respect.

* From a speech at the public meeting held in December last at the Frangis Cowasji Institute.

A great deal of our present social degradation is undoubtedly due to the narrowness and bigotry of Brahminism, but when we condemn Brahminism for its sins of omission and commission, let us remember another fact of history that several of the Brahmin castes of the present times were at one time of the lower castes—Shudras, and raised themselves to the higher by means of pious fictions, and that with the help of the purer Brahmins of the old times themselves. This has been pointed out by Sir Alfred Lyall and the late Sir Henry Sumner Maine. Writing of the lower castes so raised, the latter observes in his "Early Law and Custom": "Once taken under the shelter of Brahmanism, the fiction can hardly be distinguished from a fact." And this conclusion of that eminent Jurist derives corroboration from a remark and an exhortation in the *Smṛiti* of Parasara, which runs as follows: "Do not despise the religions of the successive ages (though they differ from your own), do not despise those who have acquired during the Brahmanism, (because) Brahmins were made by the times, not born."

गुणे गुणे च ये धर्माः तत्रैव ये द्विजाः ।

तेषां निदा न कर्तव्या युगल्लाः हि ते द्विजाः ॥

Here are the two forces of Hinduism at its best and in its ideal state on our side. It is true that this bright side of Hinduism has failed to accomplish its object and to assert itself so as to free it from bigotry, ignorance, superstition, and blind conservatism, and notwithstanding the saints and prophets of the Bhakti School the depressed classes are with us and continue to be despised. But we live in an age and amid surroundings which make the problem a great deal easier of solution than it was before the introduction of British rule in India. The effects of that rule have more than ever before brought the problem to the front. The equality of all in the eye of law declared by the statutes of Parliament and the Proclamation of 1858 was of itself a great gain in the beginning. The work of Christian Missions did and is doing much to elevate these classes. Everything almost about us—the forces of the time—are working under the Government we live under, to break the man created and artificial distinctions between man and man, and though those distinctions in some shape or another will always remain in this country as in others in all ages, the depressed classes cannot, will not, under modern influences, continue long as the despised and untouchable of the land.

During the last few years there has been an appreciable awakening in the matter and people's consciences have been more or less touched and it is a hopeful sign of the time that to day's meeting is largely attended. Those who are working for the cause night and day, and the leading members of the depressed classes tell me that though the difficulties and prejudices to be conquered are great, yet public sympathy for the cause is increasing. If we work with patience, I am sure we shall win and that word "untouchable" which stands as a blot on the fair name of the great Hindu community will be a thing of the past. One caution, above all, is needed. We must take care to plead the cause of the untouchables without importing a spirit of narrowness and rivalry into it. It can do no good to the cause to support it by abusing the Brahmins and denouncing them as the class which has kept for their own aggrandisement depressed classes out of the pale of Hindu society. The Brahmins, like all the higher classes in every country, have their faults and narrowness; but what caste among us can take credit to itself for largeness of heart and breadth of vision?

Was not Eknath, one of the sweetest singers of Hinduism, who lived and prayed for the untouchables, a Brahmin? Was not that child of God, Narsi Mehta, the saintly poet of Gujarat, a Brahmin? Was not Buddha, a Brahmin? Was not Dayaspend Saraswati, a Brahmin? It is God's law that out of the very narrowness and bigotry of a people comes out the creed of liberalism and humanity. The Jew hated the Gentile, but Christ Jesus, who made the Jew and Gentile one, came out of the Jews. So in India, if Brahminism has done mischief it has produced heroes to remove it. This movement for the elevation of the depressed classes, rightly conducted, sympathetically directed, with patience, must elevate us all whether we be high caste or low caste. So long as we have the untouchables among us, we shall bring to ourselves the contamination of untouchableness. He who tries to lower and degrade others and treat them as castaways, ends in the long run by lowering and degrading himself. We are all members of one another, said St. Paul, and that saying embodies a literal truth, a historic fact, and in applying ourselves to the task of educating and enlightening the depressed classes we are not only teaching them but also ourselves to make our lives brighter, and purer, than they are or will be so long as we allow any portion of the community to lie before us as the despised of the earth.

II BY THE HON. MR. V. KRISHNASWAMI Aiyar*

IT is a common charge laid against Hinduism that it has permitted its votaries and those that are amongst the highest of its votaries to impose bonds and restrictions upon those whom it is anxious to call to-day Hindus and to whom it does not concede the privileges of Hinduism. I think a protest has been made against the ceremonial law, whether there was any substratum of truth in it or not, a protest has been made from the most ancient times. Those of you that have looked into the past history of this land in some measure, amongst such materials as are available to us will have recognised the fact that protests have been made against exclusiveness, against caste restrictions imposed upon lower orders. That protest has always sprung up in this country time after time, whether you call it by the name of Upanishadic teaching, whether you call it the religion of Buddha or Ramanuja or Chaitanya, whether you call it the religion of those who have advocated devotion or Bhakti to God as the sole means of salvation, this movement has sprung up in this country though each wave rose and fell and died out leaving perhaps the old rock of ceremonial Hinduism practically unchanged. (Cheers.) It has arisen within the faith of Hinduism itself and if to-day we are seeking once again to assert the essential purity of the Hindu faith and if we are seeking to show that there is nothing in the dictates of the Hindu religion against the rights of the large masses of the depressed classes, we are only following the example of those who were greater and better than ourselves and who worked under conditions far more difficult than the conditions under which we have got to work at the present day. (Cheers.) It is unnecessary for me to go very far for examples. Let me take the instance of the Great Teacher, Sankaracharya. There is a story told of him that when he went to Benares for expounding his philosophy he met a Chandala on the road and asked him to step aside. The Chandala replied "my soul is as thine and my body of flesh and blood sprang from the same earth as thine. Why dost thou ask me to walk aside?" Sankara replied "surely you are my Guru—Brahmin or Chandala" and prostrated himself before him. Is that a sign that

Hinduism rejected the depressed classes? Let me give you the story told of Ramanuja. You have all heard how Ramanuja standing on the top of a tower cried aloud to the world that if salvation was not to be with the low and the degraded, to hell how would go. Let us again remember the Parish Saint Nanda singing in the streets of a village on occasions of festival and when going to worship. The story of Nanda is told in exquisite verse. It is a story that brings tears to the eyes of everybody—the story of a Parish Saint who rose to the level of Godhead and who became the preceptor of the proud Brahmin who would have kicked him to the dust. Therefore, I will not have it that people should lay the blame at the door of this religion which has from time to time given birth to men, who have upheld the dignity of man and the possibility of every man in this life or in this generation reaching a position on a level with God himself.

I think a change has come over the spirit of the Hindu people in their dealings with the depressed classes. What is the work to be done?

The first thing to be done is the recognition of all the rights which the law has conferred upon the depressed classes and not bringing to bear social pressure upon them in order to induce them to desist from exercising the rights which are their own. It seems to me that this is the least which society can do.

There is another thing of importance which those who are the advocates of the Hindu religion ought well to bear in mind, the practical exclusion of the depressed classes from temples which are consecrated for the use of higher castes. You are all familiar with the issue of a circular by the Census Commissioner which has put orthodox Hindus in a flutter. (Cheers.) We read of public meetings in the country and protests on the part of newspapers. An agitation is threatening which may spread over the whole land if the Census Commissioner will be obstinate in making the classification which some suggestion of his is understood to convey. (Cheers.) I am glad of it for one reason. To my mind it shows that Hinduism is a living faith. It shows that the professors of that faith are anxious to clutch to their bosoms their children whom they have allowed to drift away from them in neglect, contumely and scorn. If this be the result of the circular of the Census Commissioner I think there is more need of it for the Hindu community as a whole.

* This is a reprint of a speech delivered at a Public Meeting held in Madras in December last.

UTTERANCES OF THE DAY

MRS BESANT ON THEOSOPHY

[The following is the speech delivered by Mrs Besant in closing the sittings of the Theosophical Convention held at Adyar in December last.]

FRIENDS,—It only now remains for me to close the meeting in which many countries have been represented. In the unity of men and women of different races and of different lands, you have had a fair representation of the Theosophical Society throughout the world. It is said that when the Christian Gospel was first preached, every man who came to hear the Preachers heard what they said in his own tongue wherein he had been born. I have sometimes wished that that gift of being heard in many tongues had descended upon the speakers of the Theosophical Society. I noticed, while I was listening to the Tamil and Telugu speeches, how much the sound of the mother tongue touched the hearts of those who were addressed and it is true that no language touches the heart like the language that the mother has spoken at the cradle of the child, the language which is heard round the death bed of the dying, where the relatives are gathered while the spirit leaves the body. The magic power of the tongue, that is the tongue of the home, can never be rivalled by one of foreign form, and one may hope perhaps that in future days, when many men have risen to the height that enables them to speak not from lips to ears, but from heart to heart and Spirit to Spirit, that again some will speak from the higher plane, so that on the lower plane our mind may hear its own native language. Then the barrier of tongues will have passed away and the union of the Spirit will have triumphed upon earth. I know of only one place in the world to-day, and of one pair of sacred lips that can thus speak the message, so that every man hears it in his own language. It is on the Full Moon of July, year by year, in the far off Himalayas, from the lips of the Lord Maitreya, that the great sermon is preached, which first the Lord Buddha preached in the place now called Sarnath, and as His sacred voice sounds upon the air around Him, every man hears the words in his own language, and every man is moved by his own native tongue. Here we are united, we have a unity of heart and a unity of thought, we cannot yet have a unity

of language. Yet language is little, where thoughts and hearts are one, and men from every nation, men who speak the variety of languages of our globe, they feel that their Brotherhood is greater than their divisions, and realise their unity amid the clash of their different personalities.

We have heard from France and Italy, we have heard from New Zealand and America, we have heard from Scotland and Holland, and from many representatives of the Indian land, but all of them speak the word which is echoes in your hearts, all of them proclaim the message that makes articulate thoughts which each of you is thinking, and hence greater our unity than our divisions, profounder our harmony than the faltering notes of the outer personality. They have spoken from the standpoint of many lands. What remains for me to say? It is to voice the thought of the Centre, which sees all the lands around it on the circumference, for here in Adyar, chosen by the Masters as the Headquarters of Their own Society, here on the land that belongs to the Masters and not to any who is lower than They, the Members of the Great White Brotherhood, here in Adyar we are at the seat and centre of the world wide movement, and we see around us stretching the many lands in which our Theosophical banner is floating. We ask those many lands to send us all that they have of wisdom, of kindly thought, of brotherly affection, here we would gather it all up and send it out again as a shower of blessing to the world. From the ocean is gathered up the water that rises to form the clouds above us, from the clouds pour down again the streams that vivify the earth from which they came, so let the water of Life ever flow to this centre from all the lands that lie scattered over the surface of the globe, and from this centre may that Life pour out again in showers of spiritual life, so that all may be vivified by the united benedictions which here find their home. Adyar—with its work and its duty to those who gather here to study, only that they may return to voice the message better in the countries whence they originally came—Adyar must find a place in your hearts and prayers. Brothers, you must help us, so that we may live worthily in the home in which we are all Messengers to carry abroad the message with which we are charged. We raise our eyes to the great Brotherhood that has given the Theosophical Society to the world, we are working in order that Their Spirit may be shed upon us, that Their strength may support our

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efforts, Their wisdom illuminate our understandings, Their love irradiate our hearts Just as we here form a link between the outer world and the Brotherhood of the Himalayas, just as we here in India try to syllable out the message with which They have charged our faltering tongues, so it is true that wherever that message goes Their impulse must support it, and centres must be made in every land, not only here must there be a centre for the Light and the Life but every where must centres be formed which shall spread over each country that same Life Our task here is to unify the whole, ours the task to hold the scattered threads which spread out to all the quarters of the globe As they live, so shall we flourish, as they live, so shall we be strengthened And may the benediction of the Masters rest on us here in Adyar, and on every land where Their Name is spoken, where Their message is proclaimed However scattered, far and wide, we are still one spiritual body, and whosoever the banner of the Society is planted, there shall flourish peace upon earth and good will among men

INDIANS OUTSIDE INDIA

Proposed Immigration Bill in South Africa

"INDIANA" THUS WRITES IN THE "RANGOON TIMES"—The proposed Immigration Bill is not yet published and it is difficult to say what it is going to be, and yet it has raised hopes and aspirations which it is not unlikely General Smuts may falsify after all He may repeal the obnoxious law, to pacify the Transvaal passive resisters, and yet the general Immigration Bill, for the whole of South Africa may totally ignore the rights and privileges that Asiatics in the Cape Colony and Natal at present enjoy, and that they are entitled to enjoy on account of peculiar relations between India and Africa and the services rendered by the Indian residents to the Colonies and the Imperial Government. However, in fine, introduce a fresh bone of contention in parts of the Union which were up till lately content to leave matters as they were The reports of a speedy and satisfactory settlement of the Transvaal Asiatic question on the basis of Indian demands would have sent a thrill of joy throughout India, had they not been coupled with the statement that the proposed Bill has been framed on the lines in force in Australia on

the subject If the future Immigration Bill of South Africa is to be a second edition of that in force in Australia, the result will be that within a very short time, the South African doors will be as hermetically sealed against the ingress of Indians as are those of Australia

Let us see what the position of Indians is in Australia to day It was in this Colony that, about fifteen years ago, the first loud cry was raised against allowing any Asiatic immigration, and it was then that the most effective legalized methods were adopted to prevent landing of any of them At first they proposed to exclude Asiatics because they were Asiatics, no matter what qualifications the intending immigrants had, and the Australian Parliament passed a Bill to that effect But, on its being sent for the sanction of the Sovereign the Imperial Government saw in it germs of future friction and animosity between one race and another, and on their advice, it was at once vetoed The Australians then passed a general Immigration Bill, applicable alike to Europeans and Asiatics, as a result of which no intending Asiatic immigrant is sent away from its shores because he is an Asiatic, and yet the Law is administered that not a single Asiatic, no matter how high his status may be, can enter, and as a matter of fact, has not been able to enter, the Colony, with a view to reside in some part thereof The Law provides that the intending immigrant shall be able to write a dictation of fifty words in any European language set by the officer administering the Act, and yet even the knowledge of English, French and German combined, the three most useful languages of Europe, would not suffice for an Indian to get admission The immigration officer has the power to test the intending immigrant's knowledge in any European language, and as a matter of fact, he sets an Indian the test in Russian or any other European language that he does not know In Australia, the prejudice against race and colour are carried to such an extent that they would not entrust their mail bags to ships that carried Indian lascars on board, and in hot haste gave notice to the P and O Company to terminate the mail contract that it enjoyed for over fifty years, unless it agreed to carry their mails in ships that were manned only by European men The P. and O. Company could not see its way to do away with the services of their lascars on Australian boats and they lost the mail contract which was thereafter transferred to the Orient Line Since then the Australians have shown no signs of relenting

and the doors of the huge continent, so far very sparsely populated, have been closed once and for ever to Indians. Their prejudices are not confined to men alone. They would prohibit the importation of things made in Asia by Asiatics, if they conceived the policy to be in their interests. It was reported in the local papers here in 1906 that a deputation organized by the Melbourne Chamber of Manufacturers waited upon the Minister of Customs to complain against the importation of Burma Oil Company's candles into Australia, as they were made by black labour, and the Burma Oil Company felt itself obliged to contradict the statement and to prove that in the manufacture of petroleum and its products, black labour constituted a very insignificant part, that what little was employed was relatively as well paid as white labour in the United Kingdom and Europe, and that the rest of the staff and all the materials and stores were imported either from Europe or America.

This rabid anti-Indian Colony at one time asked for the privilege of holding local Civil Service examinations for entering the Indian Civil Service, but so far the request, so coolly made, has not been favourably considered by the Imperial Government. Though the Colony refuses to allow a single Indian to get in there, the Australians are eligible for the Indian Civil Service and some of them are already in it. Is it not time to reconsider this question?

If such an anti-Asiatic Colony is to serve as a model for future legislation on the question of Asiatic Immigration into South Africa, then, Sir, the result will hardly be more than a truce. The Indians, as well for themselves as for the future generations cannot quietly allow themselves to be excluded from the Cape Colony and Natal, where at least English-knowing Indians had hardly any difficulty in finding admission up to now, unlike the exclusive Transvaal, Australia and Canada were until recently the two large British Colonies that were bitterly hostile to Asiatic Immigration, and once the proposed Bill is allowed to be passed, South Africa will surely, as night follows day, follow in their wake and try to keep out Asiatics altogether. The difference between the one case and the other to Indians is that Australia and Canada are too far off and beyond the reach of a great many Indians, and hence the latter have not bothered about them as much as they ought to have. Again, in the contention that in the building up of Canada and Australia no Asiatic's brain or hand has

designed or executed anything, they have some ground to stand upon. But the same cannot be said of South Africa. Natal, the garden colony of Africa, may in that sense be said to be as much Indian as European. In 1908, Sir Liege Hulett, M. L. A., spoke in the Legislative Assembly as follows —

The condition of the Colony before the importation of Indian labour was one of gloom. It was one that there and then threatened to extinguish the vitality of the country, and it was only by the Government assisting the importation of labour that the country began at once to revive. The coast has been turned into one of the most prosperous parts of South Africa. They could not find, in the whole of the Cape and the Transvaal what could be found on the coast of Natal, 10,000 acres of land in one plot and in one crop and that was entirely due to the importation of Indians. Durban was absolutely built up on the Indian population.

The case of Africa in the matter of the Indian problem is on a different footing to that of Canada and Australia. For centuries past (there are authentic records of Indians having established business firms on the East Coast of Africa as far as Delagoa Bay three hundred years ago) Indians have been in direct business relationship with Africa. They were there long before any European set his foot on that coast. It is too late in the day to oust them from that continent without putting the whole machinery out of gear.

Let us, however, hope that the Union Parliament will not be less liberal in this matter than the old Legislatures of the Cape and Natal, and let us hope that the old policy will prevail in the last two Colonies. Although the Indians have a number of grievances in both these Colonies, let it be said to their credit that they have been careful enough not to introduce racial legislation in the matter of immigration, and hence there has been more peace to Asiatics there than in the Transvaal. In the interests of amicable relations being maintained between the Europeans and Asiatics the following passage, which you quoted in your article of the 6th instant from your Indian Correspondent, and with which you are in accord, may not be inappropriately quoted here as serving to point out the urgent need of the discovery of a *modus vivendi* between the various members of which the British Empire is composed.

It is monstrous that Indians should be denied their natural rights of freedom of locomotion within the Empire, when Canadians, Australians and South Africans are received with open arms on the Indian soil. If India is to be a real partner in this Empire and if the Empire is to mean anything to Indians, they cannot be expected to be content to be practically shut out of such huge portions of this earth as Canada, Australia and South Africa.

The Imperial Government should emphatically place this view before every member of which the Empire is composed and should take pains to discountenance any act on the part of each and every member of the Empire tending to infringe or curtail British subjects' natural rights of freedom of locomotion within the Empire. It is need less to say that weakness at the centre of Government would lead to chaos all round, and I hope that you will not fail to use your pen in the future, as you have in the past, in emphasising the above principle and in striving to bring about a better understanding between the Europeans and Asiatics residing in the various British Colonies.

Mr. R. J. Tata and the Transvaal Indians

The following is the text of Mr. Ratan Tata's letter to Mr. Gandhi on the above subject —

York House, Twickenham, November 18, 1910

My dear Mr. Gandhi,—I desire to contribute a second sum of Rs. 25,000 in aid of the Indian struggle in the Transvaal.

About this time last year I was happy to give a similar sum and since then nearly a lakh of rupees have been subscribed by our countrymen in different parts of India towards the heavy expense of maintaining this most unequal struggle. This is no doubt satisfactory as far as it goes, but in my opinion it is not enough. Indeed, when I think of the vast importance of this question, and the magnificent stand which a handful of our countrymen in the Transvaal have made and are making for the honour of our Motherland I feel constrained to say that the support which India has so far lent to her brave sons and daughters in their heroic and most righteous struggle in a distant land has not been adequate.

Not only for their sakes, therefore, but for the honour and well being of Indians in all parts of the world, I say that a great duty rests upon us at the present time. We must recognise the significance of the issues involved, and see to it that the great sacrifices made and sufferings so willingly endured by the Indian community in South Africa are not rendered useless by our supineness or neglect. We, in India, must not forget that you and your fellow workers in the Transvaal have suffered much and have sacrificed much to maintain our country's honour in the Transvaal, and that though your spirit might be steadfast, your resources would be considerably diminished in so prolonged a struggle. I feel, therefore, that unless you receive renewed support it would be difficult for you to carry on so unequal a fight. I am confident the mass of the

British public would not, for one moment, countenance the injustice which is done to our people if only they were aware of it, and we must therefore persist in our effort of rousing general public attention, not only in India, but in England also, to the wrong inflicted on our people.

It is my earnest and devout hope that the new Parliament in South Africa will let one of its first Acts be a satisfactory settlement of this vexed question, honourable to all, and compatible with our status as citizens of the British Empire.

But it is not enough to hope. We must also show that we are determined. This determination you in the Transvaal have shown in no small measure. Therefore, I think it is the clear duty of all in India at this juncture to do what lies in their power—to give those who are engaged in this supremely important struggle the confident feeling that the vigorous and sustained support, both material and moral, of their countrymen in India is behind them.

If the cheque which I enclose herein will in any degree be instrumental in giving you and your fellow workers this feeling, my object in sending it will have been accomplished.

The Duke of Connaught on the Indian Question

A telegram dated 30th January says —

The Duke was confident that fair solutions of the difficult problems ahead—especially that of the natives—would be found. Unless he was very much mistaken, there would be an early adjustment of the vexed questions of education and the conditions with reference to the Indians. With her face turned to development, prosperity and greatness, South Africa would be prepared to take her full share in the responsibility and maintenance of the great co-partnership of nations, bound by the closest ties under the sovereignty of the King.

Indentured Labour

In connection with the stoppage of importation of British Indians in South Africa, by a notification of the Government of India the following opinions from the Press will be read with interest by our readers —

Indian Opinion —The Secretary of the Indian Immigration Trust Board supplied the *Natal Mercury* with the following figures —(On November 30, the number of Indian males under the first indenture was 16,939, and under reindenture 8,368, a total of 25,307, and as all Indians introduced into the Colony are accompanied by 40 per cent women and children, the total indentured population is about 35,000, about a third of whom are on sugar estates.

With regard to the number of Indians introduced during recent years, it is, of course, known that the Immigration Trust Board, at various periods, calls for applications for the Indians, these applications being to cover a certain period. In 1905, employers were asked to state their requirements for the next three years, and as a result 15,706 men were applied for, but it should be mentioned that employers are in the habit of applying for far more men than they actually require owing to the knowledge that only a portion of the number asked for will be supplied and as a matter of fact during the three years ensuing only 9,500 men, were brought from India out of the 15,000 asked for. In 1908 the Board asked for applications for the ensuing two years and employers requested for 6,734 men of whom up to date, 4,450 have arrived and another 212 are expected to arrive within the next day or two making a total of 4,662. A few months back requisition for 19,112 were advertised for, and applications for no fewer than 151,000 men were received, but at the present rate of recruiting not more than about 600 are likely to come to hand, so that their allotment will present a matter of some difficulty. Doubtless the applications were greater than they otherwise would have been owing to apprehensions as to the future stoppage of importations, but if they were made to that end they were made too late.

The Empire—The Indian Government are indeed to be congratulated on the step they have taken, showing thereby that they are not prepared to countenance the humiliating and on an British treatment of Indians in any British Colony and even to enter, however unwillingly, upon a course of retaliation against those whose hearts, so far as Imperial interests are concerned, can only be reached through their pockets.

The Madras Mail—The announcement that the Government of India intend to utilise the power they took last July to prohibit emigration to Natal will be welcome by Indian opinion. There was substantial truth in their (indentured labourers in Natal) grievances, and Indian opinion has long inclined to favour retaliation.

Apart from practical results, there will be the moral effect of action showing that though the Government of India are patient, there is a limit beyond which they cannot acquiesce in the improper treatment of those whose interests are committed to them.

The Englishman—It is not so much the indentured labour that is objected to as the fact that South Africa has hitherto refused to treat British

Indians who have settled there with the respect and dignity that every British subject has a right to expect under the Union Jack. It is to be regretted that South Africa has refused to grant this treatment to our Indian fellow subjects.

The seriousness of the step taken by the Indian Government is fully realized in South Africa. There is no doubt that it will have far-reaching results and will inevitably injure industries which at present are more or less dependent on the Indian coolie for their very existence. In spite of its vast native population, the labour resources of South Africa are strictly limited and nobody has yet been able to evolve a system of recruitment which could make up for the loss of the Indian coolie and at the same time meet the unreasonable prejudice against Asiatic labour of all kinds.

There is a frank and fair recognition that the Government of India is acting within its rights and with a paternal regard for the people over whom it holds sway.

The Natal Advertiser—(It is quite clear that, in the present temper of the people of this Union of ours and in view of the domineering attitude of the Indian Government, this form of labour will ultimately have to go.)

The Natal Times—The Indian Government is acting quite within its rights in the restrictions it has made as there is no appeal, the only course to adopt is to face the situation squarely and discover a remedy.

The Transvaal Leader—The planters are perhaps right in fearing that the stoppage of their indenture system will ruin their industry.

The Indian Government have from their own point of view done no more than their duty in protecting their own subjects.

Rand Daily Mail—Most decidedly we are not going to attack the decision of India. We have long condemned the system, and the sooner it is ended the better.

The Cape Times—Nobody in South Africa is likely to question the right of the Government of India to prohibit the continued emigration of indentured labour to Natal so long as the Government of the South African Union continues to treat British Indian residents in South Africa as if their residence were a penal offence, warranting the imposition of grave economic disabilities.

The Cape Argus—The feeling against the further importation of Indians under indenture or otherwise is very strong and the Indian Government's announcement will be regarded as, on the whole, a satisfactory solution of the difficulty.

FEUDATORY INDIA.

Education in Hyderabad.

A correspondent writes to the *United India and Native States*:—It is very humiliating to find that Hyderabad, although the premier Native State in India, is very much behind some of her more enterprising sister States in the matter of education, and especially in English education. When the nobility and gentry of Hyderabad still flinch shy of English education and are content to learn Urdu with a veneer of Persian and in some cases Arabic also, it is a matter of sincere congratulation to see a son of the Royal House reaching the highest rung of the University ladder. Sahibzada Mir Talawat Ali Khan is the recipient of this signal honour and Hyderabad may well pride itself upon the fact that it can count among her sons a Rajkumar graduate whose number, even if the whole of India is taken into consideration, can be counted on the ends of one's fingers. Born in 1877, he was educated first at the Madras Aliza (Noble's School) and then at the Nizam College from where he graduated in 1904. He lost his father Nawab Salim Jang when he was a child, and so was entirely brought up by his mother, a lady of strong personality, whose sterling qualities he has inherited. The Sahibzada is very social, accessible to everybody and knows not what pride is. He is also a person of keen understanding, sound judgment and possesses administrative ability of a high order. For nine months he was First Assistant to the Home and Judicial Secretary, H. H. the Nizam's Government, and is now Inspector of Schools, First Grade, Headquarters Division.

Mysore Industries.

The Government consider that the subject of improving the Industrial Schools in the State should engage early attention and that it is essential that a definite policy and plan of work should be adopted so as to secure the best possible results in this important branch of education. They are accordingly pleased to form a Committee consisting of the undermentioned gentlemen for considering this subject and submitting their proposals:—(1) Mr. M. Visweswaraya, Chief Engineer (President), (2) Mr. J. Weir, Inspector General of Education in Mysore, (3) Mr. V. Rengaswamiengar, Executive Engineer, (4) Mr. G. Krishna Rao, Head Master, Government High School, Bangalore, (5) Mr. G. Subbawami Iyer, Superintendent, Indus

trial School, Mysore. The Committee is requested to go into a consideration of the subjects in all its aspects and submit a full and detailed report, within six months, indicating among other things, how the Industrial Schools should be conducted according to a comprehensive programme and what defined courses of training should be systematically followed.

H. H. The Nizam and Sir C. Bayley.

In view of the impending departure from Hyderabad, of the Hon. Sir Charles Bayley, British Resident, both H. H. the Nizam and H. E. the Minister entertained him and Lady Bayley to dinners during the last week. The following is the translation of the Nizam's Urdu speech delivered at the dinner given by His Highness:—“When I heard of Sir Charles Bayley's intention of taking six months' leave to go home (to England), it was with some effort that I recollected that he had been Resident at my Court for no less than six years. So long a period of time appeared to me so short simply because everything in Hyderabad had gone on so smoothly and pleasantly without the least hitch anywhere. I attribute this satisfactory state of affairs largely to the cordial relations which Sir Charles has ever maintained with my people and my Government here, and I take this opportunity of acknowledging publicly the valuable service he has thus rendered to my State by his sympathetic interest in all that concerned its welfare. I thank him sincerely for his great kindness and uniform courtesy to my people and myself, which I appreciate very highly.” (A series of other farewell functions have been arranged in honour of Sir Charles Bayley before his departure at the end of the month including an “At Home” by the citizens of Secunderabad.)

Travancore Education.

The Bishop of Quilon in a memorial to His Highness the Maharajah of Travancore complains that several managers of Catholic schools have been asked direct by the Education Department to hand over their schools to the Department, that grants have been refused to some Catholic schools on what he considers to be inadequate grounds and that the rule that no school should ordinarily be located within 200 yards of any public burial place or public cremation ground was being worked retrospectively. The Bishop in conclusion prayed that the Education Department should be instructed not to influence the manager of any Catholic school to hand over his school to the

Government, and that should existing Catholic schools fulfil the conditions of the Code in respect to strength, staff, building, etc., it should continue to receive recognition and aid. Wherever there was a sufficient Catholic population, such as would justify the opening of a new Catholic school, the Department should not stand in the way of opening such a school and the rule against the proximity of school buildings to burial grounds should not have a retrospective effect.

In the course of an elaborate order the Government say—His Highness a Government trust that the Bishop will see that the Education Department is not actuated by any spirit of hostility towards the Catholic schools. The increased stringency introduced by the Education Code applies to all schools to work up to the level indicated by the Code. Aided effort has undoubtedly done good work in the field of education and His Highness a Government do not see why it should not continue to do equally good work in the future.

Death of a Kathiawar Prince.

Death is announced of His Highness Raj Sahib Ajitsingji, K. C. S. I., the Ruler of Dhrangadhra, in the capital of his State in Kathiawar. He succeeded his grand father Mansingji to the gadi of Dhrangadhra, about ten years ago, his father Jasbutsingji, the heir apparent and the only son of Raj Sahib Mansingji, having died in 1879. He was educated in the Raj Kumar College at Rajkot where his fine bearing and great stature distinguished him from his contemporaries. His Highness kept pace with the times, and was determined that his State should occupy a prominent position, so far as modern requirements and the influence of modern civilization could make it. His Highness was made a K. C. S. I. two years ago, and was invested with the Order by Lord Minto, when he paid a visit to Bombay in November, 1909. His Highness was fond of intellectual pursuits and had sent the heir apparent to England for his education under the guidance of Sir Charles Ollivant.

Proposed Rajput College.

His Highness the Maharaja of Jammu and Kashmir, President of Kshatriya Upazari Mahasabha, has issued an appeal to the Rajput community, in which His Highness suggests the establishment of a Rajput College as a memorial to the late King Emperor. His Highness refers to the existing High Schools for Kshatriyas, one founded by the Raja of Bhinga at Benares

at a cost of eleven lakhs of rupees and another by the late Raja of Awagarh at Agra at a cost of ten lakhs, but these do not fully satisfy the requirements of the community. "We wish," says His Highness, "to develop an *esprit de corps* among the young men of our community and ensure development of Kshatriya characteristics. His Highness estimates that thirty five lakhs will be needed for the establishment and equipment of a First Grade Kshatriya College and five lakhs of rupees for scholarships. The foundation stone of the College, it is proposed, may be laid by the King Emperor, when he comes to India.

The Junagadh State

Under Agent to the Governor's instructions the administration of the State will be carried on by the Political Agent, Sorab, from whom all State officials will take orders.

The following notifications have been published in the *Junagadh State Gazette* under the signature of Captain H. S. Strong—It is hereby notified that under instructions from the Agent to the Governor in Kathiawar, the undersigned has this day taken charge of the administration of the Junagadh State from Major J. B. Carter. All officers of the State will continue, pending further orders to hold their present appointments and discharge the current duties thereof, subject to the orders of the Officer in charge. Mr. A. O. Koriishi should as hitherto, carry on the usual duties of the Dewan's Office and all officers of the State should submit their reports to him and all that required the sanction of His Highness will, until further orders, be submitted to the Officer in charge.

A Prince Exiled

The *C* and *M* *Gazette* understands that the Tikka Sahib of Cashahr Surendra Thall has been prohibited from further residence within limits of Cashahr State in the Simla Hills.

MAITREYI.

A VEDIC STORY IN SIX CHAPTERS
BY PANDIT SITANATH TATTVABHUSHAN

Indian Mirror—The Author has recalled to life the dead bones of a very ancient and classical anecdote and embellished it with his own imagination and philosophical discussion. Pandit Sitanath has made the Maitreyi of the Vedic Age as she should be—catholic, stout-hearted and intellectual and has through her mouth introduced and discussed many intricate, philosophical and social topics. We wish this little book every success.

SECOND EDITION AS 4.

G. A. Natesan & Co., Booksellers, Madras

INDUSTRIAL AND COMMERCIAL SECTION.

Technological Institute.

The Hon Mr Butler, replying to Mr Sathchidananda Sinha's question in the recent Viceroy's Council Meeting regarding the establishment of Technological Institute at Cawnpore said —

'The modified scheme for the establishment of a Technological Institute at Cawnpore which has been submitted by the United Provinces Government has been accepted by the Government of India who are considering the extent to which financial aid can be given to the scheme from Imperial revenues. The Secretary of State will shortly be addressed on the subject.'

Cotton Seed Crushing

A larger supply of nitrogen has often been insisted upon as one of the greatest needs of Indian agriculture. Since Dr Voelcker's visit to this country about thirty years ago many writers have called attention to the enormous loss of nitrogen to India owing to the continual export of oil seeds from this country to Europe. The commonest and simplest method of giving the soil additional nitrogen is in the form of manure and good farmers in European countries purchase oil cakes to feed their cattle with the object of eventually increasing the quantity of nitrogen finally returned to the land. In India, it is believed, a considerable market exists for both the oil and the oilcake extracted from its more important oilseeds. The results of recent experiments demonstrate that the cotton seed cake forms a safe, nutritious, and cheap cattle food more economical than the uncrushed seed, as cattle do not need all the oil contained in the seed. On the other hand, the oil itself is an inexpensive and wholesome food particularly appropriate to India. The authorities of the United Provinces Exhibition, recognising these facts, have arranged to show a small working factory, preparing oil and oilcake from cotton seed, and from some other important oilseeds. This exhibit should specially appeal to those interested in industrial and agricultural development.

High Prices

An interesting note has recently been compiled by Mr Cotton, officiating Director General of Commercial Intelligence, and published as a supplement to the *Indian Trade Journal*, showing for the seven years ending 1909-10 the estimated value of imports and exports of British India at the prices prevailing in 1903-04. As 1903-04

was a normal year without marked seasonal adversity it was a suitable one to take as a basis. Similar statistics regarding the trade of the United Kingdom issued by the Board of Trade stated that their object was by eliminating as far as possible the effect of the fluctuation of prices to secure a basis for a close comparison between the volume of imports and exports in each year, but they also incidentally illustrated the rise in prices which has been common to nearly all industries, and affected food stuffs, raw materials and manufactured articles even as is the case in the statistics regarding the trade of British India. The note contains a formidable array of figures, a study of which proves the need that exists for some enquiry into the reasons of increased prices for so many of the commodities of every day life, and it is to be hoped that the investigation which is now being made will soon throw more light on this most important subject. In one of the tables given showing the figures for the seven years it is demonstrated that eliminating the effect of price variations the total volume of imports (including re-exports) for which quantities and values are recorded has increased in the seven years by 26 per cent, and exports by 4 per cent, while as regards variations on the basis of declared values it is shown that in the case of imports (including re-exports) increased prices account for 19 per cent, and in increased quantities for 81 per cent, of the rise in total values, while in the case of exports increased prices account for 80 per cent and increased quantities for the remainder — *Englishman*.

Tobacco Grown in Ujjain.

Now that the price of imported tobacco has been so greatly increased we naturally turn to the indigenous varieties. We can remember the time when the Pusa tobacco farm, many years ago, flooded the market with tins of pipe tobacco, but there was something particularly unpleasant about the flavour that rendered it undesirable. Whether it was due to the kind of tobacco or to the method of preparation we cannot say, but there it was the tobacco was unpleasant smoking. We would like to draw attention to a variety of 'Golden Leaf' tobacco grown at Ujjain, called locally *Zarda*. We find this tobacco most delicately flavoured with nothing of the rank odour of ordinary country tobacco. Cigarettes of the tobacco would no doubt be fairly good and if flavoured with vanilla or whatever else is generally used for flavouring pipe tobacco it would command a great sale. It is of course just possible that it is an American variety,

as many different kinds have been imported from time to time, but if such is the case it is interesting to know that its flavour is not destroyed when grown at Ujjain as it certainly was at Pusa

Industrial India

In the course of a speech at Bombay, Sir Currimbhoy Ebrahim, the first Muslim baronet, dealt with the industrial situation in India "India," he said, "has now arrived at that stage of evolution which can be aptly termed a dawn of industrial era, and two things are requisite for our success—one is capital, while the other is skilled labour. Thus, there are now industrial schools in different places in India, but I regret to find that the Mahomedans have not as yet fully availed themselves of the existing facilities for technical education. The co-operation of the people themselves will be very useful in this direction, for what is the use of providing facilities when they are not utilised? There is plenty of employment for them if we turn out good workmen, and our patriots should direct their attention to this important matter. The other requisite essential for the success of our industrial enterprises is, as I have said, capital. People who bury their wealth or who invest them in unproductive ornaments and jewellery should be taught the benefits of judicious investments and the necessity of bringing out their concealed hoards."

Indian Import Duties

Mr Robertson in reply to Mr Dadabhai's question in the Viceroyal Council re import duties on Indian tanned goods, gold and silver art ware, and in Australia on Assam Endi said—

The attention of this Government of India has not been specially drawn to the three statements quoted. They are aware that heavy import duties are imposed in some European countries and in America on tanned goods and gold and silver art ware. The import duty on Indian silk goods entering Australia has remained at 15 per cent *ad valorem* for a number of years, and it would appear, therefore, that the recent decline in the export of silk goods to Australia cannot be attributed wholly to the rate of the duty imposed.

His Majesty's Government reserve the right of making such representations as they think suitable in the case of foreign or colonial tariffs which affect Indian interests, but the Government of India do not consider that it is desirable at present to move in the matter of making representations regarding the duties referred to by the Hon Member.

The Government of India have no knowledge of the establishment by the Japanese Government

of manufacturing departments with the object of pioneering industries.

As regards the last part of the question, efforts have in the past been made by Government to demonstrate, by State manufacture, the commercial merits of particular industries, for example, the aluminium and chrome leather industries. In view, however, of the strong protests received from the commercial public on the ground of the possible competition of such ventures with private undertakings, and in pursuance of the policy which has recently been laid down by the Secretary of State with regard to the whole question of State assistance to the industrial progress of the country, the Government of India are not at present prepared to undertake experiments in this direction.

The Mirzapur Stone Co.

The Mirzapur Stone Company, which has been doing good business up country, has just opened a branch in Calcutta, at 2, Swallow Lane, off New China Bazar Street. From the depot at Howrah the Company is able to supply all classes of stone from stock. We have received a neat little calendar from the local branch which contains copies of excellent testimonials, including references from the Gudi and Rohilkhand Railway and the Bhaugapur Banar Railway.

£20,700,000 lent in France since 1899

A short account of the work done by credit banks in France appears in this month's journal of the Board of Agriculture. The movement dates only from 1899, and the following figures show how it has advanced—

	1900	1909
State loans	£24,500	£1,850,000
Number of district banks	9	95
Number of affiliated local banks	87	2,985
Number of members	2,175	133,382
Total amount of loans granted	£76,000	£4,201,000
The aggregate lent since 1899 is no less than £20,700,000		

All loans granted are for a definite purpose, and this determines the date of repayment. Thus, a loan for manure in autumn does not expire till the crop is reaped about a year later, whereas a loan in spring for top dressing runs for only six months. The security given is usually a note of hand signed by the borrower and another. The interest charged by the local bank is 4 per cent or 1 per cent more than that bank has to pay to the district bank.

The advance by the State to a district bank is governed by the discount rate of the Bank of

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France, and limited to four times the amount of the paid up capital. The capital of the district bank is subscribed almost entirely by the local banks, and the borrowers, of course, are shareholders in the local banks. Their minimum subscription varies from 16s to 32s per member of which only a fourth need be paid up. An extension of powers has just been made enabling loans to be given for longer periods for appropriate objects, such as the acquisition of land and the redemption of mortgages. The amount of the loan under this head is limited to £320, the duration of the loan is limited to 15 years, usually to be paid off by instalments with interest at the low rate of 2 per cent per annum. Money for this object is furnished by the State free of interest.

Government and Swadeshi

The following Resolution of the Government of Bombay has been published.—It has been laid down by the Government of India that when stores are purchased for a Government department, articles made in India shall always be preferred to imported articles, provided their quality is satisfactory and their price not unfavourable. This rule is being enforced when orders on the Store Department of the India Office for the purchase of considerable quantities of European stores are scrutinised. But the Governor in Council is inclined to think that it is not strictly observed by Government officers of all classes who have to make petty purchases from contingent and other allowance or in cases in which an indent on the India Office is not necessary under the rules.

The Governor in Council therefore desires to call the attention of the officers of all departments, who have to make purchases, to the rule and to request that they will observe it strictly in future. When any purchases have to be made, in small as well as in large quantities, it must first be ascertained whether suitable articles can be had of Indian manufacture, only when these are not procurable should imported articles be purchased.

Co-Operative Credit.

Without the help of the educated there is little hope that the masses can ever be delivered from the grip of usury. What outlook has any industry which is financed by money lenders who have only a small capital and who are compelled to insure themselves against loss by charging heavy rates of interest? Unfortunately exorbitant usury is not the only drawback of this system. So completely are the ryots in the hands of the

Mahajans that in some industries the usurers can control absolutely the price which the cultivators receive for their produce. The ryots are thus hemmed in without a chance of escape. Only co-operative credit can deliver them.—*Statesman*

Indian Railways and Indian Trade

M. S. C. Ghose has written an interesting little volume on "Indian Railways and Indian Trade." Those who read the various chapters will probably know a good deal more than they did before about the connection between Indian trade and railway rates. Of late, there has been evidence of an increasing interest among Indians in matters relating to the development of Indian industries, but until this book was written there was no volume published in India dealing to any extent with railway transport charges. The author declares that railway managers seem to have ignored the claims of public policy, their object being to obtain the best results in the direction of net receipts apart from the best interests of the public. He thinks that the existing railway rates in India check instead of assisting the economic development of the country.—*Commerce*

Indian Petroleum Industry

The latest statistics of the Indian petroleum industry are very interesting in view of the present critical position of oil trade matters in the Far East. The imports, which had fallen to 1905 6 to 61,260,000 gallons, have since gradually increased, and in the last year for which figures are available amounted to 96,844,000 gallons. The total value of the imports in that year was £2,606,000, which compares with £2,128,000 in the preceding year, and was contributed to by the principal exporting countries in the following proportions:—United States, £1,123,000, Roumanian, £359,000, Sumatra, £245,000, Straits Settlements, £235,000, Russia, £179,000, Borneo, £141,000, and the United Kingdom, £118,000. The struggle for supremacy in India is no new development. Until a comparatively short time ago the principal competitors were Russia and the Standard Oil Company. The fluctuations in the fortunes of the combatants are extremely interesting. During the five years to 1902 3, Russia gradually increased her predominance over America. In 1898 99 Russia contributed 63 per cent of the total imports, as against America's 28 per cent, in 1901 2, Russia's proportion was 80 per cent and America's only 9 per cent. Then came the turn to the tide in

1903-4, Russia's proportion declined to 71 per cent and America's rose to 14 per cent. Two years later Russia could boast of doing only 12 per cent of the trade, while America had raised her percentage to 45. In 1906-7, Russia had almost ceased to be a competitor, contributing only 3.6 per cent whereas the United States occupied the predominant position with 56 per cent, which, however, in the following year declined to 41 per cent, while Russia's percentage increased to 11. The whole outlook for those producers has been radically altered by the appearance of Roumania as a big importer (as well as by the increase in the domestic production), the percentage of Russia and America combined declining from 93 per cent, in the five years ended 1902-3 to 64 per cent in the period ended 1907-8.

Chinese Enterprise

According to the Paris correspondent of the *Daily Telegraph*, the most up to date factory in France and perhaps in Europe, has just been established in Paris by a Chinaman, and all its employees are young Chinese. The factory aims at the production of semi-artificial food, something like the famous nutritive pills of the late Professor Berthelot. The factory is established on a very solid financial basis, too, with a capital of £80,000, all subscribed by Chinese imbued with modern ideas. All the machinery is of Chinese invention and manufacture, and the raw material for the food stuffs of coming millennium is imported from China.

The factory has been founded by young Chinese Li Yu Ying, 30 years of age, who is an expert chemist, engineer, scientific, agriculturist, and a former student at the Pasteur Institute. He is the son of a former Minister of State at Peking, and went to France in 1901. After spending sometime at the Agricultural Institute at Chisney, near Montargis, he entered the Pasteur Institute at Paris. There he studied alimentary subjects from a vegetarian point of view, and developed a number of formulae for improved and concentrated food stuffs, for the production of which he conceived the idea of establishing a factory near Paris. Two years ago he went to China to secure the necessary capital, and at once obtained a sum of £80,000, half of which was subscribed by men in Government circles. A company was formed according to Chinese laws with headquarters at Tientsin, and Li Yu Ying then returned to France to purchase the ground and establish the factory at Les Vallées, near Paris. It covers a vast area, and the machinery, as it arrived from

China, was rapidly put in place. Special workmen, twenty-four in number, all Chinese, were brought over, and are now employed at the factory. The products are extracted principally from the famous Soya beans, and the amount of alimentary substances extracted is astounding. It is said that they include milk, cheese, caffeine, oil, jellies, flour, bread, biscuits, cakes, sauces, and a variety of vegetables.

Industrial Improvements in Madras Review of a Year's Work

The Madras Government have issued an order reviewing the administration report for the last year of Mr. K. T. B. Prassler, Acting Director of Industries. The Sembian Factory having served its purpose of demonstrating the practicality of the chrome tanning process in Madras, and having given an impetus to chrome tanning by private agency has since the close of the year been made over by the Government to other hands. The Salom Weaving Factory owing to the unfortunate outbreak of plague in Salem has also been closed. The Government note with pleasure the valuable and most promising results achieved by the Pumping and Boring Department and the gradual development of this department into the Bureau of Advice on all industrial questions in accordance with instructions contained in a recent despatch from the Secretary of State. The Department of Industries has been abolished and in place of the Director of Industries a Superintendent of Industrial Education has been appointed whose activities are to be restricted to educational and advisory work under the control of the Director of Public Instruction.

The Secretary of State has no objection to the establishment of a Bureau of Industrial Information and the Governor in Council trusts that means may be found for carrying on the developing still further the work done in this direction in pumping and boring department which has been initiated by the late Director of Department of Industries, the Honble Mr. Alfred Chatterton. The Governor in Council does not consider that these operations can be satisfactorily controlled or directed by the Director of Public Instruction and the question as to how this branch of work done by the Department of Industries can best be administered hereafter is at present engaging the attention of the Government.

AGRICULTURAL SECTION

The Tata Hydro Electric Scheme

His Excellency Sir George Clarke performed on the 8th February an important function of laying the foundation stone of the Tata Hydro Electric Scheme at Lanowli. There were as many as 400 visitors from Bombay.

Sir Dorab Tata, Chairman of the Board of Directors of the Tata Hydro Electric Scheme in requesting His Excellency to lay the foundation stone, gave a history of the scheme, which he said, was prominently before the mind of his late father, Mr J. Tata, who was the first to recognise the adaptability of those regions to the production of electrical energy through the agency of the water power available on the Western Ghats. After detailing various stages of the scheme Sir Dorab observed that at the time of his father's death in May, 1904, the scheme had so far advanced that he had interested Government in it and enlisted their sympathy. Referring to the work done by different eminent engineers Sir Dorab said that few schemes had been more fully investigated from the engineering point of view, and the plans represented continuous work extending over many years.

Coming to the question of cost and consumers of power, Sir Dorab said that the Company was prepared to enter into contracts to supply electric power at the very low rate of an anna per unit, including the maintenance of all electrical machinery, enumerating the advantages offered by the scheme. Sir Dorab said there was a head of 1734 ft., ten times as great as that at Niagara and four times as great as that of the Caurey. Referring to the floating of the Company, Sir Dorab said that the bulk of the share and debentures had been taken up by some of the most prominent ruling chiefs and Princes of India. The present scheme, the speaker added, was sufficient to supply Bombay in the season of least rainfall, with 30,000 E.H.P. estimated on a basis of 3,600 working hours per annum, but provision had been made for the enlargement of the scheme to 30,000 E.H.P.

In reply to Sir Dorab Tata, His Excellency, in the course of a lengthy speech, said:—When ten and a half years ago the late Mr. Gosling, after a careful examination of this neighbourhood, pronounced a practical scheme for supplying Bombay with power, Mr. Tata instantly saw the possibilities and then commenced the

proceedings which his son has brought to a successful conclusion. From the time of my arrival in India I was captivated by this scheme, and it was my great wish, as I said at Sholapur, that it should be carried out with Indian capital. Quite apart from other considerations, promotion is an expensive business, and if the necessary capital could be found in India, without the assistance of London methods, it was certain that much money could be saved. Sir Dorab Tata knows that we had hopes and fears till the time came at last when he could tell me that the way was clear, and that the great Indian enterprise could be carried out with Indian financial resources. This is owing in great measure to those ruling Princes who have shown in a practical fashion their full trust in the future of their country, their anxiety for its progress and their total disbelief in the baseless hypotheses of a steadily decaying India.

What most appeals to me is that we are to-day providing the object lesson which without immodesty we may hope, will be learnt beyond the boundaries of our Presidency. Here is a great *Siridesh* project rendered possible by the trust of Indians in the future of their own country. That is surely a political object lesson of real importance. An investor naturally and rightly looks to dividends, but that does not exclude patriotic motives, and when one thinks of what could be done towards the development of India by means of capital now idle, one may well derive hope and encouragement from this day's ceremony. Educated Indian opinion should be better able to arrive at a just judgment of the soundness of Indian projects, and the advantages of the fructification of Indian capital in India are manifest. Such enterprise as this, so entered upon, symbolises the confidence of Indians in themselves, their willingness to be associated with a project somewhat novel in this country, and their assurance of political stability which alone can guarantee the continued advancement of India.

I know that I speak for you all in congratulating Sir Dorab Tata on bringing this scheme through many vicissitudes to the stage of accomplishment, in cordently wishing it the fullest measure of success, and in paying a tribute to the memory of that great pioneer of Indian enterprise, Mr. Jamsetji Tata. It will fall to my successor to inaugurate the completed works which will connect these valleys with the destinies of Bombay and add greatly to their natural beauty, and not least to the importance and prosperity of Lanowli.

Agricultural Education in Bombay

From a resolution on the annual report of the Department of Agriculture of the Bombay Presidency we call the following relative to the training of cultivators' sons — "The strong desire manifested at the Agriculture Conference held in September 1909, at Poona, that the benefits of agricultural training should be brought closer to the peasantry by providing schools for those actually engaged in cultivation attracted the special notice of Government and a beginning has been made by opening at Poona a vernacular school for the sons of cultivators where boys may be given a training in practical agriculture side by side with their ordinary education. It is gratifying to note that the class has made an excellent start and, as funds permit, it will be advantageous to extend the provision to other parts of the Presidency. On the other hand, efforts are not relaxed to make good the educational deficiencies of the boys of agriculturists who desire that their sons should take the full B. Ag. course of the College. The University regulations require that a candidate must have passed the previous examination before he can enter for the B. Ag. degree examination. This is a standard of education not frequently reached by farmers' sons, who are, therefore, unable to take advantage of the scholarships provided for their class at the College. Youths of the agricultural classes, however, not infrequently pass the Matriculation Examination, and to meet their case Government have extended the term of a number of the scholarships by one year, so that a boy who has passed the Matriculation is enabled to proceed to the previous examination preparatory to entering on the B. Ag. course at the College. Provision has also been made for admission to the full College course of those who are qualified to understand it but who cannot proceed to the University degree for want of a previous pass qualification. Students of this class are specially examined on the University standard and given certificates, and the question of substituting a special degree for these certificates is at present under consideration. Government will relax nothing of their efforts in these and similar directions to bring the College course within the reach of the classes who have a natural aptitude for the study of agriculture, as well as to provide less advanced and theoretical courses for such as neither require nor can profit by an advanced scientific training."

Mauritius Sugar

Discussing the Mauritius sugar market in their market report dated January 20th, Messrs Blyth Brothers and Co say — "Our colony has been visited by heavy rains, which have been general all over the island doing a lot of good to the canes which had almost begun showing signs of drought and as the run was accompanied by very hot weather, the prospects for next crop are much more favourable than they were when we last issued our market report. The present crop is practically at an end, all the estates except a few having finished crushing and it is estimated that the outturn will be about 200,000 tons. Looking to the enormous amount of sugar in the docks unsold, it was palpable that prices sooner or later must decline, and although holders realised this they decided to do nothing until after the New Year holidays. When business was resumed on 4th instant, it was seen that at about Rs 7 60 or say 10 6 f o b a fair number of orders were held, but after trying hard to obtain a few cents more holders gave in one after another until there were more sellers than buyers. The first sale made was some 40,000—50,000 bags packed in single gunnies at Rs 7 60 which were purchased by a European firm, followed the next day by another European firm taking 25,000 bags at same price and in same packing and 30,000 bags in one gunny and one vacoa at Rs 7 50. These sales caused the Indian buyers to come on the market and it is estimated that about 200,000 bags of all sorts must have been sold at prices ranging from Rs 7 50 to 7 65 according to quality."

Land Revenue in the C. P.

Mr Chitnavis's resolution which after being amended ran as follows — "This Council recommends to the Governor General in Council that Government should accept the principle that in the districts forming part of the old Saugar and Nerbudda territories, the land revenue demand should generally approximate to half assets, provided that individual exceptions are allowed to prevent material sacrifice of revenue. In the districts forming part of the old Nagpur Province the policy of Government should be gradually to reduce the fraction of the assets taken at succeeding settlements until assets approximating to half assets are reached, and in the meantime generally to limit enhancements to half the increase of assets since the last settlement was put and carried."

Departmental Reviews and Notes.

LITERARY.

"THE HINDI PUNCH"

The eleventh annual publication of the *Hindi Punch* is a brilliant collection of humorous and instructive cartoons. The cartoons maintain the high level of thought for which this journal has been always known. Some of them present the situation most graphically. The cost of the volume is only Re 1 4, and the volume is a useful addition to any library, as a pictorial history of the political and social events of the year.

"THE COMRADE"

We welcome the appearance of the *Comrade*, a weekly journal edited by Mr Mahomed Ali of Calcutta. Judging from the half a dozen issues of the journal before us we have no doubt that it is a welcome addition to Indian journalism. It reflects sober Indian views and its policy is thus summarised by the Editor: "We are partisans of none, comrades of all. We deeply feel the many dangers of unceasing controversy between races and races, creeds and creeds, and earnestly desire a better understanding between the contending elements of the body politic in India." It is a laudable ambition indeed and we wish the new venture every success.

LITERARY MEN AND HONORS

Many literary men have refused to be raised above the rank of commoners for one reason or another. Charles Dickens was compelled to refuse a knighthood for lack of means, and the late George Meredith was content with the Order of Merit, though a baronetcy was offered him. It is well known, too, that when Thomas Carlyle received a letter offering to make him "Sir Thomas," he threw it contemptuously into the wastepaper basket with the remark, "I would much prefer being given a pound of good to bacco."

"AMONG INDIAN RAJAS AND RYOTS"

Sir Andrew Fraser, the late Lieutenant Governor of Bengal, is not resting out in his retirement. In spite of his numerous platform engagements he has found time to write a book descriptive of some of his Indian experiences. This volume is entitled "Among Indian Rajas and Ryots" and will be shortly published by Messrs Seely

THE ENGLISH POLITICAL NOVEL

"The great political novel of the century" is a phrase used by Mr Lino in advertising Mr Wells' "The New Machiavelli." It is singular that a people like ourselves, who have won a reputation for political insight, should have produced so few great political novels. One would suppose that the shifting movements, the clash of personalities, and the backstairs intrigues inevitable to party government would form an admirable theme for a novelist, and yet few have turned it to advantage. Mrs Edgeworth seems to have been the first English novelist who placed her characters in a political environment, but the politics of "Patronage" are not very interesting, and the book is one of her worst. The hero of Warren's "Ten Thousand a Year" gets into Parliament after a contested election which is well described. Unfortunately, like all Warren's work, "Ten Thousand a Year" is spoilt by sentimentality and prejudice. The picture it gives of the Whigs is so coloured by Watson's Toryism that it loses even the merit of satire. Bulwer Lytton's "My Novel" deserves mention in any list of political novels, as does also Henry Kingsley's "Austin Elliot," a striking episode of which took place in the House of Commons during a debate on the Corn Laws. Mr Justin McCarthy's "Waterdale Neighbours," Mr Anthony Hope's "Quinto," and Miss Ward's "Mircella" and "Sir George Trevelyan" might, perhaps, be included.

But the best English political novels are those of Trollope and Beaconsfield. Beaconsfield's novels have received full recognition, though Mr Herbert Paul says he never heard "of anyone who did not care for politics and yet admired the novels of Mr Disraeli." We are convinced that Beaconsfield's reputation owes a good deal to his political novels. Trollope, on the other hand, has not quite come into his own as a political novelist. Many people familiar with the Barsetshire series have not read that other immortal series which opens with "Phineas Finn" and ends with the "Duke's Children." Trollope took a keen interest in politics, and in these books he gives an admirable picture of the Cabinet meetings, Parliamentary debates, and intrigues in which figure a group of politicians, leaders, subordinates, and wire pullers. The Duke of Omnium is a fine creation, so is Mr Dashworthy, and the grouping of the political scenes is admirably done. Upon the whole, we should class Trollope as the best of English political novelists.

EDUCATIONAL.

EDUCATION IN KASHMIR

In his speech on the occasion of laying the foundation stone of the Prince of Wales College, Jammu, Rai Bahadur Dr. A. Mitra, the Minister of Education, gave a short account of the progress achieved in the Kashmir and Jammu State in various directions during the last quarter of a century. The progress made has been all round, but nowhere has it been more conspicuous, said Dr. Mitra, than in the advancement of education among His Highness's subjects. Besides the Prince of Wales College at Jammu, the Sri Pratap Hindu College at Srinagar has now been taken charge of by His Highness's Government. Thus, the State is now able to boast of two first-grade Arts Colleges, besides three State high schools, 25 secondary schools, 174 primary schools and 6 girls' schools, besides a number of schools to which substantial grants in aid are paid. It is the intention of His Highness, we are further told, to raise the school at Samba in the province of Jammu, to a high school, to increase the number of the primary schools and to place them on a better footing. Not in the cause of industrial education neglected, for His Highness has provided for a well equipped technological school at Srinagar, which will be opened very shortly. The State has also made a great headway in industrial development. The canal near Jammu has been irrigating thousands of acres of land, and Baramulla is harnessed a great electric power, with great industrial possibilities. Sericulture also has been progressing and expanding and already it brings several lakhs annually to the State coffers, while it gives employment to the labourers and a profitable occupation to the cultivators.

SANSKRIT COLLEGE IN PATNA

Patna now bids fair to have yet another college in the near future. This time it is to be a Sanskrit College to teach all branches of Sanskrit education, including astrology and medicine. It is suggested that the various Pathshalas which already exist should be all merged in a few colleges. This scheme was discussed at length at the recent anniversary meeting of the Patna Sanatan Dharma Sabha at which Pandit Ganesha Dutt Shastri of Lahore spoke in favour of the scheme. Some donations are already promised for the new college.

THE PUNJAB UNIVERSITY REGULATIONS

The revised regulations in the B. A. and B. Sc. examinations were passed by the Senate of the Punjab University and examinations by compartments have been sanctioned. Henceforth any student who has obtained 45 per cent. of the aggregate number of marks, but has failed in one subject only, obtaining not less than 25 per cent. of the marks in that subject, may be admitted to the examination of the following year and the year following after that, in the subject in which he failed, on payment of a thirty rupees fee, on each occasion, and if he passes in that subject, either of those years, he shall be deemed to have passed the B. A. or B. Sc. degree examination, provided that the candidates must continue to read in college and attend at least two-thirds of the number of lectures. Such a candidate shall not be eligible for scholarships and honours.

BOMBAY ANGLO-VERNACULAR SCHOOLS

The need for improvement of Anglo Vernacular schools in Bombay is thus referred to by the Director of Public Instruction in the last annual Report:—I have devoted an unusual amount of space to these schools, because recent events, political and academic, have drawn a good deal of attention to their condition and to their curriculum. The latter is almost wholly dominated by the Matriculation so much so that in the schedule of studies issued by the Department the highest standard is left blank. Thus, instead of a well considered curriculum with an examination imposed by a body little in touch with the schools and a curriculum cut to fit it, almost every subject in that curriculum requires overhauling as regards methods and text-books, and the Matriculation, whether regarded as a school-leaving or a college entering examination, also requires revising. Both of these matters are now under consideration but, whatever happens, I do not think it likely that the Department will continue to abdicate its functions in respect of the highest classes of the schools under its jurisdiction.

EDUCATION IN THE U. P.

Sir John Hewitt has issued a resolution on education in the U. P., in which he says he is dissatisfied with the present state of it. The Lieutenant Governor regards the work of the year as very disappointing. In no branches of education, he says, has sufficient progress been made and in some there has been retrogression. In primary education there is stated to have been actual failure.

MEDICAL

PATENT MEDICINES IN INDIA

One of the marked characteristics of Indian import trade during the last few years has been the enormous sale of patent medicines. All this indicates that foreign drugs have become very popular. Coming more and more into contact with the "foreigners", the Indians have gradually learned that the medicines of the Europeans are efficacious. The common medicinal methods formerly practised in this country now seem to be confined more or less to the poorer classes, and the fact that the consumption of patent medicines has become more a vogue than a necessity out in the East is almost entirely owing to their persistent popularisation by manufacturers. Both Britain and the United States at present export patent medicines to the British possessions to the extent of some millions of rupees, India, Burma and South Africa being the best exploited markets. Many American and English firms are now extensively advertising their medicines throughout India and a number of concoctions have lately, to a certain extent, jeopardised well known specifics. In the mean time Indian manufacturers are not idle. A Bengali firm of manufacturing chemists handle all sorts of ready made medicines, and is continually increasing its sales. With energetic work there is an unlimited field for this class of merchandise. With systematic advertising, as the best means of bringing their wares to the attention of the buyers, large sales are continually resulting. One indigenous firm alone selling some four thousand bottles of their preparation annually in one district alone. Most of the patent medicines manufactured locally are, we fear, little more than diluted alcohol, recent prosecutions having shown that these "patent medicines" contain as much as seventy per cent of alcohol and ten per cent of ether. Something should at least be done to repress these spurious concoctions. As it stands at present, it is very difficult to distinguish between the spurious and the genuine article. A bill making it compulsory for the chemist to declare the full formula of the preparation on each package or bottle can alone remove this serious evil.—*Commerce*

INOCULATIONS FOR COLD

Inoculations for 'Cold' have recently been extensively begun in several London hospitals. A few million dead bacteria are injected subcutaneously. The serum is manufactured from the patient's own bacteria (pneumococci, influenza, bacilli etc). Specimens are obtained, carefully isolated and grown to the required numbers, then killed by heat and injected. It is expected that the consequent autotoxin development will at least temporarily prevent infection by the same germ. 'If the person,' stated one of the hospital physicians, 'is in perfectly good health, we try to obtain samples of the germs most likely to attack him by taking cultures from the throat and nose. Cold microbes often lurk in the nasal passages and about the tonsils for months after the original attack, only waiting until a chill or physical strain temporarily lowers immunity so that they suddenly multiply and cause fresh colds. By being inoculated with the preventive serum the patient may often be rendered immune to colds throughout the winter.'

THE CIVIL MEDICAL SERVICE

In the House of Commons, Mr. Montagu, replying to Mr. Kelly, said that the resolution passed at the Indian National Congress at Allahabad on December 28th, regarding the superior posts in the Civil Medical Service, had not yet reached the Secretary of State for India. A despatch on the general question had been received from the Government of India and was under consideration.

A NEW INDIAN MEMBER OF THE I.M.S.

Dr. Jyoti Lal Sen, M.B., has passed the I.M.S. examination. Prior to his departure for England he held the post of Demonstrator of Biology in the Calcutta Medical College which post he resigned owing to his difficulty in obtaining study leave out of India. Mr. Sen has passed the examination within three months' time. He reached London in the last week of October and came out successful in the last week of January.

HEAVY BRAIN AND INTELLECT

An eminent surgeon tells us that a heavy brain is no indication of intellectual superiority. The average weight of the European brain is from forty nine to fifty ounces, yet five out of thirty-one male lunatics taken, without selection from post mortem records, had brains ranging from fifty to fifty six ounces. The brains of three female lunatics out of twenty-two exceeded fifty ounces. It is well known that epileptics usually have large brains.

SCIENCE.

AUTOMATIC COLLISION PREVENTER

Sirdar Raja Babu, A. D. C. to H. H. the Maharaja of Patiala and Superintendent, Games Department, has contrived a very ingenious device "the Automatic Collision Preventer" to safeguard the life and property of the travelling public, whose painful yells and cries and sufferings in the event of a railway collision are so very appalling. It is well known that innumerable lives are lost from time to time by railway accidents. Sirdar Raja Babu is also the inventor of another marvellous invention, the "Automatic Chess Recorder and Time keeper," a champion chess player (having won for three years running the championship cup at the Simla Chess Tournament), the author of an exhaustive and instructive work on chess and lately a cricketer. On the evening of 4th November at the Garden Party held at Patiala in honour of the investiture with full powers of H. H. the Maharaja, by His Excellency Lord Minto, the inventor had the honour of exhibiting the model of his device in full working order before the distinguished gathering consisting of His Honour Sir Louis Dane, the Lieutenant Governor of the Punjab, his illustrious host the Maharaja and hundreds of European and Indian guests with State officials in dazzling dresses. It was particularly appreciated and admired by His Honour, who evinced a good deal of interest in the device. The engines of both the lines (on the same line), proceeding from opposite directions, were suddenly stopped at certain given points by an automatic arrangement, demonstrating thereby the utter impossibility of railway collisions, and accidents as well. Before giving a practical demonstration the inventor briefly explained the mechanism and the aims and objects of the device, and after thanking His Honour for granting him the privilege of an inspection of the model and taking almost a paternal interest in the invention, he conveyed his thanks to His Highness the Maharaja, without whose kind patronage and generosity, he remarked, it would not have seen the light of day. He then in a few words recounted the loyal and faithful services of his father—the late Dala Chhutti Lal, Director of Public Instruction, Patiala State and in charge of the late Maharaja's education, who served the State for a period of 35 years. The inventor has had also the honour of working the model under reference, before the Railway

Conference, Simla, lately. Since the device has given so much satisfaction and added to the safety of public life and property, one has a right to hope that the Railway Board and the Railway Administrations in India—who on their part are not the less anxious about the safe running of trains—would not fail to give the invention every possible support and encouragement, with a view to utilise it ultimately in real practice, and earn the gratitude of the suffering humanity. The public also will wish the inventor every success.

MR. CARNEGIE AND SCIENCE

The gift of £2,000,000 to the Carnegie Institution at Washington by Mr. Andrew Carnegie, its founder, was announced in mail week, bringing the ironmaster's gifts to the institution to a total of £5,000,000. The discovery of 60,000 new worlds by Professor Hale, at the Observatory at Mount Wilson, California, was also announced. The Observatory was established by the institution, and its operations and discoveries afford Mr. Carnegie unending delight. Mr. Carnegie announced that a far more powerful telescope than man had ever made was now under construction for the Mount Wilson Observatory. With it he hopes to make possible the discovery of still more celestial bodies. The new telescope will have a lens 100 in. in diameter. Mr. Carnegie declares that "the whole world is going to listen to the oracle on the top of Mount Wilson, and in a few years we shall know more about the universe than Galileo and Copernicus ever dreamed."

THE MILK IN THE COCONUT

Not a few people have wondered what kind of stuff the milk of the coconut is. Recent analyses have, according to the *Lancet*, dissipated the delusion that the fluid has anything in common with real milk. It contains only 4 per cent. of solids, consisting chiefly of sugar 2.8 per cent. the balance being made up of mineral matter and tartaric acid. It is interesting to record more than half of the sugar present is mannitol, the sweet principle of manna, which is sometimes found also in wine as a product of normal grape sugar. The question has been discussed as to whether it would be profitable to extract the coconut water for the sake of its cane sugar, but as this amounts to only 1/10th per cent. the process would not be commercially successful.

PERSONAL.

THE LATE SIR CHARLES DILKE

We greatly regret to record the sudden death of Sir Charles Dilke. The present generation has known him as the ablest private member of the House of Commons, the greatest English authority on foreign affairs, and the most powerful and persistent friend that organised Labour ever obtained in the ranks of Liberal statesmanship. These were the achievements of a man who suffered a terrible and, in the opinion of the writer, an unmerited fall from his high place in Front Bench Liberalism when he had already passed middle life. No more honourable recovery could have been made, no more valuable career could have been bestowed, as a second service of personality, on his country. Without Sir Charles Dilke's pioneer work, the Labour Party could hardly have attained its present strength, his example made the study of labour legislation a fashion and a model for young Liberal and Tory members alike.

Sir Charles Dilke was withal the most laborious of men. Few subjects were outside his knowledge, his conversation, like his public speech, was almost overfull of facts, and a slow or ill informed mind sometimes found it hard to disentangle his presentment of them. His methodical and devouring industry was, perhaps, without example among contemporary public men, it ranged from the gravest to the lightest studies, so that he was able to conduct his paper, the "Athenaeum," with knowledges as wide and varied as that which he devoted to the criticism of foreign policy or naval organisation. In this richness of mental resource he resembled Gladstone; but his acquirements were those of the highly trained citizen of the modern world rather than of the admirer of older societies and modes of thought.

Sir Charles Dilke had a position in European statesmanship of unusual distinction, he was about the only Englishman who was looked to for authoritative outside accounts of the tendencies of our diplomacy and of our internal developments.—*The Nation*.

TOLSTOY'S LETTER TO HIS WIFE

Thirteen years ago Tolstoy wrote a letter to be handed to his wife after his death. The text of this letter has been now published. It removes all doubts as to the reasons of Tolstoy's flight from

his home at Yasnaya Polyana in November last, and shows that far from having quarrelled with his family he was merely carrying out a purpose long meditated. It is printed below.—

"Long have I been tormented by the discord between my life and my beliefs. To compel you all to change your life, the habits to which I myself had accustomed you, I could not, and to leave you ere this I also could not, believing that I would deprive the children, while they were little, of that small influence which I could have over them, and would grieve you, on the other hand, to continue to live as I have lived these sixteen years, struggling and irritating you or falling myself under those influences and temptations which I had become accustomed and by which I am surrounded, I also cannot, and I have now decided to do what I have long wished to do—go away, because, first, for me, in my advancing years, this life becomes more and more burdensome and I long more and more for solitude, and secondly, because the children have grown up, my influence is not needed, and you all have livelier interests which will render my absence little noticeable.

The chief thing is that just as the Hindus nearing 60 retire into the woods, and as old religious men seek to devote their last years to God and not to jokes, funs, gossip, or tennis, so for me, entering my 70th year, the all-absorbing desire is for tranquillity, for solitude, and if not for entire harmony, at least not for crying discord between my life and my beliefs and conscience.

That I should have gone away from you does not mean that I am displeased with you. On the contrary I recall with love and gratitude the long 35 years of our life, especially the first half of this period, when you, with the maternal devotion of your nature, so firmly and energetically bore that which you considered to be your duty. You have given great motherly love and devotion and you cannot but be prized for that. But during the last period of our life, the last 15 years—we have drifted asunder. I cannot think that I am to blame, because I know that I have changed, not for myself nor for other people's sake, but because I could not otherwise. Neither can I blame you that you did not follow me, but thank and lovingly remember and shall continue to remember you for what you gave me."

FEBRUARY 1911]

POLITICAL

GAEKWAR ON NATIONALISM

Replying to an address from the Arya brothers, Bombay, H H the Gaekwar of Baroda said —

You all know that "Unity is strength" and unity can only be a lived when there is love and sympathy between the members of a society. The next point is, how is that love to be created and if created how is it to be maintained. I consider there is no royal road to achieve that goal. I think there is nothing that brings people together more readily than breaking bread on the same table. It is my belief, and when I sympathise with you, it is not for praise or eulogium but to unite our different races together. I consider the greatest ideal for us is to form a nationality. To attain this ideal, sentiments should be similar, and that can be achieved by social intercourse. No community can look forward for substantial progress without such intercourse and similarity of sentiments. Without them there may be some progress, but that progress cannot last. It would be presumptuous for me to repeat the noble sentiments expressed by Sir Narayan. I can only say that I concur with him so far as sentiments and ideals are concerned. But I beg to differ from him in one point and it is his reference to me in a manner which I do not deserve. I have not realized these sentiments and ideals, but they are ideals for myself. I take them in my own way so far as it lies in my power and I hope this ideal and goal will also guide my countrymen.

THE INFLUENCE OF THE CONGRESS

In connection with the appointments to the Madras Executive Council and High Court announced recently, it is interesting to recall how many members of the Indian National Congress have been selected by the Government to distinguished offices under the Crown. Mr S P Sinha, the first Indian member of the Governor General's Executive Council, Mr M B Chhabil, the Indian member of the Bombay Executive Council and Mr V Krishnaswami Iyer, who has just been translated from the High Court Bench to the Executive Council in Madras, are all Congressmen. Mr K T Telang, Mr Badruddin Tyabji and Sir Narayan Chandavarkar, Judges of the Bombay High Court, Sir S Subramania Iyer, Mr C Sankaran Nair and Mr P R

Sundara Aiyar, Judges of the Madras High Court, Sir Gooroo Dass Banerjee, Babu Saroda Charan Mitra, and Mr Syed Sharafuddin, Judges of the Calcutta High Court, Sir Pratul Chandra Chatterjee, Judge of the Punjab Chief Court, Sir Bepin Krishna Bose and Rai Bahadur Pandit Sunil Lal, Judicial Commissioners of the Central Provinces and Oudh, respectively, Mr P S Sivaswami Iyer, Advocate General, Madras, and Mr B C Mitter, Standing Counsel, Bengal, all were or are Congressmen. It is equally interesting to notice that just as leading members of the Congress have passed into Government service, so have retired Government officials joined the Congress freely. Mr A O Hume was Secretary to the Government of India in the Agricultural Department, Sir William Wedderburn was Judge of the High Court and Chief Secretary to Government in Bombay, Sir Henry Cotton was Chief Commissioner of Assam, Mr J P Goodridge was District and Sessions Judge in the Central Provinces, Sir Romesh Chandra Mitter was Acting Chief Justice of the Ooloutta High Court, Rai Bahadur V M Bhide was a Subordinate Judge in Bombay, Mr Romesh Chandra Dutt was Commissioner of a Division in Bengal, Raja Milho Lal was a Subordinate Judge in the United Provinces, Dewan Bahadur M Adinarayana Iyah was Deputy Commissioner of Revenue Settlement in Madras, Rai Bahadur Waman Madhav Kolhatkar was an Acting District and Sessions Judge in the Central Provinces. Officials of Indian States too have freely joined the Congress. Rajah Sir T. Midhava Rao was Dewan of Baroda, Indore and Travancore, Sir K. Seshadri Aiyar, Dewan of Mysore, had consented to preside over a Session of the Congress when suddenly his life was cut short. Dewan Bahadur R. Ragoonath Rao was Dewan of Indore, Dewan Bahadur K. Krishna swami Rao was Dewan of Travancore, Mr Dudabhu Naorep was Dewan of Baroda, Dewan Bahadur Ambalil Sakeral Desai was Chief Justice of Baroda, Rao Bahadur C V Vardeja was Chief Justice of Gwalior, Mr Albas Tyabji is a Judge of the Baroda High Court. Among territorial magnates, the late Maharajah of Durbhanga, the Maharajah of Nattore and Coimbatore, the late Maharajah Bahadur Sri Jotendra Mohan Tagore and Rajah Peary Mohan Mukerji were or are supporters of the Congress. — *Leader*

GENERAL

LORD CREWE ON INDIA

The Earl of Crewe, Secretary of State for India, presided over the annual lunch of the North Staffordshire Liberal Federation, held in mail week. Responding to the toast of "His Majesty's Ministers," proposed by Sir Arthur Nicholson, Chairman of the Federation, he referred to his office and the outlook in India. It was, he said, no light task to succeed a man like his friend Lord Morley in any post, and particularly in that post, which he had filled with so much distinction. It was a real piece of good fortune for India, at a time when reforms in the Indian Government were expected and were, indeed by common consent necessary, that a man should have been found to carry them out of so wide an outlook and of such rare intellectual calibre as was Lord Morley. He himself had been far too short a time in his present office to attempt to dogmatise about India, but he thought he might venture to say that the general outlook there was a hopeful one.

In the last few years they had heard much of what was described by the word "unrest." There had been, no doubt, a certain general ferment of opinion, and there had been what we must be careful to regard as an entirely separate thing—certain deplorable outbreaks of violence. But it was to be hoped that the reforms which were instituted at the time of the late Indian administration were going to be given a fair chance, and, indeed, it was most desirable that they should, for almost worse in a period of what was described as "unrest" than the agitations themselves were the effects upon the general life of the country. All the problems which it was the duty of a Government to consider—problems of how to deal with scarcity, of how to fight disease, of how to bring about a greater diffusion of elementary education, to mention but a few,—all these were liable to be pushed aside when the mind and energy of the Government were taken up with considerations of public safety. But he trusted that a period of greater repose was before them, and he looked forward, for one thing, to the approaching visit of the King and Queen to India, a proposal which he was given to understand, was exciting the greatest enthusiasm among all classes and classes there—to do much to ensure that time of tranquillity which was so needful for the future advance of the great Empire.

PROGRESS OF BUDDHISM IN THE WEST.

It is said that Buddhism has been making great strides in Europe of late. The membership of the Buddhist Society of Great Britain and Ireland is now counted by hundreds, and branches have been established in Liverpool and Edinburgh. Great progress has also been made by the German Buddhist Society. Buddhist propagandists have been especially active in Hungary. For the first time in Europe, we are told, an attempt has been made in Hungary to get Buddhism officially recognised by the State, so that it could be taught in schools. The plan was not successful owing to the opposition of the Roman Catholics. In Switzerland and Italy too the number of adherents of Buddhism is growing steadily, and new Buddhist colonies, it is announced, will shortly be formed in those countries.—*Leader*

THE TRANSVAAL INDIANS

Under the auspices of the Indian South African League, a public meeting was held at the Y. M. C. A. Auditorium, Madras, on February 10th, to hear the lecture of Mr. John H. Cordes of *Indian Opinion*, a paper published in South Africa. Mr. G. A. Natesan, one of the Secretaries of the League, in introducing Mr. Cordes to the meeting, observed that Mr. Cordes was one of the very few Englishmen in South Africa who have been identifying themselves with the cause of Indians there.

Mr. Cordes, in the course of his lecture, referred briefly to the causes that led to the present situation in the Transvaal and gave a pointed account of the trials and difficulties to which the Indians in South Africa have been subjected. Mr. Cordes made an eloquent appeal to the Indians of the better classes, not coolies, to go to South Africa and join them in the struggle and enable them to win the battle which they had been fighting so well and so heroically and at such a tremendous self sacrifice.

ADVISORY BOARDS

Mr. Butler, in reply to Rao Bahadur R. N. Mudholkar's question in the Viceregal Council re formation of Advisory Boards to advise Local Governments in regard to the introduction of new, or development of existing industries, said—

The appointment of Advisory Boards has been recommended in four Provinces—Madras, the United Provinces, Eastern Bengal and Assam, and the Central Provinces—and the recommendation has been accepted by the Local Governments concerned. The matter is primarily one for Local Governments who are interesting themselves in it.

Diary of the Month, February, 1911.

January 25, The Provincial Council of Pretoria discussed a motion recommending the Union Parliament, in pursuance of the South Africa Act, to enact legislation preventing all further immigration of Asiatics within the Union.

The Members mostly favoured the Resolution, but General Schalkburger suggested its withdrawal, as being embarrassing to Government, who were dealing with the matter.

The motion, however, was pressed to a division, and carried by 16 votes to 15.

January 26, The Appellate Court has reversed the decision of the Transvaal Inferior Courts, under which the latter declined to issue a registration certificate to an Indian named Chotabhai, on attaining the age of sixteen, and confirmed the order for his deportation.

Sir J. L. de Villiers, Chief Justice held that the liberty of the subject was more important than the prevention of undesirable immigration and ordered the issue of a certificate.

January 27, The London Committee of the All India Muslim League has addressed Lord Crewe, Secretary of State for India, on the subject of the limited opportunities for military service of Indians of good position, owing to limitations in the promotion open to Indian Officers, however meritorious they may be.

H. E. The Viceroy granted interview this afternoon to the Hon. Messrs. Gokhale & Sinha and Pandit Madan Mohan Malaviya at Government House.

January 28, Reuter wires from The Hague that the German Minister, in a speech in connection with the celebration of the Kaiser's Birthday laid emphasis on the assurance of Germany's pacific intentions in spite of latter-day doubts. Germany strongly wished a peaceful development of industry and commerce, and the Minister hoped that the Kaiser's efforts in the direction of peace would be crowned with success.

January 29, The Crown Prince arrived at Lucknow this evening. Sir John Hewitt and Staff were at the Lucknow station, also Mr. A. L. Saunders, Commissioner of Lucknow. The Prince, accompanied by the Staff and Mr. Douglas Straight, Deputy Inspector-General of Police, and Mr. Ross, of the L. P. Police, left this station by motor for Government House. A large number of European and Indian residents lined the streets and cheered. The arrival was strictly private.

January 30, The trial of Vinayak Damodar Savarkar on charges of abetment of the murder of Mr. A. M. T. Jackson, Collector of Nasik, and of conspiring with others to murder the same official, was concluded this afternoon, in the Bombay High Court. The Judgment of the Special Tribunal was delivered by the Honorable Sir Basil Scott, Chief Justice, his learned Colleagues the Honorable Sir Narayan G. Chandavarkar and the Honorable Mr. J. J. Heaton concurring.

The Court found the accused guilty of abetment of murder and sentenced him to transportation for life.

The India Office has concluded a contract with the Marconi Company for the erection of wireless stations in Calcutta, Delhi, Allahabad and Simla, primarily for military and other Government purposes. It is hoped that the work will be completed in time for the Durbar. The total cost will be £50,000.

BOOKS RECEIVED.

THE UNIVERSAL TEXT BOOK OF RELIGION AND MORALS By Annie Besant. Council of the Theosophical Society, Adyar, Madras.

HINDU PROTESTANTISM By P. Manohar Lal Zutshi, M.A. Ram Bhadrin Press, Varanasi.

HOW TO BE RICH AND YOUNG By Jabez T. Sunderland. American Unitarian Association.

THE DAWN OF BRITISH HISTORY By Alice Cookin. George G. Harrap and Company.

PHASES OF EVOLUTION AND HEREDITY By Dr. Barry Hart. Rebusman Ltd, London.

A MANUAL OF OCCULTISM By Biphariad William Rider and Son, Ltd, London.

LIGHT FROM THE ANCIENT EAST By Adolf Deissmann. Hodder and Stoughton, London.

THE LIFE OF FRIEDRICH NIETSCHE By Daniel Halvey. With an Introduction, by I. M. Kettle, M. P. T. Fisher Unwin, London.

REGOLDING THE CRESCENT By F. G. Afshar. Geo. Bell and Sons.

FADED LEAVES By Hasan Shahid Suhrawardy. J. M. Baxter and Co., London.

NOTES ON SANDAL By Rio Sibib M. Rami Rao, Conservator of Forests, Travancore. Supdt. Govt. Printing India, Calcutta.

TWELVE MEN OF BENGAL By F. B. Bridgman. Birt. S. L. Jahan and Co., Calcutta.

A COURSE OF PRACTICAL PHYSICS By E. P. Harrison. Longmans Green and Co., London.

JOSEPH AND ARNOLD TOYNBEE By Gertrude Toynbee. H. J. Glazier, London.

UNREST AND EDUCATION IN INDIA By Dr. William Miller, D. D., LL. D., C. I. E. William Blackwood and Sons, London.

MYSOKE PATRIOTISM (Series No. 1) A Reprint from the *India's Patriot*. Printed by Messrs. P. R. Rami Aiyar and Co.

INDIA IN INDIAN AND FOREIGN PERIODICALS. BRITISH DEMOCRACY AND INDIAN GOVERNMENT By Lord Morley ("The Nineteenth Century and After," February 1911).

THE UPRIFT OF THE PIRAHAN By Saint Nihal Singh. ("East and West," February 1911).

THE NEW SCHOOL OF INDIAN PAINTING By Dr. A. K. Coomaraswamy. ("The Ceylon National Review," January 1911).

AN EPISODE IN EARLY INDO-BRITISH HISTORY By Prof. Jogindranath Samadhar. F. R. H. S. ("The Muslim Review," February 1911).

THE BUDDHISM OF THE BUDDHA AND MODERNIST BUDDHISM By Madame Alexandra David. ("The Buddhist Review," January, February, and March 1911).

A GREAT OCCASION AND AN APPEAL By S. M. Khuda Bakhsh. ("The Modern Review," February 1911).

WHO ARE HINDUS AND WHO ARE NOT ("Dawn Magazine," February 1911).

January 31 Dr Morris Travers, Director of the Indian Institute of Science, held a brilliant reception to-night, to meet the members of the Court of Visitors and Council of the Indian Institute of Science, who have arrived to be present this afternoon, at the ceremony of the corner stone laying of the library building of that Institute. The guests included H H the Maharajah of Mysore the Maharajah of Coosimbazar, the Honble Colonel Daly the Honble Surgeon General P H Benson, the Honble Mr J N Atkinson, Sir D J Tata, Generals Ramsay and Coolson and about 200 other officials.

February 1 The Calcutta Corporation to day confirmed a grant of Rs 25,000 for a castle for an Address to be presented to the King Emperor next cold weather.

February 2 Mr Joseph Chamberlain took the oath in Parliament this afternoon. He was assisted to the Treasury Bench by Mr Austen Chamberlain and Mr Arthur Lee.

Mr Ramsay Macdonald has accepted the Chairmanship of the Labour Party in the House of Commons in view of the illness of Mr Barnes.

February 3 Sir Thomas Gibson Carmichael Bart K C, M, G Governor of Victoria has been appointed Governor of Madras.

February 4 The Bihar Industrial Exhibition opened to day, in the presence of a large gathering. A public entertainment was afterwards given in honour of Mr Ali Imam.

The Crown Prince of Germany was invested with the Degree of Doctor of Laws at the Calcutta University to day, in the presence of an immense gathering including all the leaders of the ecclesiastic community in Calcutta.

The marriage ceremony of the Tikka Sahib of Aspurthala with Hibi Sahiba Brindia Mathri, of Jubal daughter of Kanwar Jamhur Chand a near relative of the Raja of Jubal, was celebrated with great magnificence to-day before a brilliant assemblage, in the courtyard of Jalaokli an important city.

February 5 If the Aga Khan arrived at Lucknow to-day and was given an enthusiastic reception by the leaders of the Mahomedan community and thousands of his countrymen.

February 6 Their Majesties went in procession from Buckingham Palace to the House of Parliament, following the usual route which was lined by vast throngs of cheering spectators.

Referring to India, His Majesty said—"It is my intention, when the solemnity of my Coronation has been celebrated, to re-visit my Indian Dominions and there hold an assemblage in order to make known in person to my subjects my succession to the Imperial Crown of India."

SANJIVINI PILLS

These Pills are an excellent remedy for invigorating the system. We recommend their use to such persons who desire to strengthen the nervous system, to refresh the memory and to guard against nervous debility. They impart lustre and rosiness to pale faces. A single trial will prove their efficacy. Price 1/6 a bottle 3/0. P. L. Sapat & Co., Chemists, Kallabadi Road, Bombay.

February 7 A Banquet was given by the Rajah of Mahmudabad at Lucknow, in honour of the Aga Khan, in the Kaiserbagh Baradari, to which, besides all the elite of the Capital of Oudh, the leading Sunnis and Shia Ulemas were invited. After an earnest and eloquent speech, the Rajah of Mahmudabad announced his own, and the Rajah of Jehaagirabad's donations of Rs 1 lakh each towards the Muslim University Fund.

February 8 In the House of Assembly, South Africa, Mr Hertzog, Union Minister of Justice, replying to a motion urging that Judges be instructed to inflict the extreme penalty in the case of natives being convicted of criminal or attempted criminal assault, said the Government did not intend so to instruct their Judges. The reports of assaults on the Rand were exaggerated.

February 9 In the House of Commons, to-day, Mr Croft asked if the Government had considered the situation arising out of the Umthali reprieve. Mr Asquith referred the Honble Member to Mr Harcourt's statement yesterday and added that the Government had the fullest confidence in the judgment and discretion of the High Commission (Lord Gladstone).

February 10 A paragraph in the Times draws attention to the difficulty in regard to the nomination of Indians to the Executive Councils owing to the small number available, notwithstanding the fact that the provision requiring from a European Member of the Bombay and Madras Governments at least twelve years' service in India does not apply to Indians.

The difficulty in the case of the nomination of eminent Judges has been the subject of correspondence between Calcutta and Whitehall, and it is understood that the Secretary of State has authorised an amendment, whereby under certain restrictions, the personable interests of Judges of the High Courts becoming Members of Government will be fully secured.

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DIARY OF THE MONTH—(contd.)

February 11. A meeting of the principal residents of Multan was held to-day in the Town Hall under the presidency of Mr Maynard I C S, Commissioner of the Division, to consider means for promoting better feeling between Hindus and Mahomedans. It was resolved that an Association, called the Anjuman-e-Ithad, or Priti Sabha, be established, to promote union between the two communities the methods adopted being the mutual visiting of friendly meetings and parties, intermingling in each other's festivals, treating each other a la carte and settling each other's disputes by mutual compromise and arbitration.

Mr Maynard has been elected Patron, the Deputy Commissioner, Vice Patron and the Honble Hari Chand, President, with a Mahomedan and a Hindu pleader as Secretaries, of the Association.

In connection with the Mexican rising Mr Hamilton, the aviator, has executed at New York the first aeroplane reconnaissance during hostilities. He crossed the border and circled the defence at Juarez. He then returned and joined the border patrol.

February 12. The wedding of Mr Henry Conyn, M.A., I.C.S., Son of Mr James Conyn, of Scotland and Miss Lalita Roy, fourth daughter of Dr P. K. Roy, took place last evening at the residence of the bride's father. The marriage was celebrated under a shamiana erected in the compound in the presence of a number of guests. After Pandit Shivanath Shastri had read the Brahmo Samaj and pronounced blessings on the parties the presentation of the bride by her father and acceptance by the bridegroom followed and the marriage register was then duly signed.

February 13. The following special cablegram, dated London the 12th instant, appears in to-day's *Indian Daily News*—Mr St George Fox Pitt sailed for India in the *Monarch* on Friday on a mission in favour of the introduction of moral education in Indian schools.

The Crown Prince paid a visit to Mr. Ameer's residence to-day and inspected his extensive stables and racing trophies.

A University crisis has arisen owing to the Russian Government prohibiting students from taking part in political agitations, and has culminated in strikes of students.

An extraordinary scene was witnessed to-day when the Police attended the lecture rooms. The students sang songs and poured malodorous substances on the corridors, and 100 were arrested. The trouble extends to other cities and includes women students.

February 14. The following Press communication is issued in the Foreign District. We are informed that, owing to the unsuccessfulness of his stay in India His Majesty the King regrets that he will not be able to accept invitations to perform functions such as the laying of foundations of new public buildings, opening of hospitals, etc.

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Dr. Schulten (Analytical Chemist) writes:—

“The Soap is of the purest quality.”

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“I declare them to be masterpieces.”

Maharaja of Kashmir writes:—“Soaps are well made”

Raja Amar Singh writes:—“As good as European”

Oriental Soap Factory,

Goabagan, Calcutta.

Telegrams—KOWSTOVE”

DIARY OF THE MONTH—(contd.).

M. Beernaert, in opening the Savarkar case before The Hague Tribunal, paid a tribute to the two great Powers who were setting the world an example in moderation.

There were, he said, two counter-currents, which could be observed in the world, the constant increase in armaments and the growth of the work of peace. The lofty ideal of a world peace was, perhaps, still distant, but every act promoting international harmony showed the way we were tending, and was sure to lead to the edifice of peace and concord.

February 15 Lord Lamington presided to-day at the annual dinner of the Mahomedan and Anglo Oriental Association. Sir J. La Touche alluded to the progress of the Aligarh College. Mr. Abu Ali said their greatest ambition was that their petition to found a University should be granted when the King visited India. The Persian Minister, Sir Charles Lyall, Mr. Harold Cox and Mr. Amir Ali also spoke.

The opening meeting of the Industrial Conference was held to-day in the University Hall. The Lieutenant-Governor presided.

February 16 The Educational Conference at Allahabad closed to-day. It has been most successful throughout and much good is likely to result from the deliberations.

February 17 Russia has communicated to Britain, France and Japan her intention to make a demonstration on the Chinese Frontier.

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The world-famous Kamlinia Oil, (Regd)



THIS oil is now used by all prominent women in India and is highly recommended by them as it is composed of excellent medical drug, is delightful to use, and is the very essence of refinement. It is not greasy, it can be applied immediately before going out for a drive or for a walk. For beautifying and increasing the growth of hair, to prevent its falling off, to restore its natural colour nothing equals Kamlinia Oil.

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Result of great research made in Medical Science, by Dr. Paris, of Brazil South America, for two decades, is—

DR PARIS' NERVE AND TISSUE RESTORATIVE LINIMENT FOR THE RESTORATION OF VITAL POWER.

FOR EXTERNAL USE ONLY

Price per bottle, Rs. 1 For complete cure 3 bottles, reduced rate, Rs. 2 only.

Vitality lost through secret vices and youthful errors, venereal causes, old age, and long residence in tropical climates is restored permanently while youthful vigour is imparted to the wasted constitution by this wonderful specific.

Dr. Joseph's Vital Elixir—Up to recently nervous functional and paralytic impotency were treated by hydropathic and electrotherapeutic means, with however, uncertain results. The discovery and introduction of *Dr. Joseph's Vital Elixir* the marvellous remedy for sexual impotency, whatever the origin, has effected radical change in the treatment of these diseases. The therapeutic action of this great Elixir in such cases is illustrated in a series of reports of which those of Professors L. B. Gell, F. Parthenmeyer, S. Schopenhauer, Dr. H. Hall claim special attention. These communications conclusively prove that *Joseph's Vital Elixir* is a most useful aphrodisiac the use of which whilst devoid of injurious effects is productive of the best results, even in neuroathenic impotency where hydropathic and electro-therapeutic methods of treatment have been known to fail. It imparts fresh energy and vitality to the whole system and quickly repairs wasted brain and nerve tissue, it is free from all intoxicating and delicious drugs and can be administered with safety to the weakest individual.

It is a sure and effective remedy for Diabetes, Paralysis, Epileptic attacks and all the Nervous diseases.

Prices For vitality lost through venereal causes, alcoholism, etc., Rs. 3 per bottle.

For vitality, lost through youthful errors and secret vices, Rs. 4 per bottle.

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Georgetown, Madras.

DIARY OF THE MONTH—(contd.)

February 18. Lord Minto was entertained last evening at a brilliant dinner at the Ritz Hotel, held to testify to the success of his Viceroyalty. The guests included the Dukes of Richmond, Portland and Rutland, the Earl of Crewe, Lords Lamington and Strathcona, Sir Francis Younghusband, and H. H. the Maharajah of Cochin Behar.

The Government of India have sanctioned a sum of Rs. 150 a month for the purpose of providing young members of the Royal family of Oudh with scholarships to aid them in the prosecution of their studies. The Oudh ex-Royal Family Association has forwarded a Resolution to the Viceroy expressing its gratitude.

At the Island, Madras, an enthusiastic crowd collected in the early hours of the morning lining the roads round the enclosure in dense masses, while a considerable portion were inside the enclosure. Every place of vantage from which a view of the flight could be obtained was crowded with spectators, long before the hour for the flight arrived.

The flights began rather later than yesterday and about 10 minutes to seven M. Tyck seating himself on the machine which was then started and let free.

The machine rose easily and gracefully and taking wide circles and covering a good deal of space rose to a height of 2,100 feet.

February 19. The following notice appears in the Calcutta papers over the signature of Prince Henry of Reuss, Imperial Consul General for Germany—

"I have been commanded by His Imperial the German Crown Prince to express on his behalf the very sincere gratitude he feels for the magnificent reception accorded to him in Calcutta, and also for the great courtesy extended by all local authorities to the members of his personal Staff."

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Is perfect specific in all cases of Gleet, Gonorrhea, and similar urinary ailments, and taken according to instructions effects a complete and lasting cure in one week. Price per bottle, Rs. 1 8 0.

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Constitute sustaining and life-giving element of special value to Professional and Literary men, Tutors, Students, Lawyers, Clerks, Businessmen, and all engaged in mental occupations.

Prof. James Electro-Tonic Pearls clear the brain, strengthen the circulation, and restore a vigorous tone to the whole being. All drains and losses are permanently stopped.

It brings the flush of health to the pale, wasted cheeks, and imbues every step with bounding elasticity. It will bring back the fire to lustreless eyes and electrify the whole being. It acts upon the delicate tissue of the genital organs and builds up the shrunken parts.

S. Sgt. J. ELDER, S. T. C. Nowhere, Punjab, writes—Your Pearls giving excellent result. Please send another 4 bottles as early as possible.

Price Rs. 2 0 per Bottle of 40 Pills

1 Bottle, Rs. 5 5 0, 1 P. Extra

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JUMMA MUSJID, BOMBAY

DIARY OF THE MONTH—(contd.)

February 20. At the request of the leading men of Hordou, a deputation consisting of Professor Vodenhouse, Rajpal Naram Gurtu and Kumar Chaitanya Deva from Benares Central Hindu College visited this place. A largely attended public meeting was held in the Durbar tent under the presidency of Mr. E. S. Tabor, Sessions judge. Speeches were delivered by Professor Vodenhouse, Rajpal Naram Gurtu, Raja Durgaprasad and a few local men. Great enthusiasm was displayed and about ten thousand rupees were subscribed on the spot, the following being among the donors—Pandit Jwalaprasad Sankhshar, District Magistrate Rs. 1,000, Raja of Kathar Rs. 2,000, Mr. Tabor 1,000. Several Mahomedan gentlemen also subscribed. A large sum is still expected.

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Vol. XII 1911

No. 3, MARCH

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The INDIAN REVIEW

EDITED BY MR G A NATESAN

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Vol XII]

MARCH, 1911

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January.						February.						March.						April.						
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M	2	9	16	23	30	M	...	6	13	20	27	M	...	6	13	20	27	M	...	3	10	17	24	...
Tu	3	10	17	24	31	Tu	...	7	14	21	28	Tu	...	7	14	21	28	Tu	...	4	11	18	25	...
Wd	4	11	18	25	...	Wd	1	8	15	22	...	Wd	1	8	15	22	29	Wd	...	5	12	19	26	...
Th	5	12	19	26	...	Th	2	9	16	23	...	Th	2	9	16	23	30	Th	...	6	13	20	27	...
F	6	13	20	27	...	F	3	10	17	24	...	F	3	10	17	24	31	F	...	7	14	21	28	...
S	7	14	21	28	...	S	4	11	18	25	...	S	4	11	18	25	...	S	1	8	15	22	29	...
May.						June.						July.						August.						
S		7	14	21	28	S	...	4	11	18	25	S	...	2	9	16	23	30	S	...	6	13	20	27
M	1	8	15	22	29	M	...	5	12	19	26	M	...	3	10	17	24	31	M	...	7	14	21	28
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S	6	13	20	27	...	S	3	10	17	24	...	S	1	8	15	22	29		S	5	12	19	26	...
September.						October.						November.						December.						
S	...	3	10	17	24	S	1	8	15	22	29	S	...	5	12	19	26	S	...	3	10	17	24	31
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Tu	...	5	12	19	20	Tu	3	10	17	24	31	Tu	...	7	14	21	28	Tu	...	5	12	19	26	...
Wd	...	6	13	20	27	Wd	4	11	18	25	...	Wd	1	8	15	22	29	Wd	...	6	13	20	27	...
Th	...	7	14	21	28	Th	5	12	19	26	...	Th	2	9	16	23	30	Th	...	7	14	21	28	...
F	1	8	15	22	29	F	6	13	20	27	...	F	3	10	17	24	...	F	1	8	15	22	29	...
S	2	9	16	23	30	S	7	14	21	28	...	S	4	11	18	25	...	S	2	9	16	23	30	...

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HIS HIGHNESS THE AGA KHAN

BENARES CITY

April 11th, 1911

THE UNIVERSITY OF INDIA

NOW THE UNIVERSITY OF BENARES

Since the University of India scheme was first formulated, many changes have come over the position of public affairs and when the Petition for a Royal Charter was ready for signature my three chief Musalmān supporters withdrew Aligarh College having refused co operation on the ground that the Mubammadans wished to have a College of their own. The Petition was sent up to the Secretary of State for India by H E the Viceroy in September, 1910. Since then has come the formal demand for a University Charter from the Musalmāns, and the admirably carried out mission of H H the Aga Khan. This has aroused a strong feeling of emulation in the Hindu population, and a wish to have a University of their own.

A scheme for such a University was formulated some years ago by the Hon Pandit Madan Mohan Malaviya, the question then arose 'Is it desirable to send up to the Government three petitions for University Charters? may not such a procedure lead to a refusal of the whole?'

As the Charter already sent up by a strong body of representative men, including no less than five present and past Vice Chancellors of already existing Universities, asks for powers which would cover the whole of the Hon Pandit's scheme, and as that scheme includes the immediate establishment of a residential and teaching University, which we, on our side, were not prepared to undertake at once, friends on both sides counselled the Hon Pandit and myself to blend our schemes so that there should go up to the Crown from India only two Petitions, one from the educated portion of the Hindu population of the Indian Empire, and one from the educated portion of the Musalmān, if the petitions are granted—and under the conditions both would be granted or both refused—India would then possess two Universities, in one of which Hindu culture and in the other of which Musalmān culture would be the presiding spirit which both would be freely open to men of all faiths, thus avoiding the narrowness which threatens purely denominational institutions.

To bring about the union between the two schemes of the Hon Pandit and myself, certain modifications in the Petition already before the Crown are necessary, and these have been formulated as below, to these the assent of those who signed the original Petition is now being sought. The most important of these is the immediate establishment of a

residential and teaching University, inserted as par. 2 in the preamble; the others are comparatively unimportant. A change of name is imperative, as the establishment of the Aligarh University will make the sweeping title of the "University of India" a misnomer. When I chose it, I had hoped that both communities would unite. We have therefore agreed to change this name to the "University of Benares," so Hindi, the "Kāshī Vishva-vidyālaya". Doubtless the two Universities will be popularly known as the Hindū and Moslem Universities, but territorial designations are everywhere adopted for such Institutions.

The following are the proposed changes:

Par. 2. The most marked speciality of the proposed Institution is that it will be a residential and teaching University, and will thus fulfil the true ideal of University life, at present unknown in India.

Par. 3. (late 2) The second speciality of the proposed University is that it will affiliate all educational institutions in which religion and morality form an integral part of the education given. It will thus supply a gap (etc. as now).

Par. 4 (late 3) The third important speciality will be the preservation and further evolution of Hindū culture by placing in the forefront Indian philosophy, history, and literature, and seeking in these, and in the study of Sanskrit, the mother language of India, a chief means of such culture. At the same time western thought will be amply studied, and western knowledge will be used to enrich the expanding national life.

Par. 6 (late 5) The already existing Central Hindū College will be used as a nucleus for the University, and several other colleges will be built to carry out the objects above named.

Par. 7 (late 6) As now, up to "under the name of". For University of India read The University of Benares, or the Kāshī Vishva-vidyālaya.

Final Par. as now, except change of name.

UNDER RULES OF MANAGEMENT P. 5

V. The University. (as now)... of Patrons, who shall be H. E. the Viceroy and Governor General of India, T. E. the Governors of Bombay and Madras, T. H. the Lieut. Governors, and the Ruling Chiefs of India invited by the Governing Body (rest as now),

VII (b) The par. to end with the word "co-optum," leaving the Board entirely free in the future.

It is our sincere hope that this amalgamation may serve the Indian nation and conduce to its progress.

ANNIE BESANT.

The University of India

*(The following is the Petition for a Charter
now in the hands of the India Office, London)*

To

THE KING'S MOST EXCELLENT MAJESTY IN COUNCIL

The humble petition of the undersigned inhabitants of India

SHEWETH AS FOLLOWS

1 That for some time past your petitioners have felt the need for and are desirous of establishing a new University in India having a field of activity of a distinctive character from the existing Universities and possessing special features of its own, moreover your petitioners believe—in accordance with the declarations of the Imperial Government on many occasions—that higher education should more and more devolve on private and voluntary endeavors thus lessening the burden on the State and that the establishment of a University resting on such endeavors is absolutely necessary for unifying and rendering effective Indian initiative in educational matters

2 The most marked speciality of the proposed University will lie in the fact that it will affiliate an College in which religion and morality do not form an integral part of the education given, it will make no distinctions between religions, accepting equally Hindu, Buddhist, Parsi, Christian and Muhammadan, but it will not affiliate a purely secular institution. It will thus supply a gap in the educational system of India, and will draw together all the elements which regard the training of youth in honor and virtue as the most essential part of education. It will be a nursery of good citizens instead of only a mill for churning out a certain standard of knowledge.

3 The second important speciality will be the placing in the first rank of Indian philosophy, history, and literature, and seeking in these and in the classical languages of India, the chief means of culture. While western thought will be amply studied, eastern will take the lead and western knowledge will be used to enrich, but not to distort or cripple, the expanding national life.

4 The third important speciality will be the paying of special attention to manual and technical training, to science applied to agriculture and manufactures, and to Indian arts and crafts, so as to revive these now decaying industries, while bringing from the West all that can usefully be assimilated for the increasing of national prosperity.

5 Your petitioners desire that, in the beginning, the University of India shall be only an examining body like the Government Universities in India, and the well established Central Hindu College, Benares, has given permission to the proposed University to use its

building for Examination and Office purposes, they trust however that the University will later become a teaching body, and so fulfil the true ideal of University life unknown at present in India and for this they have made preparation in the powers asked for

6 Your petitioners believe that the interests of Education in India will be greatly advanced by the proposed undertaking and that the success of the said undertaking will be greatly promoted if it should seem fit to your Majesty by your Royal Charter to incorporate and establish a University in India under the name of the University of India with such powers as to your Majesty may seem proper for the purpose of carrying out the objects aforesaid

Your petitioners therefore most humbly pray that your Majesty may be graciously pleased in the exercise of your Royal prerogative to grant a Charter of Incorporation creating the University of India and extending to it all the powers privileges and provisions fully set forth in the accompanying draft Charter or such of them as to your Majesty may seem meet

Annie Besant	<i>Banarès City and Madras</i>	President of the Theosophical Society and the Central Hindu College Board of Trustees <i>Theosophist</i>
Hon Sir S Subrahmanya Aiyar K C I E	<i>Madras</i>	Late Judge, High Court and late Vice Chancellor of Madras University <i>Hindu</i>
Hon Sir Narayana Chandravarkar Kt	<i>Bombay</i>	Judge, High Court and Vice Chancellor of Bombay University <i>Hindu</i>
Hon Dr Ashutosh Mukerji, D L, D Sc	<i>Calcutta</i>	Judge, High Court, and Vice Chancellor of Calcutta University <i>Hindu</i>
Hon Sir P C Chatterji, Kt, LL D C I E	<i>Lahore</i>	Late Judge High Court and late Vice Chancellor of Panjab University <i>Hindu</i>
Sir Gooroo Das Banerjee, Kt MA DL, Ph D	<i>Calcutta</i>	Late Judge High Court and late Vice Chancellor of Calcutta University <i>Hindu</i>
Govinda Dasa, Esq	<i>Banarès City</i>	Retd Hon Magistrate and Banker <i>Hindu</i>
Hon Khan Bahadur N D Khan dalvala B A, LL B	<i>Poona</i>	Late Special Judge and late Member of the Bombay Legislative Council <i>Parsi</i>

Hon Sardar Partap Singh, of Kapurthala, C S I	<i>Jullundhar City</i>	Land owner, member of H E the Viceroy's Legislative Council and of the Provincial Council, Panjab <i>Sikh</i>
Hirendraoath Datta Esq M A B L	<i>Calcutta</i>	Solicitor, High Court, Calcutta <i>Hindu</i>
Syed Husein Imam Esq	<i>Bankipur</i>	Barrister at Law <i>Muhammadan</i>
Hon Mazharal Haque	<i>Bankipur</i>	Barrister at Law, Member of H E the Viceroy's Legislative Council <i>Muhammadan</i>
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Hon Abjullah al Mamun Suhra wardy, D L, Ph D	<i>Calcutta</i>	Bar at Law Member of the Bengal Legislative Council <i>Muhammadan</i>
Hon Ganga Prasad Varma	<i>Lucknow</i>	Member of the United Provinces Legislative Council Editor <i>Luck now Advocate Hindu</i>
Raj Bahadur Shyam Sundar A Lal, B A, C I E	<i>Gwalior</i>	Finance Minister of Gwalior State <i>Hindu</i>

George the Fifth by the Grace of God of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas King Defender of the Faith, Emperor of India, To all to whom these presents shall come, greeting

Whereas a humble petition has been presented to Us in Our Council from which it appears that the petitioners and other persons are desirous that a new University be established in India and incorporated under the name of the University of India, for the purposes and with the powers hereinafter appearing *and whereas* the said petition states that the interests of education in India will be greatly advanced by the proposed undertaking and that the success of the said undertaking will be greatly promoted if it should seem fit to Us by Our Royal Charter to incorporate the petitioners and other persons into a University in India with such powers as to Us may seem proper for the purpose of carrying out of the objects aforesaid *and whereas* We have taken the said petition into Our Royal consideration and are minded to accede thereto

Now therefore know Ye That we by virtue of Our Royal prerogative and of all other powers so that be half enabling Us of Our special Grace certain Knowledge and mere

on by these Presents Do for Us Our Heirs and Successors grant will direct and as follows

I The said petitioners and all such other persons as from time to time become and members of the University of India by these presents constituted shall for ever hereafter One body Corporate and Politic by the name of the University of India (hereinafter referred to as the University), and by the same name shall have perpetual succession and a seal with power to break alter and make anew the said seal from time to time at their will and pleasure, and by the same name shall and may sue and be sued in all Courts and in all manner of actions and suits and shall have power to do all other matters and things incidental or appertaining to a body Corporate, and without further license to purchase, take on lease or in exchange, hire or otherwise acquire property movable or immovable and any rights or privileges which may be deemed necessary or convenient for the purpose of the University and in particular any lands, buildings and easements, and to improve, develop, manage, sell, lease, mortgage, dispose of, turn to account or otherwise deal with all or any part of the property of the University

II The University shall have the powers following

(1) To impart and promote the imparting of Education—Literary, Artistic, and Scientific, as well as Technical, Commercial and Professional—on National lines and under National control, not in opposition to but standing apart from the Government system of Collegiate Education—attaching special importance to a knowledge of the Country, its Literature, History and Philosophy, and designed to incorporate with the best Oriental ideals of life and thought, the best assimilable ideals of the West, and to inspire students with a genuine love for and real desire to serve the country

(2) To promote and encourage the study chiefly of such branches of the Arts, Sciences, Industries and Commerce as are best calculated to develop the material resources of the country and to satisfy its pressing wants including in Scientific Education generally a knowledge of the scientific truths embodied in Oriental Learning, and in Medical Education, specially, a knowledge of such scientific truths as are to be found in the Ayurvedik and Hakiml systems

(3) To found and affiliate National Colleges, such Colleges being institutions which recognise religion and ethics as integral parts of a true education, whether they teach these

(5) To admit Graduates of other Universities to Degrees of equal and similar ranks in the University

(6) To confer Degrees of the University on any persons who hold office in the University as Professors, Readers, Lecturers or otherwise who shall have carried on independent research therein

(7) To grant Diplomas or certificates to persons who shall have pursued a course of study approved by the University under conditions laid down by the University.

(8) To confer Honorary Degrees or other distinctions on approved persons Provided that all degrees and other distinctions shall be conferred and held subject to any provisions which may be made in reference thereto by the Regulations of the University

(9) To provide for instruction in such branches of learning as the University may think fit and also to make provision for research and for the advancement and dissemination of knowledge

(10) To examine and inspect schools and other educational institutions and grant certificates of proficiency and to provide such lectures and instruction for persons not members of the University as the University may determine

(11) To accept the examinations and periods of study passed by students of the University and other University or places of learning as equivalent to such examinations and periods of study in the University as the University may determine and to withdraw such acceptance at any time

(12) To admit the members of other institutions to any of its privileges and to accept attendance at courses of study in such institutions in place of such part of the attendance at course of study in the University and upon such terms and conditions and subject to such regulations as may, from time to time, be determined by the University

(13) To accept courses of study in any other institution which in the opinion of the University possesses the means of affording the proper instruction for such courses and to withdraw such acceptance at any time Provided that in no case shall the University confer a Degree in Medicine or Surgery upon any person who has not attended in the University during two years at least courses of study recognised for such Degree or for one of the other Degrees of the University

(14) To enter into alliance with any of the Indian Educational bodies working on similar lines to the University

(15) To co operate by means of Joint Boards or otherwise with other Universities or authorities for the conduct of Matriculation and other Examination, for the examination and inspection of schools and other academic institutions and for the extension of University teaching and influence in academic matters and for such other purposes as the University may from time to time determine

Motion by these Presents Do for Us Our Heirs and Successors grant will direct and ordain as follows

I The said petitioners and all such other persons as from time to time become and are members of the University of India by these presents constituted shall for ever hereafter be One body Corporate and Politic by the name of the University of India (hereinafter referred to as the University), and by the same name shall have perpetual succession and a common seal with power to break alter and make anew the said seal from time to time at their will and pleasure, and by the same name shall and may sue and be sued in all Courts and in all manner of actions and suits and shall have power to do all other matters and things incidental or appertaining to a body Corporate, and without further license to purchase, take on lease or in exchange, hire or otherwise acquire property movable or immovable and any rights or privileges which may be deemed necessary or convenient for the purpose of the University and in particular any lands, buildings and easements, and to improve, develop, manage, sell, lease, mortgage, dispose of turn to account or otherwise deal with all or any part of the property of the University

II. The University shall have the powers following

(1) To impart and promote the imparting of Education—Literary, Artistic, and Scientific, as well as Technical, Commercial and Professional—on National lines and under National control, not in opposition to but standing apart from the Government system of Collegiate Education—attaching special importance to a knowledge of the Country, its Literature History and Philosophy, and designed to incorporate with the best Oriental ideals of life and thought, the best assimilable ideals of the West, and to inspire students with a genuine love for and real desire to serve the country

(2) To promote and encourage the study chiefly of such branches of the Arts, Sciences, Industries and Commerce as are best calculated to develop the material resources of the country and to satisfy its pressing wants including in Scientific Education generally a knowledge of the scientific truths embodied in Oriental Learning and in Medical Education, specially, a knowledge of such scientific truths as are to be found in the Ayurvedik and Hakimi systems

(3) To found and affiliate National Colleges, such Colleges being institutions which recognise religion and ethics as integral parts of a true education, whether they teach these in the College or in denominational Hostels connected therewith

(4) To grant and confer degrees and other academic distinctions to and on persons who shall have pursued an approved course of study in the University and the Colleges founded by or affiliated to it and shall have passed the examinations of the University under
 laid down in its Regulations Provided that Degrees representing proficiency in subjects shall not be conferred without proper security for testing the scientific and knowledge underlying technical attainments

(5) To admit Graduates of other Universities to Degrees of equal and similar ranks in the University

(6) To confer Degrees of the University on any persons who hold office in the University as Professors, Readers, Lecturers or otherwise who shall have carried on independent research therein

(7) To grant Diplomas or certificates to persons who shall have pursued a course of study approved by the University under conditions laid down by the University

(8) To confer Honorary Degrees or other distinctions on approved persons Provided that all degrees and other distinctions shall be conferred and held subject to any provisions which may be made in reference thereto by the Regulations of the University

(9) To provide for instruction in such branches of learning as the University may think fit and also to make provision for research and for the advancement and dissemination of knowledge.

(10) To examine and inspect schools and other educational institutions and grant certificates of proficiency and to provide such lectures and instruction for persons not members of the University as the University may determine

(11) To accept the examinations and periods of study passed by students of the University and other University or places of learning as equivalent to such examinations and periods of study in the University as the University may determine and to withdraw such acceptance at any time

(12) To admit the members of other institutions to any of its privileges and to accept attendance at courses of study in such institutions in place of such part of the attendance at course of study in the University and upon such terms and conditions and subject to such regulations as may from time to time, be determined by the University

(13) To accept courses of study in any other institution which in the opinion of the University possesses the means of affording the proper instruction for such courses and to withdraw such acceptance at any time Provided that in no case shall the University confer a Degree in Medicine or Surgery upon any person who has not attended in the University during two years at least courses of study recognised for such Degree or for one of the other Degrees of the University

(14) To enter into alliance with any of the Indian Educational bodies working on similar lines to the University

(15) To co operate by means of Joint Boards or otherwise with other Universities or authorities for the conduct of Matriculation and other Examination, for the examination and inspection of schools and other academic institutions and for the extension of University teaching and influence in academic matters and for such other purposes as the University may from time to time determine

(16) To enter into any agreement with any other institution or Society for the incorporation of that institution in the University and for taking over its property and liabilities and for any other purpose not repugnant to this our Charter.

(17) To institute Professorships, Readerships, Lecturerships, and any other offices required by the University and to appoint to such offices

(18) To institute and award Fellowships Scholarships, Exhibitions and Prizes

(19) To establish and maintain Hostels and Boarding houses for the residence of students

(20) To do all such other acts and things whether incidental to the powers aforesaid or not as may be requisite in order to further the objects of the University as a teaching and examining body and to cultivate and promote Arts Science and Learning

III The University may, from time to time, found and endow Fellowships, Scholarships, Exhibitions, and other Prizes for which funds or property may by bequest donation, grant and otherwise be provided and may make regulations respecting the same and the tenure thereof, but except by way of Prizes or Reward the University shall not make any gift, division or bonus in money unto or between any of its members

IV The University may demand and receive such fees as it may, from time to time, appoint.

RULES OF MANAGEMENT

V The University shall consist of a Protector and Vice Protector, so long as H. M. the Indian University the ruling King Emperor and His Heir H R H the Prince of Wales shall consent to accept these offices of Patrons who shall be Ruling Chiefs of India, invited by the Governing Body, of a Chancellor, Vice Chancellor and Registrar, a Board of Trustees Senate and Syndicate

VI The Governing Body of the Indian University shall be the Board of Trustees and the Senate

VII (a) The First Board of Trustees shall be the persons following —

Annie Besant	<i>Benares City and Madras</i>	President of the Theosophical Society, and the Central Hindu College Board of Trustees <i>Theosophist</i>
Hon Sir S Subramania Aiyar	<i>Madras</i>	Late Judge, High Court, and Late Vice-Chancellor of Madras University <i>Hindū</i>
K C I E		
Hon Sir Nārāyana Chandravarkar	<i>Bombay</i>	Judge, High Court, and Vice Chancellor of Bombay University <i>Hindū</i>
Kt		
Hon Dr Ashutosh Mukerji, D L	<i>Calcutta</i>	Judge, High Court, and Vice Chancellor of Calcutta University. <i>Hindū</i>
D Sc		

Hoo Sir P C Chatterji Kt C I E LL D	Lahore	Late Judge High Court, and Late Vice Chancellor of Panjāb University <i>Hindu</i>
Hoo S Sinha	Allahabad	Barrister at Law Member of H E the Viceroy's Legislative Council Editor <i>Hindustan Review Hindu</i>
Govinda Dāsa, Esq	Banarās City	Hon Magistrate <i>Hindu</i>
B Cowasjee, Esq	Rangoon Burma	Barrister at Law <i>Parsi</i>
Khan Bahādur N D Khandalwala LL B	Poona	Late Special Judge Late Member Bombay Legislative Council <i>Parsi</i>
Hon Sardar Partap Singh of Kapur thala C S I	Jullundhar City	Land owner Member of H E the Viceroy's Legislative Council and of the Provincial Council Panjab <i>Sikh</i>
B Hirendranath Datta Esq M A B L	Calcutta	Solicitor High Court. <i>Hindu</i>
D B Jayatilaka Esq	Ceylon	General Manager of Buddhist Schools Ceylon (3 Colleges 227 Schools) <i>Buddhist</i>
Syed Hasan Imam Esq	Bankipur	Barrister at Law <i>Muhammadian</i>
Hon Mazharul Haq	Bankipur	Barrister at Law Member of H E the Viceroy's Legislative Council <i>Muhammadian</i>
Hoo Abdullah al Mamun Subrawardy Barrister at Law, D L Ph D	Calcutta	Member of the Bengal Legislative Council <i>Muhammadian</i>
Hon Lala Sultan Singh	Delhi	Banker and Hon Magistrate and Member of the Panjāb Legislative Council. <i>Jain</i>
Hon Gangā Prasad Varma	Lucknow	Member of the Provincial Council United Provinces Editor <i>Lucknow Adocate Hindu.</i>
Rai Bahādur Shyam Sunder Lal C I E	Gwalior	Finance Minister, Gwalior State. <i>Hindu</i>

(b) The Board shall have power to fill vacancies and to add to its number by co-optation, if a member resigns or dies, the member co-opted in his place should be of the same faith as that of the outgoing member and in making additions, the Board should have regard, within reasonable limits to the principle of the proportional representation of religions.

(c) The financial control of the University shall be vested in the Board of Trustees

which shall administer all the property of the University.

(d) The Board of Trustees shall elect its own President, Vice-President, Secretary and Treasurer.

(e) The Board shall meet at least twice a year, in December, and in the Summer: seven shall form a quorum.

(f) A special meeting may be called at any time by the President, and shall be called by him at the request of seven members of the Board.

The Senate shall consist of: i. Life-Fellows; ii. Elected Fellows.

VIII. (a) The educational control of the University shall be vested in the Chancellor, the Vice-Chancellor, and the Elected Fellows of the Senate; but this body may delegate any of its power to a Syndicate, which shall be appointed by it, and it may remove any member of that Syndicate by a majority vote of its whole number, voting in person or in writing.

(b) Life-Fellows of the Senate shall be persons who will bestow Rs. 10,000 or upward on the University. They shall have the right to vote in all elections in which the Senate takes part.

(c) The first Senate shall consist of Life-Fellows, under Rule VIII. (b) and 49 Elected Fellows, appointed for their educational eminence by the first Board of Trustees. The regular term of office shall be seven years, but such members of the First Senate as shall be determined by ballot at the first meeting shall hold office respectively for one, two, three, four, five and six years, so that one seventh of the whole number shall come up for election in any one year. Any Fellow, at the expiration of his term of office, shall be eligible for re-election; Patrons, Members of the Board of Trustees, and Life-Fellows of the Senate shall be eligible to become Elected Fellows thereof.

(d) The Senate shall elect, from among its own Fellows, the Chancellor, who shall be the President of the Senate; the Vice-Chancellor, who shall be the President of the Syndicate; and the Registrar, who shall be the Secretary of the Senate and of the Syndicate. The elections shall be made for the first time at the first meeting of the Senate, and the officers then elected shall not be included in the ballot which allots the terms of office in the first Senate. The Chancellor, Vice-Chancellor and Registrar shall hold office for seven years, and shall be eligible for re-election.

(e) The method of election of the Senate after the first, shall be such as shall be hereafter determined by the Governing Body.

(f) All terms of office shall date from the day on which the University becomes a working organisation, such day to be fixed by the Governing Body.

(g) The Elected Fellows of the Senate shall be divided into the Faculties of Litera-

ture, Theology, Law, Medicine, Science, Arts and Crafts; and such other Faculties as may, from time to time, be constituted by the University; every Fellow must belong to more than one. The Convener of each Faculty shall be appointed by the Senate, and he shall choose his own colleagues, subject to the ratification of the Senate.

(h) Each Faculty subject to control by the Senate shall be responsible for the courses of study in the subjects assigned to the Faculty by the Senate and shall have such other powers and duties as are conferred upon it by Regulations to be framed by the Governing Body.

IX. The Governing body, at a special meeting to be called for the purpose, of which at least a month's notice shall be given, may, by a three fourth's vote of its whole body, given in person or in writing, remove any one of its own members.

X The Governing Body shall from time to time make such additional Regulations as may be necessary¹ and may repeal or amend the above Rules of Management.

XI All Examinations held by the University shall be conducted in such manner as its Regulations shall prescribe.

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A FIELD OF COMMON ENDEAVOUR

BY

MR. VALENTINE CHIROIL

WHEN I was last in India, the Editor of the "Indian Review" was good enough to offer me the hospitality of his columns. A variety of circumstances unfortunately delayed my acceptance of his invitation, but I am the less inclined to regret the delay as it enables me now to quote in support of the considerations which I wish to lay before his readers, the language recently used by one of the representatives of British Rule who enjoys, I believe, in a very special degree the respect and confidence of the Indian community. In inaugurating a scheme to supply Bombay with electric power from a storage reservoir in the Western Ghats initiated by Indian enterprise and with Indian capital, Sir George Clarke observed that such an undertaking symbolises the confidence of Indians in themselves and in the political future of their country, for what alone had rendered this great *Swedeshi* project possible was the assurance of political stability without which there could be no guarantee for the continuous advancement of India.

The moral which the Governor of Bombay's words convey should, I am convinced, appeal to every patriotic Indian, whatever his creed or race or politics may be, and which all patriotic Englishmen can help him to take to heart and to carry into practice. There may be differences of opinion between Englishmen and Indians as to the best form of Government and as to the best methods of administra-

tion in such a country as India and there must obviously always be profound differences of opinion between them on questions appertaining to the domain of religious and, in some respects, of ethical thought. It may be that even on questions affecting the fiscal and financial relations between the Imperial and Indian Governments opinions will continue to differ as in the past, though one of the most valuable results of the increased opportunities afforded by the enlarged Councils for consultation between the representatives of Government and the representatives of Indian opinion will be to lend far greater weight in future to the views of the Indian Government when they may happen to be at variance with those of Whitehall. But there is no field of common endeavour in which Englishmen and Indians can work so usefully and so cordially together as the immense field afforded by the economic development of India, and none in which success would do so much to hasten the accomplishment of many of the most legitimate aspirations of the Indian peoples. We may not all be at one, for instance, as to the present system of education in India nor as to the causes of such defects as it presents, but no one, I think, will deny that there are many defects still to be remedied, and that as the remedy in most cases must involve heavier expenditure one of the chief difficulties is the financial difficulty. The same may be said as to the incidence of taxation and also as to the famous question of the 'drain'. We need not assent to statements which many of us regard as extravagant concerning the burdens imposed upon the Indian taxpayer, but we are all of us agreed that a reduction of those burdens is eminently desirable. In every

public prosperity and the elasticity of the public revenue are recognised to-day as being indissolubly bound up with the industrial growth of the country and the development of its natural resources. It is a commonplace that not only the power of Great Britain but the very existence of the British Empire has been due to the commercial and industrial enterprise of the people of these islands and of those who have gone forth from them to found new communities of their own stock beyond the seas. All the other Western nations have followed her example, some are striving to outshine it. The United States of America which have sprung, so to say, from our loins are the most signal instance of all and every one of the great dominions subject to the British Crown has been built up on the same foundations. The history of the leading States of the European Continent conveys the same lesson. Had it not been for the commercial thrift and industrial prosperity and notably the agricultural prosperity of France she could never have recovered with that extraordinary vitality with which she constantly astonishes the world from the disastrous consequences either of the great Napoleonic wars at the beginning of the last century or of the Franco-German war just forty years ago. If we take the case of Germany, the most powerful of the Continental States of Europe to-day, we know that the burden of its armaments which its rulers regard as indispensable to the maintenance of its greatness would have long since proved intolerable, had not the growth of its armaments been accompanied throughout by the wonderful growth of its industries.

Or again, let us look at Japan, since Japan has been the first Asiatic nation to secure for herself a recognised place amongst the great powers of the world, and the example she has set is naturally calculated to fire the imagination of other Asiatic peoples. I have paid several visits to Japan and I may, I think, venture to say that few Englishmen have followed with greater sympathy and admiration the marvellous transformation which that gifted people have gone through practically within my own life-time. The emergence of Japan is

to my mind by far the most important fact in the annals of the nineteenth century, and when the history of our time comes to be written dispassionately and with full knowledge, no one will occupy in it a higher place than the small band of Japanese statesmen who have been the makers of modern Japan. What will, I believe, stamp them more than anything else with the indehible caste-mark of genius is their recognition of commercial and industrial prosperity as an indispensable basis of permanent national greatness. They came of a race to which, in its absolute isolation for centuries past, all traditions of commerce or of industry except within the narrow limits of their self-sufficing islands were unknown, and, above all, they came of a class which had been trained for generations to despise commerce and industry as pursuits unworthy of the nobility to the higher privilege of bearing arms. It may have been relatively easy for the Japanese *samurai* to translate the virtues of an ancient fighting aristocracy into modern terms of iron-clads and army corps but it required intellectual insight of the highest order to realize that iron clads and army corps cannot endow a nation with abiding power unless they are backed by the material resources which commerce and industry can alone develop. In the last conversation which I had at Tokyo some 18 months ago and only a few weeks before his untimely death, with Prince Ito, one of the greatest of the makers of modern Japan, the chief argument which he used in assuring me of the earnest desire of Japan for peace was the absolute necessity of peace in the best interests of Japan who required, in his opinion, at least twenty years of solid and undisturbed work at home in order to place her economic situation on a basis of stability and prosperity commensurate with the position which she had achieved for herself in the world by her warlike achievements. "A nation," he said "may win victories by land and by sea but they will not endure unless they are fought in pursuance of a policy informed by the permanent economic interests of the country, and if you study the history of Japan during the last fifty years, I think you will agree that its

economic development is in reality a far more remarkable feature than the successes which have chiefly attracted the attention of the outside world. My own personal influence has been consistently exerted to that end ever since my first visit to England more than forty years ago when I fortunately realized the solid foundations upon which your national strength rested. That was the time when your middle classes, deriving their power from the pre-eminence of British commerce and industry, were reaching the culminating point of their authority in the Councils of the State and I was painfully conscious that not only did no corresponding class exist in Japan, but that there was no room for its existence under the conditions which then governed the structure of Japanese society. Hence Ito and his friends had first to pull down and then to reconstruct the social structure of Japan in order to call into existence a new class capable of fulfilling those organic functions which he had recognised with such marvellous intuition to be essential to the vitality of the modern state. Let those Indians who turn to the history of modern Japan for guidance and encouragement in the regeneration of their own history study it in this light. Let them not dwell exclusively upon those perhaps more dazzling pages on which are inscribed her military achievements and her determined efforts to vindicate her national independence and her equality of rights amongst the great powers of the world, but let them follow the indefatigable *sado-work* of a more humble character which has built up her commerce and industry and prepared the way for her economic expansion not only within her own islands but on the mainland of Asia. It was to this end that the whole system of national education in Japan was shaped and as example is better than precept the representatives of the old feudal classes did not disdain to send their children to sit on the same school benches with the children of the humbler classes they were seeking to draw up in order to redeem commercial and industrial pursuits from the social stigma under which they had lain in the old order of things. A young samurai who went into busi-

ness or started a manufacture was considered to be rendering no less meritorious service to the state than one who merely adopted the time-honoured profession of arms or who devoted himself to higher forms of literary culture. It is by this process that out of the fusion of two classes formerly separated by a deep social gulf that an absolutely new middle class has arisen in Japan which has brought her commerce, her industries, her shipping, her finances to their present high standard of efficiency. It is this genuine and continuous *Swadeshi* movement in Japan which, without any spasmodic violence and without any premature revolt against the economic ascendancy of the West, has made Japanese progress effective and durable. Even now, as Prince Ito recognised, Japan has not yet reached the final goal, but there can be little doubt that she will reach it if she continues to pursue it with the same steady moderation and the same indomitable perseverance.

Is not this the finger post which may best serve to guide the leaders of educated opinion in India? There has, indeed, been during the last few years in India an increased recognition of the importance of industrial and commercial endeavour, but has it not been too often ill informed and ill directed? I do not wish to discuss here the nature of the *Swadeshi* propaganda which has figured so largely in recent political agitations, but, whatever may be thought of the particular purpose to which it was applied, the event has certainly shown that in the present conditions of Indian industrial and commercial development a *Swadeshi* movement of that aggressive character lacked the indispensable element of success, for, it had not behind it any adequate economic strength. For this reason, even from the point of view of the Indian Extremist, *Swadeshi* was bound to fail as a weapon of revolt, for without the support of capital there can be no economic vitality in a country, and whilst any political disturbances must necessarily tend to check the inflow of British capital into India, the influence of the educated classes amongst the Indians themselves has not yet been exerted to induce the investment of

Indian capital in commercial and industrial enterprise, and to render it thereby independent of foreign capital. Admirable as in many respects has been the response of the last two generations to the new educational facilities opened up to them since 1854, it has hitherto unfortunately yielded but very scant fruits for the economic development of the country. It has produced many able lawyers, many intelligent officials, many eloquent speakers, many astute politicians, but—without underrating the economic writings of the late Mr Justice Ranade and others—how few men has it produced who have given any practical impulse to the economic life of the country? In no direction does the activity of the Indian National Congress seem to me to be more open to legitimate animadversion than in its failure to stimulate the economic side of Indian life, whilst its systematic and often unfair criticism of British methods of administration and government were only too well calculated to discourage economic energy by undermining public confidence in those whose authority it neither could, nor professed to wish to, overthrow. Surely, the attitude of Indians such as the late Mr Tata displayed far greater genuine patriotism. He was not by any means out of sympathy with the aspirations of his fellow-countrymen towards a larger share in the conduct of public affairs, but he recognised in practice what so many Indian politicians profess to recognise in theory, namely, that the maintenance of British control is necessary and even desirable, but, unlike them, he carried that belief to its logical conclusion by looking to the maintenance of British control as the only possible guarantee for the development of India's industrial property. The natural resources of India are immense, and if they have remained as they are at the present day to a great extent undeveloped, the chief responsibility certainly does not rest with her rulers; it must rest very largely with the leaders who have neglected to educate public opinion on this vital subject. Nor did Mr. Tata entertain any short-sighted prejudice against the introduction of British capital into India for the furtherance of her

economic development any more than the Japanese statesmen have hesitated to appeal to foreign capital for the economic development of Japan. But like them he realised that full benefit of his country's economic development would only be reaped when his own fellow-countrymen had been induced to unlock their hoards and invest them in indigenous industrial and commercial enterprise. Japan like India was originally dependant almost solely upon her agricultural resources, but Mr. Tata like Prince Ito saw that a country cannot subsist solely upon agriculture, and that its economic advancement must be achieved by utilising its own vast resources of raw material and applying to them, modern processes of industry which require now a-days the abundant co-operation of capital. Munty under his inspiration Bombay has already shown what Indians can do for themselves in the creation of a great cotton industry, and when we compare the results achieved by the great industrialists of Bombay in connection with the cotton industry of their city with what Bengal has failed to do in connection with the great jute industry of that province which is still practically dependant upon British management and British capital, we may well ask who are the more genuine Indian patriots—those who have mainly devoted their energies in Bombay to solid economic work or those who in Bengal have directed their activities mainly towards political agitation. Moreover, so long as Englishmen and Indians have to live side by side in India, is it not eminently desirable that they should seek in their intercourse not the points of difference which political agitation must inevitably accentuate, but the points of contact which common economic interests always tend to produce. So far as genuine *Swadeshti* means the legitimate furtherance of Indian commercial and industrial interests, the experience of many years past has already, I think, amply demonstrated that the British rulers of India are not a whit behind the most intelligent and patriotic Indians in their desire to promote its success. The reforms introduced by Lord Morley and Lord Minto, if the means of the times may be trusted, have already gone far

to bring about a truce of political passion, and, if we may all hope that that truce will lead to permanent peace, nothing will conduce more surely to the fulfilment of that hope than the recognition by Indians and Englishmen alike that in the economic development of India lies the widest and most beneficent field of common endeavour.

Buddhism and the Depressed Classes.

BY

THE ANAGRIKA DHARMAPALA

INDIA is the only country wherein the people are classified under the nomenclature of jati and gotra. The ancient Brahman law-givers had not a very comprehensive idea of the world. They made laws to suit their own fancies. Manu, Asvalayana, Apastamba. Gautama did not perhaps know that there were other lands and other races who did not recognize the artificial classification. They made stereotyped laws and did not calculate the harm they were doing for future humanity. China, Japan, Burma, Siam, Tibet, Afghanistan, Persia, Arabia, Europe and the United States of America did not recognize anthropological differentiations. In other lands, man's nobility was the criterion of individual greatness. The Brahman law-givers made birth the criterion of individual greatness. The result is that while all other lands are on the march of progress, India has fallen a prey to foreign invaders. Caste has tended to destroy the unity and harmony so essentially necessary to national development. Had the Brahman law-givers some sort of experience of human nature beyond the borders of India, they would perhaps never have made the unnatural distinctions utterly unsuited to progressive humanity. They never imagined that in the distant future, nations would develop and advance towards India, and subject her illiterate and ignorant population to a kind of perpetual slavery. The object of the early law-givers was to keep power in the hands of a special class perpetually. They adopted the plan of intellectual lynching as

the white people of the Mississippi valley of America lynch the Negroes. They adopted the caste distinctions as the whites do to-day in making laws to keep all Asiatics out of the "white man's land." It is simply an exhibition of selfishness and a lust for power. What the Whites and Americans in South Africa and California respectively are doing to-day, the ancient Brahman law-givers did to the teeming millions of India. The study of the Indian census statistics is very interesting inasmuch as they show how the people in India stand compared with other races and nations in the world. I gathered the following statistics from the census report of 1891. Population of India in 1891 was 286,905,456. Deduct the Mussulman population of 34,348,085; Europeans 166,428; Eurasians, 81,044; Parsees 89,618; Indian Christians 1,807,092; disreputable vagrants 400,969; ascetics 2,717,861, we have of the native population whom he called Aryans and Dravidians, about 252 millions. Of the 252 millions:

The Military Kshatriyas	2,824,451
number	28,303,870
Landholders	47,027,361
Brahmans	14,821,732
Kayasthas	2,239,810
Cattle breeders	11,569,319
Traders	12,148,597
Agricultural labourers	8,407,996
Goldsmiths	1,661,068
Barbers	3,729,934
Blacksmiths	2,625,103
Carpenters	3,412,201
Waxers	4,363,902
Washermen	2,824,451
Shepherds	5,152,175
Oilmen	4,672,907
Potters	3,497,306
Lime workers	1,531,430
Fishermen	8,261,878
Toddy drawers	4,785,210
Leather workers	14,003,110
Village Watchmen	12,608,300
Mehtars	3,984,303
Butchers	605,890
Refuse Cleaners	6,363
Temple Servants	320,530

Number returned as knowing English 537, 811; literate males 11,529,621; literate females 541,628; total number of literates out of a population of 286 millions is 12, 071,249. The number of illiterate people in India is abnormally appalling. Think of it, 274 millions of the people are steeped in ignorance. No wonder that the people are in a state of perpetual slavery. It is a land of darkness, where plague, famine, poverty, superstitions, fanaticisms thrive. If we take the Brahmins, the military and agricultural Kshatriyas, Kayasthas, cattle breeders and traders and put them under the category of the "high castes"

and all the rest as low castes, we have about 126 millions of the high castes, and about 121 millions of the 'low castes'. It is the profession that has been made the criterion of manhood. The ancient Brahman law gives like the modern upstart imperialists wished that the labouring class of people should remain in perpetual slavery. Manu and other law givers made laws to suit the interests of the governing class. History is repeating itself in India. Hear what the Brahman law giver said. 'The Sudra is not fit for any ceremony'. In the Vedānta Sūtras, Sankara argues in this wise. 'The Smritis prohibit their learning the Veda, their studying the Veda, and their understanding the Veda and performing Vedic matters. The prohibition of hearing the Veda is conveyed by the following passages: 'The ears of him who hears the Veda are to be filled with molten lead and he and 'for a Sudra is like a cemetery. Therefore the Veda is not to be read in the vicinity of a Sudra. There is, moreover, an expression (of the Sūtras, studying the Veda). His tongue is to be slit if he pronounces it. His body is to be cut through if he preaches it. (Sacred Books of the East, vol. 34, p. 228). Thus did Sankara argue to show the unfitness of the Sudras to study the ancient books containing the wisdom of the Rishis! In Europe in the medieval period the people were kept in ignorance by the Roman Catholic hierarchy. Mediocrity reigned and science had no place. People who dared to think were brought before the court of inquisitors and if they did not recant they were burnt at the stake. What the Roman Church did in Europe in keeping the people in a state of stagnation the Brahman priesthood did in India. Learning was the monopoly of the higher castes, and the Sudras were only to serve. Inward pride generated race hatred and India was the central arena of sectarian hatred and racial jealousies. Progress was arrested, and conservatism dominated. Like the Confucian classics the Brahman classics enunciated the depressing doctrine of stagnation. Let each one stick to his ancestral dharma, was the Shibboleth of the man in power. No wonder that India

remains stagnant. The law of evolution was ignored, and the law of cause and effect found no devotees. Slaughtering of animals to propitiate the he gods and the she gods was the principal part of religion, the priest became all powerful, without him the soul of the dead man could not be admitted into the presence of God, and the most elaborate ritualistic practices were formulated by a greedy priesthood.

According to a chronological calculation the Mahabharata War took place about 5000 years ago. At the end of the War everything that was good, noble and true it is said, perished. Chaos reigned and for nearly 2500 years class hatred, legotten of caste pride, unrighteousness, pauperism of the labouring classes, sensualism of the idle rich, priestly and aristocratic immorality, asceticism, sectarian strife, dominated. Love, compassion, honesty, sexual purity, truthfulness, unity, temperance, mercy had no place in the land. The people were longing for a change and the Buddha in the form of mercy appeared to reform and elevate the high and the low.

The Puranas mention that when the land is full of iniquity and righteousness has declined, Vishnu comes down in the form of man and saves the righteous and destroys the wicked. If the avatar theory is correct then it is evident that the God had to come several times to this earth to reform succeeding generations. What the preceding avatar failed to accomplish the succeeding avatar consummated. Parasurama came to destroy the Kshatriyas and to uphold the power of the Brahmins. Rama came to destroy the power of Shiva and to obtain victory for Vishnu. The eighth avatar Krishna came to destroy the whole race of Kshatriyas and he succeeded in having annihilated the Kshatriya power as well as those who were representatives of the good and the true. His field became glory with human blood. Verily, the science of morals will disappear from the earth with Krishna's departure.

The Pāli books say that about 2500 years ago the gods appeared the future Buddha who was then in the Santumita Heaven, and prayed

that he should be born on earth for the salvation of the world, and he having found that the time was ripe to appear on earth, consented and was born in the family of the Sakyas of the race of Ikshvaku of the solar race in Kapilavastu. In his 29th year he made the great renunciation and having found the cause of human misery and the remedy for the removal of misery he as the Buddha began to proclaim the immortal doctrine of love and holiness as the upanage of all and that the criterion of human greatness does not depend on birth and wealth but in the doing of good deeds, in the acquisition of the higher knowledge and leading a righteous life. He taught the eternal verities of mercy, abstinence from cruelty, loving kindness, the science of hygiene, and sanitation and health of physical purity and chastity, abstinence from alcohol, from slander, gossip, harsh words, co-operation, unity, the law of evolution and cosmic decay, the law of Karma and the law of re-birth according to Karmic acts, words and thoughts and hoisted the banner of absolute freedom making man above the sensual gods who has annihilated anger, nescience, and sensual and carnal desires. Science, medicine, architecture, learning, agriculture, lawful industries flourished and India during the Buddhist period, if we are to accept the account given by the Chinese and Greek visitors to India, was a heaven upon earth. The pride of birth was shown to be an evil, and by the enunciation of embryological laws the Brahman and the pig were shown to be related by Karma as well as by foetal development. The low castes and the high castes mixed in a spirit of brotherhood and the high castes lost the spirit of arrogance.

What the depressed classes of modern India need to-day is education on scientific and ethical lines. The teeming millions need the doctrine of Buddha's love, harmony, concord, unity, education in science and arts as emphasised by the Buddha. The religion for the Depressed Classes who are outside the pale of caste is the religion of good deeds, of science and of righteousness—the religion that ignores caste and pride born of wealth.

"I would uplift the masses to a life of greater happiness by giving them better protection by the law's strong hand, speed or justice when they suffer wrong, help in misfortune, sorrow and distress. More of the training that fits brain and hand to master life's hard tasks and conquer Peace. And crowning all I would uplift the mass of the world's toilers by the mighty power of Faith and Duty realized in Deeds that make the lowliest toilers heroes true as those whose famewreathed foreheads touched the stars."

C. C. Bonney, *Open Court*, April '02

"A veil of human misery is ringing in my ears, The agh of wretchedness has filled my eyes with tears. The myriad huts of mud and straw where millions toil and die

Are blot upon this fertile land beneath an Orient sky

Here then upon these plains of Ind a war was fought out the great conflict between Selfishness and Love. Alas! old deep-rooted despotism proved the stronger and Buddha's Christ-like Doctrine of the Brotherhood of Man was driven into other lands."

J. L. Stoddard

The Doctrine of Buddha shows the path of enlightenment to happiness and peace. It is the religion best suited to the people outside the pale of Brahminical caste institution. The Japanese, Burmese, Chinese, Mongolians, Javanese, Tibetans, Siamese and Cambodians have been brought under the humane civilizing influence of the Aryan Doctrine of the Tathagata. They are progressing and certainly these nations are better off than the depressed classes of India. The greatest of the Indian sovereigns was the emperor Asoka whose rock-cut edicts show the enlightened policy which he had followed for the welfare of the people of India. The Aryan civilization under the banner of Buddha penetrated into distant countries, but in India, the land made sacred by the great Teacher, is sunk in ignorance, and India without the Buddha's religion of love and progress, is an anomaly. All reforms, social, moral, political, have been won at great sacrifice, and the Buddha made the great Renunciation in order to bring happiness to the teeming millions of India's helpless children. Buddhism has no revelation, has no ritual, no ceremony, no self-appointed priesthood, no Pope to dominate and dogmatise. All are free under the spiritual sunlight of Truth. India's spiritual regeneration depends absolutely on the acceptance of the Tathagata's Religion of Love and Self-Help. It is a religion that is alive and active, and most assuredly suited to the depressed classes of Indian society.

Where Farming is a Profitable Pastime

BY CATHLEYNE SINGH

TEMPORARILY transport an Indian cultivator from his small, worn-out plot of ground where, exposed to the blistering rays of the tropical sun, he toils and moils from early morn until close of day, subsisting on poor, inadequate fare and living in a miserable hovel, to the land where farming is a profitable pastime, and he would open his eyes wide. He would find that in this country—the United States of America—the agriculturist is king—stiff necked, independent, wealthy, respected, catered to by all classes of people. He commands a big bank balance, lives in a home fitted with many conveniences which even the palaces of the Hindu princes lack, rides around town in motor cars, and his wives and daughters attend gay social functions and enjoy card and theatre parties one or two nights a week. To look at an American farmer the man from Hindustan would conclude that he is merely riding about while he is ploughing his land. When he desires to irrigate his field, all that he does is to touch a button and electricity pumps the water for him from a deep artesian well, doing what is an almost unbearable task to his Indian fellow-worker. Well may the Indian wonder whether the American really is working for a living or merely is having a good time.

If the farmer of Hindustan had visited the United States on a tour of investigation a few decades ago he would have found a state of affairs not materially different from his own—the same incessant, back-breaking labour, small profits and poor, pinched living, for the era of American agricultural affluence, the result of farm progress, is of comparatively recent growth.

Three hundred years ago, in 1607, Captain John Smith landed at Jamestown, Virginia, in what was then known as the American Colonies, to-day the land of the Stars and Stripes. On landing he found the Red Indians, the natives of the soil, farming in the

crudest sort of a way. They prepared the earth for the seed by digging it with a stick. All other operations were equally primitive. Maize was ground into meal with a mortar and pestle. Trees were felled by building a fire all about the roots and keeping it burning until the trunk was charred through and the tree toppled to the ground.

The methods of the English colonists themselves were not much in advance of those of the Red Indians. The "Pilgrim Father" who colonized the New England States, plowed the ground with a sharp-pointed, crooked stick and threshed the grain with a flail made by strapping two sticks together. Hand-power predominated in all operations.

So long as settlers in the new land were few and far between, with no market for their produce, the old-fashioned methods served their purpose very well. But more and more the colonists poured in from other shores and soon the question of power became an important one. The first application of power of any sort in America was the old-fashioned water-wheel. The settlers in the new land, for miles around, came to the grist mill operated by the water-wheel to have their grain ground into meal between the upper and nether mill stones. To-day the mill pond is placid and calm, or is drained quite dry. The water-wheel is motionless and dropping to pieces with old age. Its day has come and gone. Modern grinders have replaced the cumbersome stone burrs. Steam-engines furnish the power that keep the whirling wheels and pulsing machinery in motion. If water-power is employed to-day, it is used by means of water turbines and is converted into electricity.

The colonists also harnessed the wind and made it turn the ponderous wings of a windmill to keep the wheels in motion and pump their water. To-day in America, here and there are to be found specimens of the old time Dutch wind mill—and the water-wheel—useless relics of days when time did not mean money, as it does to-day. The wind mill has been improved and developed until now, no matter in what direction you may look in the United States, you are pretty certain to see

a modern, steel-frame wind-mill pumping water on the farms of the country. However, wind-power is uncertain and unreliable and the wind-mill is fast yielding place to the gasoline engine. The most up-to-date farmers in America to-day are provided with power-houses that furnish the mechanical energy to carry on all the various operations of the place. The engine is run by gasoline which is kept stored in a tank sunk in the ground outside the shed. By means of the force generated in this way fodder is shredded, wood is sawed, corn is shelled, meal is ground, cream is separated, a thousand and one duties about the farm are done by means of machinery that at one time required wearisome, tedious hand work. The more progressive farmers have even earned the power to the house in order to make it available for their women folk to use to lighten their household labour. In many instances a portable instead of a stationary engine is used, thus making it possible to move it about from place to place, wherever it may be required.

Horse-power followed the harnessing of water and wind, and the appliances for this purpose were looked upon with pride and satisfaction when they were first introduced, about 1800. The simple device consisted of a vertical center post or spindle, pivoted, top and bottom, in heavy beams. The horses were attached to a long sweep which, in turn, was fastened to the center post. Pinion and shaft were driven by a large horizontal master-wheel attached to the upper end of the center post, the power being transmitted by belt and tumbling rod. A crude sort of horse-power had been used in earlier days, a tread-mill operated by a horse or a dog. This gave way to the sweep power described above, a form of energy still utilized in some of the more backward districts of the United States, notably in the Southern States, where the Negroes employ it to press the juice from sugarcane, and in other places to crush cider from apples, but it is more and more falling into disuse, giving way to steam.

Just two hundred years after Captain John Smith landed at Jamestown, Virginia, and

found the savages stirring the dirt with a stick in order to prepare it for seed, steam power began to be exploited, in 1807, when Robert Fulton made his famous voyage in a steam propelled boat from New York to Albany, up the Hudson River. It did not take long to apply steam to industries and then to farm operations, and to day it is being increasingly used to do the work that erstwhile was accomplished by man, water, wind, horse, or dog power. Electricity to-day is coming to the fore as a motive power, but as yet it is far too expensive to make it practicable to apply it to agricultural work. Some progressive American farmers, however, are solving the power problem by utilizing the force of waterfalls situated on their land to produce electricity for their farm work and household uses. After the initial expense of installation it costs practically nothing to run a plant of this kind, and the idea is being progressively taken up by the agriculturists of the United States.

The development of agricultural implements proper did not begin until 1837, when the first steel plow was made by John Deere, who built it by hand in his little blacksmith shop at Grand Detour, Illinois. The plow which had been in use up to that period, and the highest development up to that time, had a wooden mould-board with an iron point. It entered the ground with difficulty and was heavy to handle and hard on the animals as well as the man who guided it, and it quickly clogged up and would not scour. John Deere conceived the idea of fashioning the mould-board and share in one piece of steel, which he believed would be self scouring. He immediately began to experiment, using a saw-mill saw blade for steel, as it was the only thing he could find that had the necessary texture and polish. This saw blade he shaped and beat over a log which he had cut to what he considered the proper form. People scoffed at him, but he persevered, and when he took his finished plow into the field and experimented with it, to his own satisfaction and the surprise of his neighbours, it was a complete success—it positively could not be made to clog up with soil—it was self scouring. Not

only was this true, but, indeed, the longer it was used the brighter the mould-board became and the easier the plow worked.

John Deere's invention marked the beginning of the epoch of agricultural progress, not only in America, but in the whole world. The fame of the Deere plow quickly spread and although up to 1839 only ten steel plows were manufactured, within eighteen years from that date, John Deere was building 10,000 of his plows annually. To-day the mammoth establishment of Deere and Company located at Moline, Illinois, in the United States of America, has a floor space greater than the area of one of America's big farms. Indeed, the warehouse alone has a floor space of over 200,000 feet. Here, every thirty seconds of the working year a complete implement is turned out, more than a million plow share being made each season to equip plows already in use. The factory has 1,400 employees and every year uses 30,000 tons of steel and iron, 20,000 tons of coal and coke, 100 tons of emery, 90 tons of corundum wheels, 100 tons of oil and kerosine, 2,000,000 feet of oak and ash lumber and 1,200,000 gallons of fuel oil. Besides these materials, many car loads of bolts, nuts, screws, rivets, paints, belting, and paper, glue, etc., are used.

Since that day, a little more than eighty years ago, when John Deere hammered out his first steel plow, the brainiest men of America have set themselves to the task of inventing improved machinery for farm work. The development along these lines has been truly phenomenal. It almost seems that there is no limit to the possibilities of the application of machine power to agricultural work. The exigencies of the times have had a great deal to do with the activity in this respect. For instance, that portion of the United States from the Missouri River Westward was a pathless prairie, stretching on and on toward the setting sun in countless miles for hundreds of miles, untraced by the feet of men, the heart of the woods and the haven of the roving Red men who had been driven from pillar to post by the encroaching white people. Practically every foot of this

land was the richest agricultural soil and it was but a question of time when it would be brought under cultivation by the constantly increasing flood of population. Plows had to be invented that would be strong enough to tear through the matted roots of the lush prairie grass that had held supreme sway for centuries, and upturn it. Moreover, the areas of the fields were so vast that the old-time walking plow, or even the plow drawn by two horses, would not suffice. It was necessary to evolve a riding plow that would turn up many furrows at once, drawn by two or more teams. The use of oxen for this work was out of the question—it took them too long a time to cover the ground. The steam plow of to day was the natural product of these conditions. This mammoth implement has six, eight, ten, twelve or fourteen plows attached to one side and a powerful engine to the other, and opens up a dozen or more furrows at once. These great "gang plows" are so cleverly designed that the shares can be adjusted to cut furrows of any depth. The levers of the plowing can be regulated while the machinery is in motion. If the plow meets a large stone or other obstruction it automatically lifts up and glides over the object thus saving the machinery from damage. This is accomplished by long runners which have sufficient bearing on the ground to carry the frame over irregularities such as ridges, hummocks, ditches and the like, without throwing any of the plows out or causing them to "dip." A plow of this character can be hitched to any traction engine with the necessary power, no matter whether it be steam, gasoline, electric or oil, and it is capable of opening up as many as thirty six acres of heavy land in a day—plowing ground that would require a walking or even a riding plow. Only two men are required to manage a plow of this description.

The riding plow, however, has done much to lighten the labours of the farmers of the West. To-day it is unusual, anywhere in the prairie portions of America, to see a man walking behind a plow guiding it with his hands. Instead, he sits comfortably on the plow, driving one, two, three or four horses, as

exigency may require. Indeed, these plows have reached such a high stage of perfection that a small boy can manage them. Plow shares are made for all kinds of work, such as plowing in stubble, turf and stubble, sandy land, black land, prairie—in fact, it is hard to conceive of a soil for which a modern steel share is not specially designed, and the riding plows are so constructed that the share may be readily removed and another one substituted, as change of soil conditions may require. Moreover, bottoms cutting different widths can be used, the adjustment on the front furrow wheel bracket changing the cut and adapting the plow to bottoms of any size from ten to eighteen inches, a wrench being the only tool needed to change the adjustment.

In the old days the farmers made their own harrows—they were called 'spike tooth harrows'. Iron teeth, forged by the village blacksmith, were inserted in holes bored through a wooden frame. To day a first class harrow is made of steel throughout. Some are reversible—that is to say, the teeth are so set that, if the horses are hitched to one end, they are perpendicular, while hitched to the other they are slanting. A harrow of this description may be used either for pulverizing or smoothing and is especially suitable for cultivating wheat or other sowed crops after the seed has sprouted, its light construction permitting cultivation of crops of this sort without destroying an unnecessary number of plants. Most modern harrows have teeth that may be adjusted to any desired depth or set, so that any face or edge of them may be presented to the land.

The disc harrow is the latest improvement of this implement, the operator riding in a seat provided for that purpose. This harrow, instead of being toothed, consists of a number of sharp steel discs, set side by side. Each disc is provided with an oscillating scraper that keeps it constantly scoured clean and prevents clogging with mud or debris. The discs cut the clods and pulverize the soil. In one case the discs instead of being solid wheels of steel, are cut away in broad, deep notches, while a spading harrow, consisting of long, narrow, spade-like blades set in disc form, is capable of lifting

and turning the soil to a depth of from four to six inches.

Where wheat is the crop sown, the American farmer considers a good pulverizer and roller one of the most necessary implements in his equipment, for he knows that if he goes over the land with this machine just after seeding or even after the grain is up, it will compress the soil so as to enable it to retain the moisture, thus ensuring a larger yield per acre. The heavy lugs or teeth are constructed in such a way that they leave the soil, so it cannot blow away, as it is likely to do on an unrolled field. Some farmers favour a smooth, solid roller while others prefer the toothed wheel one. A fifteen foot pulverizer weighs over 2,100 pounds and it is constructed with a heavy steel frame so that additional weight may be added, if necessary, in the shape of stooes, bags of sand or other heavy substances piled on top of it.

In order to protect his wheat from smut, with which every farmer is familiar, the American agriculturist uses a "smut machine", in which the seed grains are saturated with a solution of formaldehyde, which kills the smut spores and protects the crop. This machine not only permits each individual kernel to come in contact with the solution, and become thoroughly wet, but also skims out all smut balls, wild and tame oats and all foul seeds, thus cleaning the wheat, at the same time it disinfects it.

The seed planter could not be dispensed with by the up-to-date farmer. Its use insures that every seed will be dropped in its proper place and at the correct depth, something that could not be guaranteed without the use of automatic machinery. There are disc drills for sowing small seeds, seed droppers for planting maize and potato planters, whose use is apparent from the name. In the latter implement the potatoes are planted at any required depth, a disc following, which properly covers them. The disc, in turn, is followed by a six inch wheel which presses down the earth so as to make the seed sprout.

On a modern farm, all the work of cultivation is done by means of cultivators specially designed to suit the various crops. Small shares

are so adjusted that they loosen up the ground right to the very roots of the plants, without injuring them, and also cover all the space between the rows so that not a weed is left alive. The American farmer knows that if he does not carefully cultivate his crop, he cannot hope for success—and he knows for a certainty that he could not accomplish this all-important task with a dull, short-handled hoe, such as the Indian agriculturist uses. In the eyes of the modern farm scientist, no problem of farming requires more skill and judgment or is of greater importance, than proper cultivation.

Now cultivation has four objects—pulverizing the soil, conserving moisture, making plant food available and eradicating weeds. The first step begins with proper plowing, which pulverizes the soil as much as possible. The harrow continues the work where the plow leaves off, and the cultivator does the rest. Soil which is uniformly firm is full of tiny, continuous pores which act as capillary tubes, bringing up the moisture to the surface where it is rapidly evaporated. Cultivation breaks up the capillary connection and thus saves and stores the moisture in the seed beds for the benefit of the crops. Heavy rains re-establish the capillary connection, so it is necessary to cultivate the field after each rainfall in order to produce a surface mulch of loose soil that will tend to prevent evaporation.

Proper cultivation causes chemical changes which render the plant food in the soil available for the growing crop. When the earth is stirred and pulverized, it changes insoluble mineral elements such as potassium, sodium and phosphorus to more soluble and available forms; while the air admitted into the soil renders the inactive nitrogen available as nitrates. The beneficial effects of decaying organic matter are also greatly increased by cultivation, since it brings every particle of soil in contact with a particle of fertilizing material. Cultivation also rid's the ground of weeds, which rob the soil of fertility and lower the yield and quality of produce.

For all these reasons the Western farmer believes that good tillage implements quickly

pay for themselves, and he provides himself with the best the market affords. So delicate is the adjustment of these mechanical devices that where rows are irregularly planted, so that some plants are set farther out than others, the knives may be instantly adjusted so as to avoid plowing them out or covering them up, while the wheels may be made to vary from one inch to a foot or more in tread, thus making it possible to adapt the machine to a row of any ordinary width. A two-row cultivator does the work of two men by cultivating two rows at the same time. Some cultivators have discs instead of plows or hoes, and special implements are available to handle maize, potatoes, tobacco, cotton, beans, cabbages, peanuts—in fact, any and every crop grown by the general or "truck" farmer.

When it comes to harvesting the crop, modern farm machinery has been perfected almost to the limit of its possibilities. To-day, grain is cut and bound by the reaper and the bundles are lunched ready for the shocker, who is the only man who needs to touch the bundles with his hands. Within the memory of man the old-fashioned method of reaping with the hook and cradle has given place to harvesting by machinery. The era of invention along this line began early in the nineteenth century, but nothing really practical was developed until 1831. Since then the evolution of the reaping machine has been steady and marked. The early models all employed practically the same principle that is used to-day—the reciprocating sickle, reel and platform, with the motive power furnished by oxen or horses hitched to the side and front, or behind. The grain was forced to the sickle by the reel where it was cut and dropped to the platform. As soon as enough grain had accumulated on the platform to form a level, it was removed by a man who walked alongside, or the bundles were raked off from behind instead of from the side. The first improvement of any worth was the provision of a reel for the man who raked the levels off the platform, an automatic raking device being devised a few years later, thus enabling one man to drive and operate the

harvester This was accomplished by equipping the reel with a rake so that it swept the gravel off the platform with every revolution. Later the reel itself was arranged with rakes so that every first, second and third rake of the reel would discharge a bundle. This principle is employed in the manufacture of the modern reaper in use to-day.

In 1851, experiments began to be made with machines that would bind the bundles. The first binders were failures in that they were not self binders in the truest sense of the word, for they merely elevated the grain to a platform where it was bound by two men. This type of machine was used until 1877 when it gave place to a harvester that automatically bound the sheaves with wire. Shortly after that, the wire binder was superseded by the twine binder, which to-day is a marvel of simplicity and effectiveness and which is universally used for gathering the grain harvest. There is practically no wood used in the manufacture of the modern harvesting machine, it being constructed almost entirely of iron and steel.

In connection with the reaping and binding machine it must be borne in mind that wheat is not the only crop automatically harvested. Machines have been designed to harvest the maize crop in a marvellous manner, materially reducing the labour and time required to do the work.

After being cut and bound by machinery, the grain is stacked into shocks and left to dry. Then it is taken in hand by a huge threshing machine which cuts off the heads, threshes out the grain, fans away all chaff and foreign substances and pours it out in a continuous stream faster than a man can feed the sheaves to the snapping teeth. Indeed, the work of feeding the grain to the machine requires the most rapid work of an expert corps, and hundreds of bushels are threshed in a single day. Few farmers own their own steam threshers. A machine of this kind usually is owned as a business investment by some man or company, and it is moved from one farm to another during the harvest season, the farmers paying for its use during the time they require it.

On the great ranches of Western America, where a single furrow runs for miles and hundreds of acres of grain must be cut in a single day, the owner of the team thresher also has a gang plow and a large reaper and binder. He attaches his portable traction engine to these in the proper season and plows the fields and harvests the crop for the agriculturist on contract, as well as threshing it.

The hay crop calls for different machinery. When it is realized that the hay crop of America is estimated to be worth in the neighbourhood of Rs 154,78,79,352, it will be seen that it is necessary to handle it in a business like manner. The hay is cut by the mower and binder, the later machine being used for cutting grains for hay alone or mixed sorghum, kaffir corn and millet. In some cases, however, these grains are cut with the mower. When the binder is used, the sheaves are loosely bound to prevent them from moulding beneath the band during the drying process. The tedder and horse rake are used for curing the hay, while in storing it the wagon, hay loader, hay sweep or bull rake, horse-fork, slug and stacker are pressed into service.

The modern mower is so light running that a small boy can operate it. The knives are located at the side of the machine and may be automatically adjusted to the unevenness of the ground. The driver sits in his seat on the iron frame work of the machine—you never hear of the American grass cutter being bitten by venomous snakes, as is so often the case in India, for he is well out of their reach—and the knives cut a wide swath as the mower is driven forward. If the knives become dull, all that is necessary is to clamp a grinder to the mower wheel and the blades may be re-sharpened without any delay while the mower is in motion. This machine if followed by a good sized rake which gathers together two swaths at once and lays two windrows together for convenience in loading. Other styles of rakes have a straight sweep, the teeth being seven or eight feet long and strong enough to carry a heavy load of hay over uneven ground. The horses walk behind the teeth, so the rake can be worked close up to fences, ditches and other obstruction. This

style of rake is used in stacking the hay. The hay tedder stirs up the drying grass with forks, much as it would be done by hand with a pitchfork only with much less labour, permitting it to cure evenly. The forks are two or three tined and are attached to a steel shaft, above which the driver sits.

The hay loader gathers up the hay from the swath or windrow. This machine is so constructed that it rakes down into the furrows and gathers up all the hay without picking up trash and sticks. With the loading machine one man can load a wagon in a very few minutes, much quicker than he could with two helpers pitching the hay from the cock or windrow. The stacker lifts the hay from the wagon and arranges it in orderly stacks, a large load being elevated with comparatively little power. These machines stack the hay much better than it could be done by hand, since they build the center solid. When the outside settles, it leaves the stack structure roof-shaped, so it will shed water. When stacked by hand the center usually is loose and settles more than the outside, leaving a cup shaped structure which holds water, resulting in the moulding of the hay. A machine of this kind is simple in construction although it is capable of raising a load of 1,000 pounds and building a stack twenty six feet high, and can be operated on an ordinary farm wagon.

The progressive farmers of America believe in haling their hay, whether it is used at home or is sent to market to be sold. Baled hay, when sold, always brings a higher price than loose hay, and has the added advantage of being easier to store and requiring less space. Therefore a hay press forms part of the equipment of a well stocked farm. Under ordinary conditions, one of these machines will bale from three quarters of a ton to a ton and a half an hour, or even more under favourable conditions. They are so simple that an experienced person is not required to operate them. So by the use of this modern machinery, baling has lost its terrors and no longer is a burdensome labour. The farmer mows the grass by horse power, loads it on the rack with a hay loader, drives to the barn and delivers it to the hay mow

with a hay fork or stacks it in the field with a sweep rake and a stacker.

Maize annually puts over Rs 3,30,00,00,214 in the pockets of the American agriculturists and is the king crop of the United States. The maize crop must be handled in a scientific manner in order to work this immense income out of it. The methods of planting and cultivating it have already been described. The harvesting arrangements are equally perfect and labour reducing. It is cut and bound in shocks by a maize binder. The ears are pulled from the stalks, husked and shelled by special machinery. The farmer grinds it into feed in his own feed grinder, while many have a small mill in which they grind their own meal, just as it is required.

One of the machines that helps the American agriculturist to make money is the manure spreader. The barn-yard manure in the United States is estimated to be worth, as a fertilizer, Rs 7 05,80,00,000 annually. If this manure were to be incorrectly applied to the soil a large part of its fertilizing value would be lost. The progressive agriculturist does not pile up the manure in a heap in the barn-yard leaving it there until all its vitality has leached away. Instead he keeps the manure spreader standing in a handy place and the fertilizer is forked right into it as soon as it is removed from the stable stalls or sheds. When the spreader is full horses are hitched to it and it is driven at once to the field, where the precious material is torn into shreds by sharp teeth and spread in an even layer, as thin or as thick as the operator may desire, over the ground, later to be plowed in.

It is impossible to enumerate or describe the implements used in farming in America. They are so many and varied, and the types are legion. Suffice it to say, that there is practically no agricultural operation to-day that absolutely requires to be done by hand. If the farmer does not own an engine to furnish power, he can fall back on the horses, or even oxen, but he need not do the work himself if he has the money to purchase the proper machines—and the price is remarkably low so as to be within the reach of every one.

THE NEW LIFE IN HINDUISM *

BY

THE MAHARAJA OF DARBHANGA

I do not attempt at the present moment to give anything like an exhaustive exposition of the Hindu religion. The facts of Hinduism can be branched under three separate headings called in Sanskrit —

“तस्यैवाहम्,” “तयैवाहम्,” “त्वमेवाहम्” ॥

The first means “I am His, the second ‘I am Thine, and the third ‘I am Thou. The very beginning of our religion is the realisation that a man belongs to God and is safe in His keeping—“I am His.” The second, “I am Thine, is an advancement on the first thought, and betokens a more intimate personal relationship, and a living faith in the actual presence of God in daily life. In the third and final form, the Hindu enters into a closer relationship with God, becoming one with Him—“I am Thou.”

In Hinduism nothing really exists but the one Universal Spirit, formulated in the three words “एकमेवाद्वितीयम्,” “There is but one Being without a second,” whatever appears to exist separately from the Spirit is mere illusion. This is the true Veda.

Starting from the Veda, Hinduism is all embracing and adapts itself to all sorts and conditions of men. Its ceremonial observances appeal to some, others are attracted by its practical nature in regulating the affairs of daily life, the severely moral aspects appeal to many, the devotional and imaginative side has also its votaries, and to others the philosophical and speculative side appeals in its full force. A similar idea is expressed in that *stotra* of the *Srimad Bhagavata* —

नितृत्तत्तैरूपगीयमानाद् भवोपधाच्छ्रोत्रमनोऽमिराम्नात् ।

क उत्तमलोकगुणानुवादात् पुमान् विज्येत विना पशुनात् ॥

All the great religions have their own symbols. It is impossible for the neophyte to apprehend the Deity as pure spirit, for the great mass of mankind He can only be realised by incarnations

and symbols, and hence in Hinduism the symbols are great and manifold, each representing some aspect or attribute of the Divine. This is called by many, who do not understand the inner significance of its meaning, “idol worship.” But although the idol or symbol, according to Hinduism, is permeated by God, as every atom is in the whole universe, such worship is directed to the special aspect or attribute of the Divine Being which the idol or symbol is meant to represent. And just as pictures are necessary to a person as long as he has not seen the objects that they portray, so these idols or symbols of the Divine attributes are useful to aid the worship of God by man, until in the course of time, by the development of his intuitive faculties and the unfolding of a higher spiritual life, he will become less and less dependent on the visible symbol, and ultimately reach the final state of *Sayujya* and become merged in the Eternal Spirit.

The subject of idol worship is intimately connected with the question of *Avatars*. The supreme Immanent God has no form, and yet it is a form “that the devotees worship as the ‘idol.’” The particular form that he gives to the image he worships is one in which he believes God to have manifested Himself. Nor is there anything incongruous in this idea of God’s manifestation. God is the ordainer of the world, every item of the world process is under His guidance —

“नस्यैव प्रशासने सूर्याचन्द्रमसौ तिष्ठतः” says

the *Bṛhadaranyaka*. And at the commencement of this process He sets going those forces which keep the phenomena of the Universe running along their appointed course, but in course of time, owing to the multiplicity of conditions and diversity of potentialities bearing upon them, the world begins to show signs of disorder and confusion. He is, in fact, like the master mechanic who sets up a machine and starts it, leaving its parts to perform their respective functions, and just as he has from time to time, to set right any parts that may have got out of order and give fresh impetus and direction, rendered necessary by the conditions then prevailing,—so also in this most complicated machinery of the Cosmos, when the Creator finds that the diverse energies rushing forth in various directions would, if left to themselves, throw the whole fabric into inextricable confusion, He, in his limitless compassion, incarnates as an *Avatara*, to counteract the disruptive forces of mankind and strengthen and rehabilitate the laws condu-

* From the Address to the “Convention of Religions.”

give to its welfare. This is what Sri Krishna has himself declared in the following verses —

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ! अम्यु-
त्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्म-
संस्थापनार्थाय संभवामि युगे युगे ॥

"Wherever, O Bharata! there is a slackening of *Dharma* (virtue) and corresponding rise of *Adharma* (vice), then I incarnate myself—for the saving of the good and the destroying of the evil and for the rehabilitating of *Dharma*, I APPEAR AS AN INCARNATION from cycle to cycle."

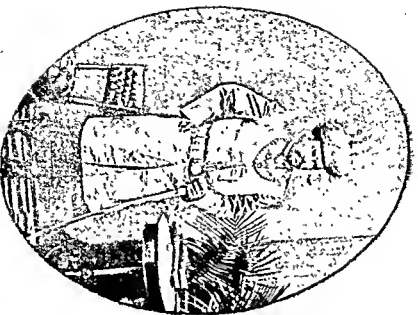
In order to make His aid most effective, He has to take some sort of a physical form, and the form that He chooses for this purpose is the one that he finds most effective in the bringing about of the desired state of things. If the forces threatening disruption happen to belong to the region of water, He takes the form best suited to work in that element, if those forces are of the air, the form taken is one most effective in that region, and so on. There is no limitation to His choice, and there can be nothing intrinsically high or low in the form. He may choose to adopt as long as it serves the purpose of the Incarnation. To Him, all forms are the same. That is why His manifestations have been called "*Avataras*," crossing down, descending. By having recourse to this voluntary descent for the good of the world, the Supreme God, the fount of all that is good and noble, sets us the example of that self sacrifice which stands at the root of all morality and ethics.

Perhaps I may be allowed to say a word or two about our caste system. And here I may say, parenthetically, that caste is no monopoly of the Hindu communities. In every nation under Heaven, the caste system exists, although it may be called by different names in different countries. It has its uses, and like all things human, its abuses, but on the whole it has wrought beneficially in our Hindu Social Order. The primary castes of Brahmanas, Kshatriyas, Vaishyas and Sudras were created, as the *Purusha Sukt*a tells us, to serve definite purposes of the body politic—the Brahmana to keep the religion intact, the Kshatriya to guard and to rule, the Vaisha to look after the economical and industrial interests of the country, and the Sudra to serve. All the other subdivisions were evolved and deve-

loped by social and industrial causes. Each caste has its own religious ceremonies and social rules, as well as its own customs regarding work, and food and marriage and funeral ceremonies and the like, but looked at broadly, it has been a great system of primary education for the people of the land. If education means the drawing forth of the potentialities of a boy and fitting him for taking his ordained place as a member of society, then the caste system has hitherto done this work in a way which no other plan yet contrived has ever done. The mere teaching of a youth, a smattering of the three R's and nothing else in a primary school, is little else than a mere mockery. Under the caste system the boys are initiated and educated almost from infancy into the family industry, trade, profession or handicraft, and become adepts in their various lines of life almost before they know it. This unique system of education is one of the blessings of our caste arrangements. We know that a horse commands a high price in the market if it has a long pedigree behind it. Is it unreasonable to presume that a carpenter whose forefathers have followed the same trade for centuries will be a better carpenter than one who is new to the trade—all other advantages being equal. Caste doubtless has evolved some abuses. But no other nation can cast stones at us in this respect.

The great books of our Hindu religion inculcate all the human virtues which are embraced in love to God and to our fellowmen, loyalty to the Sovereign, to law and to the social order, with help to the helpless and the friendless of all classes. Everything relating to daily life is permeated with the spirit of religion, and a kindly respect for the religions of all who belong to different cults.

I am firmly convinced that the beginning of a new life is visible in Hinduism. We are all reaching as we have never realised before, that if spiritual Hinduism is to have a chance of regenerating our people it must begin in family life by precept and example. It must be recognised in the teaching at our primary schools and colleges and universities, and the practice of the presence of God must be carried on in the daily life. We have already begun to sow the seeds of such a working by the institution of a great missionary enterprise throughout the length and breadth of the land which, it is to be hoped, will yield good results in the near future.



THE MAHARAJA OF PURDHANA.
President, Convention of Religions.



II. H. THE MAHARAJA OF KASHMIR.
President, Kabattiya Conference.

Allahabad Industrial Conference

By

PROF. V. G. KALE, M. A.

(Fergusson College, Poona)

INTRODUCTORY

is but due to the Industrial Conference to say that it has been doing very valuable work in its own sphere. All the Conferences which hold their annual sessions in Christmas have their own importance. They are different channels through which the public spirit and the energy of the people flow, and these tributaries join and only go to swell the tide of the resultant national progress. The Industrial Conference is a younger offspring of national enthusiasm for the material betterment of the country. Though as a younger child it does not enjoy any particular affection or favour, it is growing under certain advantages which are denied to its older sisters. The Industrial Conference becomes a common platform for people of all classes and creeds, and for the representatives of the rulers and the ruled alike. Every one feels the urgent necessity of industrial and economic improvement, and Government and people can co-operate in this work to the benefit of all. One would like to see the Industrial Conference better attended and people taking more practical interest in its work. If it receives more substantial support at the hands of the educated and the well-to-do classes it is quite capable of showing better results and turning out more useful work. Even as it is, the Conference is by no means sterile. It is usually presided over by gentlemen whose study of the economic and industrial problems of India fully entitles them to that honour. The Presidential Addresses of the past Conferences are mines of useful knowledge and valuable hints.

MR. MUKERJI'S ADDRESS

The President of the Allahabad Conference being a successful business man, was able, in his address, to throw out a number of practical hints on many points of commercial and industrial importance. He gave a timely warning against sending to foreign countries for purposes of acquiring scientific education, students thoroughly untrained and selected in a haphazard manner, without being given opportunities, prior to being sent abroad, of obtaining sufficient technical

knowledge here, so that they might ascertain for themselves, whether they have any liking for, or aptitude in, the particular line in which they are to become experts. He said —

It has happened that some of these young men, on returning to their country, have taken up in altogether different professions from that, to learn which they were sent abroad, and the public money expended on their training has therefore been wasted. If we are really serious in our desire to give an impetus to the development of our industries, we should press for the establishment, in some central part of India, of a well equipped Technical College, fitted with proper workshops and up-to-date laboratories. Students from the existing Technical schools now established in different parts of India should, if they so desire, after completing their course, be admitted into the Central Technical College. This I do not think, would clash in any way with the Tata Institute, which if I am not mistaken, is intended for original research.

To provide such preliminary technical knowledge in India we must have a well equipped College in the country where students from Universities might get an opportunity of continuing further their scientific education and obtain practical training. Mr. Mukerji therefore urged —

Apart from the doubtful result of sending our young untrained students to foreign countries, as is now done, to acquire technical knowledge, there are grave dangers at the present time, both personal and political in sending a large number of students abroad, selected in more or less haphazard fashion, and the Government of India would, perhaps, be prepared seriously to consider this point, when deciding as to the necessity of establishing a well-equipped Technical College in India. This gentleman is only a rough outline of the scheme. Details would have to be carefully worked out, if the general idea is approved. No private individual or association, I am afraid, would be able to control or manage such a technical college or to carry out the scheme in its entirety. The Conference should, therefore, as I have said before, represent the matter to the Government of India and press for the establishment, as early as possible, of a Central Technical College, on the same lines as those now established at Birmingham, Manchester, Leeds and other places.

He next referred to one of the chief difficulties that lies in the way of our industrial progress, viz., the supply of adequate capital and had a word or two to say about the forming of efficient and successful joint stock companies. Demand is, by no means, an unimportant factor in the production of wealth and in these days of formidable foreign competition, it is difficult to find a market for our goods unless we have Protection in some form or other. Mr. Mukerji therefore exhorted his countrymen to continue "constitutionally to agitate, until Government affords Protection, in some shape or other, to local manufactures." His constructive proposal therefore is this —

I would suggest that the Government should be approached and asked to appoint a Joint Commission of officials and commercial men to discuss and decide in what particular form Protection would be most beneficial to India. This point should be definitely decided before we actually apply for any protective legislation. I think it is imperative on our leaders to give this question their first consideration and, if we are successful in securing a wise form of Protection, I am sure the country's industrial development will receive a great impetus.

He also pleaded for a change in the present attitude of Government towards the local purchase of stores, and showed how Indian concerns are treated in the matter of the supply of the requirements of State departments. He cited concrete instances in support of what he said, and laid down that "nothing short of definite and fully authorised assurances of support, confirmed, if necessary, by legislative enactment, should satisfy us." The next point of importance in the address is about the employment of foreign capital for the development of indigenous industries. Mr. Mukerji, while exhorting his well-to-do countrymen to invest at least a part of their earnings in industrial concerns, rightly pointed out how necessary it is for us to seek the co-operation of capital from abroad, especially from England of course. Speaking of agricultural improvements and smaller industries, he emphasised the urgent necessity of Government taking up the question of the spread of elementary education in right earnest.

The only satisfactory solution seems to be the elementary education of the ryots to enable them to appreciate the advantages they would derive by adopting improved methods of agriculture, and by joining together in small groups to utilise the services and advice of the students who graduate from the agricultural colleges. I am not an advocate of compulsory education at this stage. This is impracticable for many reasons, but there is no doubt that without the extensive spread of primary education amongst the illiterate classes, both artisan and cultivator, there is very little hope of any real improvement or advancement in either rural industries or agriculture.

His remarks in connection with light feeder railways and the Railway Board are eminently suggestive. From beginning to end the address is replete with practical hints which a man in the position of Mr. Mukerji alone is calculated to give. It makes it instructive and refreshing reading.

The Industrial Conference discussed a number of important subjects and passed resolutions thereon. Sandwiched between the Congress and the other Conferences, it is pressed for time and its programme has to be rushed through. It is, no doubt, able to focus public opinion on the more urgent topics of industrial interest and to give expression to it in an authoritative manner. Beyond this, however, it cannot go.

THE PAPERS

But the papers which are submitted to it, are the most valuable feature of the Industrial Conference. They go to form a highly instructive repository of information on the economic, the scientific, the technical and the commercial aspects of the industrial movement in India. They are written by experts and men deeply interested in their subjects and are thus calculated to teach and guide. The topics discussed in them range over a wide field. In this way a rich literature on the economic and industrial development of India has been slowly growing up and ought to have a beneficial educative effect upon the educated portion of the population of this country. The large number and variety of the papers indicate how the national mind is being turned to the more practical questions which concern the material progress of this backward and spiritually inclined nation. More than thirty papers were contributed to the Allahabad Conference. It is not possible, within the space of one article, to give even brief summaries of all of them. We propose to present to our readers here bare outlines of about twenty of them that have been available to us. The papers to be presently summarised have not been selected on any system. Such of them have been taken up as come readily to hand. Whenever possible, the summaries will be given in the form of running quotations from the papers themselves, interspersed with a few remarks of our own, just as has been done with regard to Mr. Mukerji's address above. It is hoped that this kind of treatment will not fail to be sufficiently instructive.

The Hon. Mr. Gokhale's Speeches.

THIS is the first collection of his speeches and may claim to be fairly exhaustive, no important pronouncement of his having been omitted. The book contains four parts and an appendix. The first part includes all his utterances in the Supreme Legislative Council and in the Bombay Legislative Council, the second all his Congress Speeches including his Presidential Address at Benares. The third speeches in appreciation of Hume, Anurooj, Kanade, Mehta and Bhanuwarjee, the fourth miscellaneous speeches delivered in England and India. The appendix contains the full text of his evidences both in chief and in cross examination before the Welby Commission and various papers.

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SWADESHI TRUE AND FALSE

Dr A K Coomaraswamy has made his reputation as an enthusiastic and appreciative devotee of Indian Art. His paper is entitled 'Swadeshi True and False,' and is a tirade against the present industrial movement which seeks to plant in this ancient land mills and factories of the European pattern to the neglect of the old and dying arts and crafts. He is right in condemning the vulgarization of our artistic sense and of our tastes, our unnecessary apish imitation of European styles and fashions and our neglect of rational arts and industries. But he has been carried away by his zeal for the old industrial arts of India into superfluous declamations against what is only the inevitable result of the contact of two different civilizations. He does not make sufficient allowance for the innate human tendency

to imitate, which is not a peculiar failing of the Indian people, and ignores altogether the economic, social, political and intellectual factors which have brought about the degeneracy he deplores. "It was during the nineteenth century," says Dr Coomaraswamy, "that our country became a dumping ground for all the vulgar superfluities of European overproduction and all that the Swadeshi movement of the twentieth century has done is to provide us with many spurious imitations of these unlovely inutilities."

It could hardly have been otherwise, for behind the Swadeshi movement there is no serious and consistent ideal. Its leaders have had but one thought before them to save money. The movement has lacked almost totally in those constructive elements which we meet within similar movements in other countries, such as Denmark or Ireland. Never have I seen in any Swadeshi literature the wish expressed to preserve Indian manufactures on account of their intrinsic excellence, or because the presence amongst us of these highly skilled craftsmen represented an important element in the national culture, or because these craftsmen still worked under conditions of life still infinitely superior, physically and spiritually, to those of the European factory slaves.

We who think that we are educated and progressive, we who attend Conferences and sit on Legislative Councils, who are rulers of States, or earn more princely incomes in Courts of Law, we ourselves have despised and hated everything Indian, and it is by that hatred that we have destroyed our industries and degraded the status of our artisans. And when at last our pockets were touched—then so far from realising what we had done, we set ourselves to form Swadeshi companies for making enamelled cuff links (with panoses on them), for dyeing yarn (with German dyes), or making uncomfortable furniture (for Anglo Indian bungalows). We never thought that the fault was in ourselves. We lived in caricatured English villas, and studied the latest fashion in collars and ties as it sat on the verandhas of Collector's bungalows and strove to preserve our respectability by listening to gramophone records of the London music halls instead of listening to Indian singers—we learned to sit on chairs and eat with spoons and to adorn our walls with German oleographs and our floors with Brussels carpets and then we thought to save our souls by taking shares in some Swadeshi company for making soap.

I tell you that Swadeshi is none of these things. It is a way of looking at life. It is essentially sincerity. Seek first this. Learn once more the art of living, and you will find that our ancient civilisation, industrial no less than spiritual, will re-arise from the ashes of our vulgarity and parasitism of to-day.


Dr Coomaraswamy objects to our using articles of European patterns and mocks at the cost of Indian materials and fashions which, he seems to think, is responsible for the present industrial backwardness of the country. Our imitation of European mills and factories is degrading Indian manhood, and true Swadeshi should have attempted to preserve the status of our skilled artisans and village craftsmen,

The Swadeshi Movement.

A SYMPOSIUM BY

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for the sake of the value to our country of men as men. He believes that "our dyes, our hand made gold thread, our designs, our ways of dressing and building, our jewellery, our carpets and all that goes to make the daily environment of our lives are better than the things we import from Europe—more beautiful, more enduring, more vital in response and more a part of our real life." The part played by the manufacturers and capitalists in building up an industrial India, does not receive his appreciation and he says that "it is hardly necessary for us to assist them in becoming millionaires by bringing to their aid the whole weight of Swadeshi sentimentality." We cannot but observe that Dr. Coomaraswamy's view is the view of a detached enthusiast. It is partially right but at best one sided and limited.

EDUCATION IN INDIAN ECONOMICS

Professor Jogindranath Samaddar in his short paper on "Education in Indian Economics", emphasises the urgent need of the spread of primary education as an indispensable condition preliminary to any advance in economic progress. He gives comparative figures to illustrate what the States are doing in Germany, England, Japan and America to spread elementary education to the lowest strata of society. The education of the masses is the key to the economic development of this land.

Two facts are self evident. First the question of mass education which is of vital importance to us—the Indians who are lagging behind in the race of human civilisation and, secondly, it is also a patent fact that our Government must increase its rate of expenditure on public education. This will be clearly evident from the fact that in England every child of school going age—this is a rule which holds good in Japan and, in fact, in all the civilised countries—is compulsorily required to attend a school. The amount which the Government in England is now spending is 11½ millions as contrasted with 4½ millions which it used to spend 15 years ago. Observe the contrast in India. 90 per cent of our population is uneducated and do not attend school but in the quinquennium from 1880-86 to 1889-90 the State grant to education rose from 124½ lakhs to 131½ lakhs only, i.e., by less than 6 per cent, and then in spite of the fact that the amount for the latter year included State expenditure on education in Upper Burma which the former year did not.

JOINT STOCK COMPANIES

Mr R R Nabar has an informing and instructive paper on "Our Joint Stock Companies." It is an essay on the rise, nature and working of such companies. The subject is treated in an elementary way, but in the present state of India when the joint stock principle is new to its people and when a number of joint stock com-

panies are being started all around, the information and precautions given by Mr Nabar are calculated to prove extremely useful. Very few people understand the character and working of the companies and from motives of patriotism or of making money large numbers go in for shares which bring in no return, nor return themselves safe to the pockets of the investors. Large concerns are impossible unless undertaken by joint stock companies but the ordinary shareholder must be cautious and conversant with the methods of the companies. Mr Nabar gives a simple description of the joint stock machinery and puts the inexperienced but well meaning investor on his guard against the pitfalls in his path. The paper deserves a careful perusal.

MODERN CO-OPERATION

Equally instructive is the paper contributed by Mr O Gopal Menon on 'Modern Co-operation.' He traces the history of the movement from its very inception in the latter half of the last century and gives "a general description of the principles of co-operative credit societies in foreign countries touching on the organization and working of these societies." He next proceeds to give an account of the origin and growth of the co-operative movement in India.

It is to help the poor peasants in times of need that credit unions have been started in India. In Europe, the credit unions have been the product of private initiative whereas in India, it is the work of Government as in several other matters. The enquiry and investigations of Sir Frederic Nicholson as to the feasibility of starting credit unions in this country resulted in the enactment of the Co-operative Credit Societies Act of 1901. Under this Act Societies in India are divided and registered into three classes Central Rural and Urban. The law provides that the liability of the rural societies shall be unlimited and those of urban limited. The number of Societies is rapidly increasing and the total number of membership has increased from ninety thousand in 1906-07 to one hundred and eighty four thousand in 1908-09 the capital from twenty three lakhs to eighty four lakhs and the expenditure from twenty nine lakhs to eighty four lakhs. These are, no doubt, important figures, which only go to substantiate the opinion expressed by such an eminent authority as Mr Wolff that nowhere has co-operative banking taken such deep root so quickly or made such progress in its earliest stages as in India. This is not to be wondered at in the case of people who have for centuries built up co-operative organizations.

The further progress and success of the rural societies requires the establishment of Central Banks. This need is felt even in England and it is natural that it should be felt more urgently in this country.

What is necessary therefore, to achieve success in the movement is for the Government to afford ample facilities for its working. Reports of the existing socie-

ties in the various districts in India show healthy signs with prospects of future development. But, for greater expansion, a plentiful working capital is essential and for this purpose central financing agencies are being established in the various Provinces in India.

The growth of the movement in India, under the fostering care of Government, during the last few years, is exceedingly encouraging. In the last year alone the total number of the societies was doubled and the number is fast increasing. There are great possibilities before the movement and disinterested and patriotic men must come forward to push on the work with the help and active co-operation of Government, which are already assured to us.

Economic co-operation has supplied the modern world with its marvels. If we find that our world is inert, hard, mechanical or soulless, it is only because we do not find active and energetic men behind the machine. There we have the motive power in the shape of millions of lives—lives of men, of women, and of children. Utilise this motive power in the form of co-operative ideal to this modern life of ours and it will no longer be a mere machine but a living force of which we will ever be proud. Co-operative ideal is great enough for a world created by economic co-operation. Discourage an elaborated private life—simplicity in the home life leading to a rich, stately and noble public life, should be the basis of co-operative ideal, such was the dream of the wisest and best minds of ancient times.

ECONOMIC INDIA

"A few thoughts on economic India" is the title of a paper written by Mr. K. J. Behari Bullay. The writer has attempted to prove that India is growing rich, by quoting the figures of our imports of gold and silver, the increasing volume of the country's trade, its railways and irrigation, its gold standard and so forth. He describes how famine is being successfully resisted and thereby much economic loss prevented. He then tries to give us an idea of the condition of the agriculturists and the middle class in Bengal. It is curious to find Mr. Bullay, contrary to the view which has now received general acceptance in this country, declaring that protection is unsuitable to India. His argument is funny. Says he—

But Protection is unsuitable for India. Protection is economically unsound, Free Trade being nothing but application of the principle of division of labour in international commerce. In European countries and America Protection is based on Nationalism. But India is a continent with different races and peoples with mutually conflicting interests, and nationalist school of political economy can have no place here. Further to some extent, India is a naturally protected on account of her distance from the manufacturing countries and the cheapness of her labour.

His general position may be found summed up in the following paragraph—

The poverty of the masses in India has its origin in remote pre-British days. The quotation as regards the effect of previous famines shows their helpless and resourceless condition in past times. The headway we have made is really within the last 25 or 30 years, i.e., from the opening of the Suez Canal and development of railways. This is really a very short period for a deeply conservative country like India. But already the signs of material progress are visible. The import of treasures shows that at any rate the trading classes are growing richer. The rapid recovery from the severe famine of 1837 shows that resources of the land owning agriculturists have increased and are increasing. "The expanding revenues under a more steady growth of general prosperity." Only the classes which are failing to keep pace with this great economic evolution are suffering from a passing crisis.

INDIAN INDUSTRIAL ADVANCE.

In his paper entitled 'Lines of Indian Industrial Advance' (with suggested openings for new industries) Professor Radhakumud Mukerji essays to tackle the problem now before India is ripe for the growth of large industries with the gradual development of capital and introduction of machinery, we may, in the meanwhile, utilise our present resources in capital and labour and hold our own in this period of transition. In answer to this question he points out that "there is always a place for small industries in the course of industrial development, a place which can never be abolished but will always grow, simply because it cannot be filled by large industries." He next proceeds to show how we should utilise our resources and turn to account our present productive forces so as to achieve the best possible results. For this purpose technical skill will have to be diffused more generally among both the classes and the masses and our hereditary craftsmen organized in small factories or workshops. A class of enterprising entrepreneurs must be trained to take these small industries in hand and "along with a sound system of technical education we must have also as a co-ordinate branch a system of commercial education that will turn out trained commercial agents, bankers, correspondents and the like." As regards the use of the available capital, Mr. Mukerji says that—

The small capitalist with a trained business instinct must hit those things for production for which the demand is very general and at the same time inelastic, and in producing he will have to care not so much for ideal finish at the expense of quantity as for practical utility coupled with cheapness.

He then gives a list of some eighteen small industries which, he thinks, may be developed by the utilisation of our present resources. The whole paper is thoroughly practical and very suggestive.

A POLYTECHNIC SCHOOL

Mr. M. B. Sant, the zealous Assistant Secretary to the Industrial Conference, gives in a small compass a sufficiently clear idea of the functions and the scope of a modern polytechnic and technical school. The Hon. Mr. R. N. Mudholkar has been urging this question of technical education on the attention of Government for some time past. Mr. Sant has, in this paper, outlined a moderate scheme of a polytechnic institute and small technical schools as well. It is superfluous to say that the economic progress of the country depends on the facilities we provide for technical education and it must be said with regret that so far the importance of this subject has not been adequately realized. Public funds and private munificence cannot be better directed than towards establishing technical schools and colleges. That is the need of the hour. And Mr. Sant briefly relates what it is essential and possible for us to do in that direction.

Mr. Sant has also a paper on agricultural improvements, in which he offers a few suggestions on the subject. He believes that the present Agricultural Colleges, demonstration farms, &c., have failed to a certain extent in carrying out the objects for which they have been started and suggests that for the attainment of these ends, the agency of Circle Inspectors of the Revenue Department in Bombay and officials entrusted with similar functions in other Provinces, should be more extensively employed. They are in constant touch with the rajat and know best the needs and difficulties of the farmers. They should advise and guide the agriculturists in the various field operations and in introducing various improvements therein.

ESSENTIAL OILS

A number of the papers deal with the possibilities and processes of certain industries in India. Among these one is contributed by Mr. D. N. Nagarkatti of Bombay on "Essential Oils." He gives every kind of information about these oils, their nature, the methods of their extraction, their varieties and so forth. What are essential oils, in the first place?

Essential Oils may therefore be called as the simple odours consisting of many distinct chemical bodies extracted generally from vegetable products of a volatile nature, giving a decided smell, pleasing or otherwise. They can be distilled without appreciable decomposition, are soluble in alcohol and all fixed oils of vegetable origin, and are immiscible with water.

Having set forth three different theories about their formation, he describes all the seven methods employed in separating them. The whole subject has been treated from the scientific as well as the practical point of view, and various interesting points in connection therewith are discussed. The chief centres where the manufacture of essential oils is carried on at present in India are enumerated and the possibilities of the industry indicated. The importance of the study of the oils is emphasized in the following words:

To a chemist, the study of essential oils opens a book as yet unread for the industrial chemist, the whole of the vegetable kingdom from which he can hope to separate unknown oils for the practical perfumer, an unexplored region of harmony of music of the odours. To the physician, the study of essential oils will show that some hypotheses must yet be founded, on which he can hope to build up the laws by which different odours set upon the human organism in unison with its other faculties, but the botanist and the physiologist have the grandest task to perform, that of interpreting the language of flowers and know from them the way in which the perfumes are manufactured in the Laboratories of Nature by the higher wisdom.

INDIAN SUGAR INDUSTRY

The indigenous Sugar Industry is in the most backward state and the imports of foreign sugar are now valued at more than ten crores of rupees every year. Attempts at improvement have so far met with little success. Professor P. G. Shah of Lahore has, in his paper on the subject, tried to indicate the drawbacks which are responsible for the deplorable condition of the industry in India, and has suggested some improvements. The paper has been thus summarized—

The Sugar Industry of India has been a historical fact in the past, and though threatened in the present, is not responsible to be revived in the near future. But there are various difficulties, thus relative prices of sugar and sugar are not very favourable for sugar manufacturers, unless there is a clever hand at finances and quick enough to take advantage of change in the prices. The methods of cane growing are very backward, so also the methods of sugar refining are very wasteful and need to be considerably improved, so as to yield a maximum yield of sugar and to utilize to the utmost all the waste products. The future of the Indian Sugar Industry does not depend on the farmers or the capitalists, but will be worked out only by a sincere co-operation between the expert agriculturists to take care of the quality and the

quantity of the crop, the Chemist and the Engineer to help the most economical management of the Technical processes involved and the able financier to take advantage of the rise and fall in prices of raw and refined sugar. And the failure of the recent sugar factories can be best attributed in a nutshell to the absence of this co-operation. If this co-operation is secured, the wastages in sugar manufacture amounting to 30 or 40 per cent. will be saved, and by the use of modern methods and machinery, with extensive and intensive cultivation, the sugar industry of India will be put on a sound basis, and will surely be able to keep at bay the rapid inflow of foreign sugar.

PAPER INDUSTRY

Another Indian industry, which is marking time if not receding, is the Paper Industry. While our imports of foreign paper are slowly going up every year the extension and development of indigenous paper mills have been practically at a standstill for many years. But in his paper on "Paper and Paper pulp Industry in India," Mr. William Raitt speaks very hopefully of the future of this industry in this country. The growth of the wood pulp industry in Europe and America has been extraordinarily rapid and led to the cheapening of paper. But the gradual exhaustion of forests threatens to diminish the supply of cheap wood pulp and thus is bound to create a serious situation. Though the potential supply of wood pulp throughout the world, will take long to be spent up, the price of paper must go up as the raw material will have to be procured from long distances and under disadvantageous circumstances. In India, however, we have no fears on this head. Our forests are waste lands teeming with fibrous materials suitable for the manufacture of paper. All of them have not yet been fully investigated, but among those which may be regarded as satisfactory are the Himalayan spruce and fir, and as for the bamboo, it is calculated to become "the leading staple and hold the position now occupied by wood pulp," Mr. Raitt observes—

What can be done to render this country, not only independent of foreign importations, but to transform it into an exporter? Let it be said at once that we need not trouble in the least about paper-making—that is paper-making proper as distinct from pulp-making. The Indian paper trade has shown no want of enterprise in the past and the best proof of that is in the fact that it has now expanded up to the full economic limits of its present raw material supply. Provide new sources of that, and the paper-maker will do the rest. In suitable localities erect pulping mills to reduce the local raw material to half stuff, eliminating on the spot the 60 per cent of waste and reducing the freight and handling charges in the proportion of 2½ to 1. Briefly and simply, in that lies the future of the Indian paper industry.

And further —

I have thus briefly, and, I hope, plainly, outlined a possibility in industrial enterprise which even the most seasoned and preternaturally cautious capitalist must admit contains the chief elements of ultimate success. An assured local market of, say, 25,000 tons per annum, an equally assured export one of 10,000 tons, both of them continually expanding and the latter carrying with it what practically amounts to a bonus of Rs. 20 per ton. A country producing not only the raw material in abundance but which also provides the important manufacturing factors of fuel, lime and cheap labour, requiring no imports except a comparatively small amount of chemicals—In these, I venture to say, you have the foundations and essentials of success to a degree paralleled by few, if by any other, industries.

WOOD DISTILLATION.

Mr. M. R. Boda, of Bombay, has a paper on 'Wood Distillation.' India is rich in natural resources, but the wealth is lying hidden, undiscovered and unexploited. "Indian forest is still an unexplored region except for its timber, while mining is at present taken up only for foreign exploitation," Mr. Boda gives details of one of these industries in *passé*. It does not require much capital or any elaborate and costly machinery. In the present economic condition of this country small and unambitious industries will be found more convenient to large numbers of people than large concerns.

I intend here to give a few details about one of such industries that has hitherto attracted very few workers, but promises to open up unlimited possibilities if properly organized. I refer to wood-distillation, including manufacture on a commercial scale of all the products obtainable by dry distillation of wood and other similar vegetable substances. Wood charcoal, acetic acid, lime-acetate, acetone, methylalcohol, wood naphtha and tar are only some of the articles produced by wood-distillation that are largely used in various industries and consequently have a considerable demand in the market. All these products are obtainable from common jungle wood that is either wasted away or at the most burnt for fuel. A cart load of such fuel can be had ordinarily in the jungle for 4 to 8 annas, and in many places it can be had merely for the cost of cutting and transport and yet the products when made marketable are worth hundreds and thousands of rupees. Nor is the apparatus very costly or the process of manufacture as difficult as to be beyond the capacity of ordinary workmen. With a little training and a small capital anybody a man of average means can command, the industry can be started in the midst of a jungle. It is, in fact, essentially a forest industry, and given the facilities for transport, it can be most profitably carried on under the very trees of the forest.

Mr. Boda speaks of the charcoal industry as having a great future before it. Charcoal is always utilized for many purposes and now uses are now discovered every day. The other products of wood distillation are similarly finding extensive uses.

3. Nature is bountiful to us

we have to labour and learn to appreciate her gifts and turn them to our profit

TOYS AND GAMES

Why should Toys and Game requisites have to be imported from outside? Indian artisans do not lack skill and taste and have been producing, for centuries articles which are the delight of children and instruments of recreation for the grown up people. At fairs, in the bazars and in temples all over the country, toys of indigenous make are sold every day in their thousands. There is appreciation and demand for them. In 1909-10, we imported Rs 34 lakhs worth of toys and requisites for games. The growing popularity of English games like cricket, tennis, football, &c, as of the fine, cheap and clever toys manufactured in Germany, is mainly responsible for this. Our Indian made toys are what they were a hundred years ago. The present demand is, however, for mechanical and skilful playthings such as tiny motors, engines, steamers, and various other contrivances, neither elaborate nor costly. It must be some time before we can manufacture our own tennis balls and shuttle-cocks, our rackets and cricket bats but we can certainly manufacture our children's toys. And even in the case of the former, the Punjab has shown what can be done. Other provinces have to follow up and a great industry may be built up. Sirdar Madhwarao Vinayak Kibe Sahab of Indore has, in his paper on "The Production and Import of Toys and Games in India", drawn attention to this subject and he shows that there is no reason why we should not be able to manufacture our toys and game requisites.

SALESMANSHIP

Practical salesmanship plays no inconsiderable part in the growth of commerce and industries, and Mr O Gopal Menon gives a few hints on the subject. He thus defines salesmanship:

I consider that true salesmanship is the art of exhibiting a reasonable profit in the sale of the commodity one sells. Salesmanship may, therefore, be defined as the ability of the seller to persuade dealers to purchase goods to his profit. In other words, briefly defined it is the sale of goods for profit. It is also the power which enables us to make others think as we think, believe, as we believe the power to create a desire for things where such desire did not previously exist. He must possess a combination of qualities, mental, moral, spiritual and physical—the influence of which will have to be brought to bear upon men whom he interviews with a view to making them purchase his goods at a profit.

Backward as this country is in the matter of her industries as in many other things, we are

handicapped by our inability properly to advertise our goods. There are many qualities which a salesman must cultivate. Salesmanship is an art which has to be specially learnt.

A salesman should be polite, but instances are not wanting when you have to assume an air of superiority towards your clients without your losing the power of absolute self control. Scientific salesman is a good student of human nature. While trying to entice a prospective business, one has to see whether the occasion is favourable, or inopportune for pressing for business, if the occasion is unfavourable, he must retire diplomatically, leaving the way open for a future engagement. Business which has often lost could have been easily secured if a little more thought had been bestowed upon the problem.

THE PROBLEM OF ILLUMINANTS

In view of the extraordinary developments which have taken place in Methods of Illumination within recent years, Dr Alfred Hay, of the Indian Institute of Science, Bangalore, takes a brief review of the whole subject and of the present position of the problem. He divides artificial illuminants into two classes—

(1) those in which a high temperature is obtained by the combustion of a suitable fuel, and (2) those in which a suitable body is rendered incandescent by the expenditure of energy within its substance. The distinction between these two classes is a fundamental one. In class (1) the cost of light production is mainly determined by the cost of the fuel employed while in class (2) the cost is very largely that of the energy consumed in maintaining incandescence.

He goes on to discuss the peculiar features of these two classes of illuminants and shows where we stand to day with respect to them. He concludes his paper thus—

A consideration of the history of the two most important classes of illuminants—those depending on gas and electricity respectively—shows that enormous advances have taken place in their efficiency since the introduction of the earliest representatives of each class. It would be idle to suppose that finality in this respect has been reached and that further improvements are unlikely to take place in the future, although it may be extremely difficult to attempt any forecast of the lines along which future developments are likely to proceed. One thing we are certain of—namely, that as regards efficiency, even the best of our modern illuminants fall far short of the ideal to be aimed at, and that there is still plenty of room for improvement. The study of luminous sources and the methods of using them to the best advantage—especially the latter, is of comparatively recent growth. The problem of providing satisfactory illumination is by no means a simple one, for taken in its entirety, it involves the consideration of many obscure physiological effects as well as of purely physical facts. That this is a difficult problem arising in connection with the problem of illumination are fully recognised and the importance of their satisfactory solution to modern civilization realised is clearly shown by the foundation in both England and the United States of Societies of Illuminating Engineers. In view of the

extreme activity now prevailing in this field, it is not too much to hope that the next decade will witness many further striking improvements in our methods of illumination.

INDUSTRIAL EDUCATION

It is well known that Christian Missions in India have been making serious efforts to teach various small crafts and industries to pupils under their control. The American Marathi Mission at Ahmednagar has been taking special pains and incurring expenditure to give practical training to the boys in its schools, so that they may be able to lead independent and respectable lives and to earn a decent income for themselves. Rev H. Fairbank, Principal, Sir D. M. Petit Industrial School, Ahmednagar, traces, in his paper, the history of the movement showing how the necessity of undertaking industrial education was first felt, what difficulties have had to be faced and how they have been overcome. He then turns to the actual carrying out of the work and speaks of the different trades taught at Ahmednagar and the success that has attended the efforts. Even agricultural training has not been neglected. Rev Fairbank writes hopefully of the future and the example of the American Marathi Mission at Ahmednagar deserves to be followed elsewhere.

COW KEEPING

Agriculture, by far the largest of the existing indigenous industries, has devoted to it a number of interesting papers. Mr A. P. Ghosh of the Commercial Intelligence Department, Calcutta, has a small and practically instructive paper on "Cow keeping in Bengal." The three chief things he emphasises in the tending of cows are (1) Housing, (2) Feeding, and (3) Breeding. On each of these, practical directions are given, which may be of use to the cultivator as well as the general public. Mr Ghosh calculates "the average monthly cost of keeping a cow at Rs 6 and the total net income from one cow at Rs 4 1/2. The latter is estimated fairly to support a member of a poor family.

EGYPTIAN COTTON IN SIND

The experiment of the cultivation of Egyptian cotton in Sind was watched with great interest and there is a general impression that it has failed. It was therefore necessary to have some reliable information in connection with the experiment. Mr G. S. Henderson, Deputy Director of Agriculture in Sind, has furnished the required information in his paper entitled "Long stapled cotton in Sind." The history of the experiment may be traced back

to 1852 when Sir Bartle Frere appointed an American cotton planter to superintend cotton experiments in Sind. It was not however till 1904 that the attempts at improving cotton cultivation in that province were entrusted to persons who had actual experience of the work in Egypt. In that year, Mr Fletcher, Deputy Director of Agriculture, Bombay, got permission to start experimental work at Dhero Naru in Thar and Parkar District.

In 1907 and 1908 about 6,000 acres were under cultivation each year but several untoward circumstances were against the success of the cultivation. In 1907, bollworms attacked the cotton badly and, in 1908, the water supply was late. A system of auctions was instituted by Mr Chatfield the Colonization Officer, Jamroo Canal, and these were widely advertised. A number of buyers were attracted and good prices were obtained—up to Rs 14 per maund of 81 lbs seed cotton for Abassi Mit-Ahli variety which has a slight Khaki tinge produced loss. In 1908, however, the auctions were a complete failure and the cotton of that year had to be disposed of privately to a Bombay firm at a reduced rate. This was the last year of Egyptian cotton cultivation on the Jamroo as in 1909 there was a complete failure of water in the canal in early kharif and in the present year 1910 it was decided to remodel part of the Jamroo Canal. In 1911, 80 in 1912 the field will be again clear for renewed efforts in growing Egyptian cotton and with the advantage of much experience gained from the preceding years' trials.

Briefly then it is proposed that after harvest the cotton should be gathered in a few conveniently selected sub-depôts. Only clean cotton would be accepted and one uniform grade of Mit-Ahli would be produced. The British Cotton Growing Association might be asked to step in at this stage and clean, gin and export and sell the cotton or Government by means of the existing Agricultural Department might buy the crop outright, export and sell it for a few years to see if local firms will not then take it up. The first step by far the simpler and if a good area of say 10,000 acres Ahli could be guaranteed it would be worth their trouble to send an experienced agent to take over the cotton at Mirpurkhas to clean gin, bale and export it. Arrangements could be made to get half the value paid to the cultivators on delivery at the sub-depôts, the remainder after selling at Liverpool.

From Mr Henderson's sufficiently clear notes will be obtained of the present position and the prospects of long stapled cottons in Sind.

DAIRYING IN INDIA

Rao Sahib G. K. Kelkar, of the Agricultural College, Poona, deals with the "Possibilities of improved methods of Dairying in India." The adulteration of milk is the constant cause of complaint in the large cities. Professional milkmen, with an eye to business, are careless about the methods of feeding the milch cattle, and of tending, housing and breeding them. The milk is, as a rule, adulterated with water. This

decreases the nutritive value of the milk and proves a fruitful source of a number of diseases which are specially fatal to children. Civil and military dairies in India are conducted on up to date methods and dairying has become a regular industry in Western countries. We in India are behind hand in this matter and enterprising and intelligent men from among us ought to start such an industry in this country. It will be a boon to thousands of people who are willing to pay more for clean and nutritious milk. The following analysis will clearly show the percentage of adulteration in the Poona milk supply —

Milk lbs per rupee	Source	Total solids o/o	Fat o/o	Probable percentage of adulterated water o/o
10	Cows (Civil)	13.00	4.50	
10	Buffaloes (Dairy)	18.40	8.05	Pure milk
11	City supply	0.84	2.81	43
16	"	3.41	1.25	75
16	"	0.21	3.94	48
16	"	0.51	2.96	46
16	"	3.95	0.80	67

It is therefore quite clear from the above figures that adulteration is going on to a very great extent and in some cases the amount of water added is extremely large. It is no wonder that under these conditions evil results follow. Children only get one-third of the nourishment they are expected to receive and the result is the large infantine mortality.

Rao Sahib Kelkar shows how and where dairies may be started in India and gives details of how they may be worked.

AGRICULTURE IN BENGAL

"Agriculture in Bengal" forms the subject of a paper contributed by Mr. Abinash Chandra Das, of Bankura. He traces the history of agriculture from the time of the Vedas —

We, therefore, find the Aryans, in the first stages of civilisation to be nomadic. The second step towards civilisation was the adoption of the art of agriculture, and settling down in places in well-organised communities. When Peace and Plenty reigned in the homes and the communities, people found time and inclination to devote their attention to arts, industries and the development of social, political and religious institutions. In this way, the ancient Aryans made rapid strides towards progress. Cattle-keeping and agriculture might therefore be said to have formed, at its very basis of ancient Aryan civilisation.

But a time came when agriculture came to be looked upon as a low and unclean occupation and marked a turning point in the economic history of this country. Mr. Das then discusses the subject with special reference to Bengal and exhorts mediocre middle class young

men to take to agriculture. Waste lands may be reclaimed to the immense benefit of the country. He devotes a few pages of his paper to emphasising the urgent need of agricultural and scientific education. He has then a few suggestions to make to middle class young men as to how they may become gentlemen farmers. The paper concludes with a reference to the financial aspect of the subject. The following paragraph deserves to be quoted —

I would, therefore, strongly urge our young men to turn their attention to the art of agriculture, and equip themselves with a suitable scientific training for successful agricultural work. Let them set up as gentlemen farmers, and make the land yield a wealth of crops, which is far superior to ordinary wealth consisting of gold and silver. Let them earn an honest livelihood, and lead a life of independence, comparative ease and happiness by tilling the soil for crops, by keeping and breeding cattle by dairy farming, by rearing up forests for fuel and wood on the dry uplands, by gardening and fruit farming, and by a variety of ways. Let them turn to the naked land, the mother of us all, for succour and sustenance which they are sure to get in abundance, and by beautifying her person with a wealth of useful vegetation be the true sons of the Motherland.

ECONOMIC ENTOMOLOGY IN INDIA.

Mr. Chotabhai U. Patel, of Baroda, contributes a paper on "Economic Entomology in India." He thus defines Entomology —

The term "Entomology" signifies the science which deals with insects. Economic Entomology is a branch of this science which deals with its practical application. Mr. Tefroy defines it as an endeavour to control all insect activities that affect the welfare of man either beneficially or harmfully; it is an applied science, an adaptation of pure Entomology to the needs of Agriculture and Commerce.

Insects affect us in a number of different ways —

1. They cause damage to growing plants.
2. They cause damage to stored products.
3. They cause damage to domestic animals.
4. They transmit diseases to man.
5. They assist agriculture.
6. They yield useful products.

Such being the case, the most important object for us is about the ways and means whereby the damage done by insects to crops may be reduced and the commercially valuable products derived from them may be increased. This is the primary aim of economic entomology. Mr. Patel proceeds to supply us with some general features of the life of an insect, which would serve as a guide to the study of the above subject. A general knowledge being obtained, the next step is to promulgate it among the cultivators. This may be done in the following ways, —

1. Demonstration of the methods of dealing with crop pests, comparing the result with not treated area.
2. Competition prizes for the best work done in fighting out a particular pest.
3. Encouragement to those who exert themselves in combating the pests according to directions.
4. Exhibition of magic lantern slides dealing with the life histories of insects in villages.

ERI SILK

The commercial possibilities of Eri silk are discussed by Mr. O. C. Ghosh in his paper on that subject. He explains the various kinds of silk and the ways in which they are obtained.

Eri silk like all other kinds of natural silk is the product of an insect. As the worms which produce mulberry silk or the silk of commerce, feed upon the leaves of mulberry plants, so the worms which produce Eri silk feed upon the leaves of castor plants. The silk produced by them is called after the vernacular name of the plant, viz., Eri, Arundi or Echi silk. It has been produced practically only in Assam from very ancient times and is therefore commonly known as Assam silk.

Eri cloth is produced in Assam for centuries in ways prevalent for centuries. With more skill employed in its production and with all its peculiar natural qualities Eri silk promises to come into use for various purposes. It is suited pre-eminently for a home or cottage industry and is within the means of even the poor men. Mr. Ghosh briefly describes the conditions under which the industry is carried on in Assam; the early attempts at producing Eri cocoons on a commercial scale and the experiments at Pusa and their result. It is an industry for which there are excellent facilities in India, and yet we import silk goods from other countries in enormous quantities. Lately, Japan has made wonderful progress in sericulture. The State there takes special interest in the development of the industry and the people themselves make considerable efforts.

At the present time what is specially wanted in India is organisation among rearers, reelers and weavers, i.e., among all engaged in the different branches of the industry. All should try to improve the means and methods of production, sericultural knowledge should be spread. In the absence of intelligent combination among the illiterate rearers, reelers and weavers, there is enough scope for work for educated men who can command some capital, who can study the progress of the industry of other countries and who can initiate and introduce better and improved methods. In their efforts the Government can be reasonably expected to help them. In fact, the Government has always taken and still takes a great interest in the silk industry of the country.

IRRIGATION BY PUMPING

Mr. Alfred Chatterton, of Madras, gives us a clear idea of the progress made in the Presidency to irrigation by pumping. He has brought the

subject before the Industrial Conference on two previous occasions and he now traces the further advance made and suggests the directions in which progress on the engineering side of the question is likely to facilitate extensions. He gives tabular statements showing the number of oil engine pumping plants erected since 1902-03 which comes to 246. The paper concludes thus—

It will be obvious from these brief notes that no direction does finally appear to have been reached. In the beginning when the work was first started the prospects of attaining any marked degree of success were by no means assured. Now, it is certain that the use of mechanical methods of lifting water will year by year extend and at no distant date, we shall have thousands of mechanically driven water lifts at work in every direction progress has been made. It is now possible to obtain much better appliances than was the case five years ago. Then, we were not certain that underground water could be obtained in sufficient volume in any great number of cases, now, we know that over large areas and in many places it is well worth while to install mechanical arrangements to lift water. Progress has been much greater than was anticipated owing to the rise in value of agricultural products and the large profits that have consequently been made by the land-owning classes. This has, at the same time, increased the cost of cattle labour and compelled the intelligent land owners to turn to engines and pumps as a means of reducing the expense of lifting water and at the same time of bringing a larger area of dry land under wet cultivation. Each advance prepares the way for further improvements and indicates that the efforts now being made will in time be productive of great results.

LABOUR PROBLEM IN INDIA

The writer of this article has a paper on "The labour problem in India." Labour in India has latterly become scarce and costly, and its condition is affecting the indigenous industries in various ways. Different causes have been assigned for the high level of wages of all species of labour in the country.

SCARCITY AND COSTLINESS OF LABOUR.

The first is the high prices of food stuffs. The second is the depopulation caused by plague. The third is the extension of industrial enterprise. Three points to be noted in connection with Indian labour are its (1) scarcity, (2) the high wages demanded, (3) its inefficiency. Labour is becoming more mobile and independent but its efficiency is not growing. This latter is a serious factor in the situation.

An attempt has been made, in this paper, to indicate briefly what is the position of our industries, so far as labour is concerned, to show what are our drawbacks and indicate the ways in which some improvements may be made. The days are gone by when labour as a factor in production was not a subject of anxiety. In these

days of keen competition, and an economic upheaval all over the world, everything that is concerned in industrial progress, capital, enterprise, scientific knowledge, and efficient labour, requires close attention. The subject of labour does not appear to have received the important consideration it deserves. But the higher rates of wages, the scarcity in the supply of skilled and unskilled labour, and the new social and economic changes, that are coming over the country, are slowly revealing the seriousness of the problem. The labour troubles and the general labour movements in the Western countries also are calculated to make us think over the subject. This paper is no more than a humble attempt to state the case of Indian labour and invite attention to the question.

THE LIQUOR PROBLEM IN INDIA *

BY

MR. E. W. FRITCHLEY FRIBA, FRGS

—o—

ONE who has studied the history of the liquor problem in India, can avoid the conclusion that the drinking habit is increasing to an appalling extent.

The President of the Bombay Mill Owners' Association stated before a meeting of that Association

During the recent enquiry of the "Liquor Committee," which held its sittings in Bombay, it was brought out in evidence that the mill hands spent more money in liquor than on food or clothes. It is possible that if liquor shops in the mill districts were reduced it might have effect on the sales and consumption of liquor.

If the mill hands are cured of the vice of drinking they would naturally spend their money on the education of their children.

"The Times of India" in reviewing the above address remarked

No less necessary is it to jealousy to watch the facilities for obtaining liquor, and to encourage the multiplication of recreation grounds, so that the operative shall have some counter attraction to the grog shop.

It is also well known to many that some of the flower of Indian youth and nobility have been sent to premature graves through the deadly effects of alcohol.

History informs us that the Hon. Mountstuart Elphinstone, in his report to the Supreme Government in 1820 stated "Abkari did not yield above Rs. 10,000 under the Peshwas. The use of spirituous liquor was forbidden in Poona and discouraged every where else." He called "Drunkenness a most unknown in the Mahratta country. This arose from the discouragement to the sale of

spirituous liquors, and as the revenue from that source is insignificant, we would probably do well to prohibit it altogether." It is a matter of regret that this suggestion was not adopted.

We are further told in a Commissioner's report on Poona, dated 1822 "The Collector is of opinion that not half a dozen quarrels in the course of a year originate in intoxication."

How do matters stand in the present day? In Poona City and Cantonment alone we find a consumption of about 130,000 gallons, and more cases are brought before the Courts in a day as the result of liquor than were formerly brought in a year, and this too, in spite of the greater civilization, enlightenment, and police protection which are now enjoyed. The present Chief Presidency Magistrate of Bombay recently stated in an article to one of the local magazines "That there is room for temperance work in Bombay is proved by the fact that on an average about 3,300 persons every year—or more than 270 every month—are arrested and brought before the Magistrates on charges of being drunk and disorderly. It is generally admitted that the labouring classes such as mill hands and factory operatives, are, as ever increasing numbers, being drawn into the meshes of drunkenness and the depravity resulting from it, which doubtless accounts in a great measure for the above Police Court records.

Now as to the middle classes such as clerks and office employees. We find that the President of the Bombay Municipal Corporation in a letter addressed to the Bombay Government, at the request of the Municipality, remarks—

The Fort Ward (that is the section of the City where most of the offices are located) has only 10 shops, and yet shows the largest consumption. It is surprising to observe that while the average of the total per shop is only 126½ gallons per year, this Ward shows a sale of 2018 gallons per shop or 40 per cent more. Another curious fact is that within a radius of not even an eighth of a mile (i.e., only 20 yards) there are five shops.

It might be argued by the Excise authorities that a large number of people congregate to this district for business during certain hours of the day. Is it right however that special facilities for acquiring a bad habit should be placed in their way?

There are some of the conditions in Bombay alone. I have no doubt that other large cities in India present an undesirable state of things, and we are justified in this conclusion by a consideration of the Revenue returns, which are as follow—

* From the Address to "The All India Temperance Conference."

1874	£ 1,61,000
1884	" 2,53,000
1894	" 3,63,000
1904	" 5,23,000
1909	" 6,71,000

It will be noticed from these figures that there has been a steady and appalling increase, and more so in the last five years, during which the revenue from liquor in India has apparently risen to more than four times what it was in 1874.

With these startling facts before them, is it not time that Government viewed the whole situation from the standpoint of moral responsibility, rather than that of revenue?

Should not the figures just quoted cause considerable regret at the existence of a system of administration, which practically forces upon, or at least permits to spread amongst, a naturally abstemious people, that monster evil from which the best citizens of Western and other countries are trying to rid their nations and peoples?

Allow me to remark that if yield to none in my sincere appreciation of British rule in India I doubt whether any other nation of the world could have conducted that rule as admirably as England has done. There are however some blots in our administration, which should be removed, of which one is the spread of liquor among the peoples of India, and another the forcing of opium on China. With reference to the first of these, it is the duty of Government to see that their own declarations are strictly put into effect by the Executive officers of the Excise Department. Some of these declarations are as follow—

The leading principle which Government are bound to keep in view in their Abkari administration, is the repression of intemperance.

Shops must be located to meet an existing demand, whatever it may be, care being taken not to create a demand by the supply of liquor to which the people had not previously been accustomed. It should be made clear that the Government is on the side of abstinence.

An established shop must not be allowed to remain on a site which would not be permissible for the location of a new shop.

The subject is one which the Government of India regard as of vital importance to the welfare of the community, and it cannot be too strongly impressed on the administering officers, that the Government policy is to discourage drinking, and to do all that is possible without undue interference with the liberty of the subject, to suppress the degrading and demoralising habit of intoxication. Letter No. 2455 of the 21st April, 1904, from the Government of India to the Government of Bombay.

Were the Abkari officers made clearly to understand that increased consumption of liquor would

be viewed with distinct disfavour, they would be likely to give more heed to the Resolutions of Government, which at present seem to be ignored with an impunity that would not be brooked in the case of Resolutions on any other subject.

No sane person can take seriously the contention that the increased revenue is due mainly to greater suppression of illicit practices. This is too unkind a reflection on the past services of the present officers, and also on that of their predecessors.

I observe that the total Indian revenue for 1908-1909 was about £ 69,760,000, towards which the Excise receipts from country liquor were as follow—

Country Spirits	3,373,062
Toddy	1,027,493

making a total of about 4,400,000 which is about $6\frac{1}{2}$ per cent of the entire revenue.

Surely, for the future well being of an Empire of three hundred million people, the responsible Government, with the capable administrators it possesses, should be able to devise ways and means of making up a deficit of only $6\frac{1}{2}$ per cent of its revenue, rather than allow a scourge to spread over the land—a scourge which has cost other Governments in its advanced stages, far more than the revenue obtained from it.

Further, are the poor people, who form the chief consumers of country liquor, in a position to pay six hundred and sixty lakhs of rupees per annum in Excise revenue, without their families suffering serious privations in consequence of it? It should be remembered that this revenue comes from, I trust, a comparatively limited portion of India's population.

It is, indeed, a short sighted policy on the part of administrators to allow a grave evil of this nature not only to spread, but also to be apparently fostered, for the sake of about $6\frac{1}{2}$ per cent of its total revenue.

This percentage of apparent loss however is likely to be considerably reduced, by the saving effected in various other departments of administration, such as in the Police force, the Prisons, the Law Courts, etc., and also in public Benevolent Institutions, by the reduction of the drinking habit.

The following remarks are taken from an authoritative report "There are fewer lunatics per thousand in India than in Europe. About 7,500 patients are in the Indian asylums, and the use of drugs is believed to be the chief cause of insanity." Both sentences are significant and

deserve to receive the careful thought and consideration of our administrators

Recent statistics of the operations of prohibition in Masterton, New Zealand, are worth noting —

	Without Prohibition	With Prohibition
Cases of Assault	20	0
Theft	18	0
House breaking	6	0
Resisting Police	8	0
No means of support	9	1

These speak volumes as to the cost of inebriety to the State

In any case, Government should recoil at the very thought of receiving revenue from a source which leads to the direct ruination or degradation of any section of its subjects, and not the least, of the poorer classes.

OMER BIN ABDUL AZIZ

By

KHAN BAHADUR GHULAM NAHMUD MUHAJIR.

THE subject of this article is one who holds a high place in the line of the early

Kaliphs of Islam, and who, by his extensive education, true patriotism, faultless life, and benevolent rule, endeared himself to all and was rightly regarded as the greatest and the most righteous Kaliph after the four illustrious successors of the Prophet. His advent to the Musnud of Kaliphate was the dawn of an era of peace, happiness, and prosperity, and coming as it did after a long period of oppression, tyranny, and misrule, it imparted an additional charm and prominence to his rule. Yet his life and work are so little known to the present generation that a short sketch of the same might prove of some interest to them. This must be my excuse for selecting a subject which might otherwise appear to savour of oblivious antiquity.

Omer bin (son of) Abdul Aziz was the eighth Kaliph of the Banu Umayya dynasty and thirteenth from the original line of Kaliphate. His mother was the grand daughter of Huzrutb Omer, the celebrated second Kaliph of Islam, and his father, the son of Murwan, who was the fourth Kaliph of Banu Umayya. Thus, on both sides he was connected with the Sacred House of Kaliphate and inherited from his parents the blue blood of Khurrah in his veins. Historians differ as to the date and place of his birth, the correct ver-

sion, however, is that he was born in Medina in 63 Hijri, or in the sixth century of the Christian era. His father Abdul Aziz was anxious to give him a sound and liberal education and took early steps to place him under tuition. While only a boy of 6 years Omer committed to memory the whole of the Koran which according to the general Muslim belief not only proves a heavenly blessing but also develops mental faculties and expands brain powers. The system is prevalent in all parts of the world inhabited by Mussulmans. Even in India which in point of religious observances is somewhat behind other Islamic centres, one comes across a number of people who can repeat the Koran by heart. These are called "Hafiz" and the term is invariably prefixed to their names in the same way as the word "Haji" is written before the names of those who have performed the Haj. Both are recognized as religious titles and carry some dignity and status with them. After completing his elementary education at Hulwan of which place his father was the Governor, Omer proceeded to Medina where he sat at the feet of the greatest celebrities of the age and drank deeply from the fountain of their knowledge. He soon acquired perfection in all branches of learning—in fact, his progress was so rapid and his intellect so keen and marvellous that while still in his teens he was looked upon as an authority on every subject, and was often consulted by his teachers in the disposal of knotty questions submitted to them for elucidation. Imam Zihabi, the great Arabic Historian, sums up his varied qualifications in the following striking terms —

"He was an Imam (Patrisich), a Fakeeh (Jurist), a Mughtaid (Law giver), an Emblem of Divinity, an expounder of holy traditions, a seeker of Divine forgiveness, God fearing and self denying."

When Omer was about 20 years of age his father died. His uncle Kaliph Abdul Malik sent for him to Damascus and kept him under his personal care and protection. In 85 Hijri, the Kaliph gave his daughter to him in marriage which brought him a large fortune which he however looked upon as a part of the Kaliph's ill gotten wealth and therefore carefully preserved and returned it into the State Treasury when he succeeded to the Kaliphate. According to the contemporary historians, the marriage was celebrated on a very lavish scale so much so that instead of the ordinary oil, preparation of scents were burnt to give light. Though by nature averse to such

Mecca and well known for the fertility of its soil and the luxuriousness of its plantations. On the day of his arrival at Thaur, the Kalipha was presented with 70 large pomegranates of the best sort which he ate away. These were followed by a roasted sheep and 6 pullets which he freely consumed and again took his usual dinner. This brought on severe indigestion which ultimately proved fatal in spite of all medical skill. When Suliman grew despondent of his life he drew up a Will nominating his minor son as his successor but had to cancel it immediately at the instance of his Chief Secretary, Raja Ibn Hyath, who represented that unless he nominated a successor who would be acceptable to the people and rule with justice and sympathy, his (Suliman's) bones would not find rest in his grave. As Omer was the only personage who fulfilled these conditions Suliman wrote out a confidential firman nominating him to the Kaliphate and handed it over in a sealed cover to his Chief Secretary with instructions not to proclaim it until after his death. The firman ran as follows —

"In the name of God the High and the Merciful. These presents are from Suliman, the Servant of God and the Commander of the Faithful—Be it known that I have appointed Omer bin Abdul Aziz my successor to the Kaliphate and after him Yazid, the son of Abdul Malik. All people should own allegiance to him and obey his commands. They should fear God and abstain from creating discord or causing dissensions."

Soon after this Suliman departed this life and Omer bin Abdul Aziz was proclaimed Kaliph amidst general rejoicings, but to his own consternation as he modestly felt that he was unequal to the high responsibilities of the Kaliphate. When the firman was read he almost fainted and could hardly support himself on his legs. He repeatedly uttered the Koranic verse "Inna lillahi wa inna ilaihi raje'un" which is generally repeated by Mussulmans when death or any other great calamity befalls them, meaning thereby that the responsibility of the Kaliphate was more or less a calamity which had befallen him.

ESSAYS ON INDIAN ART, INDUSTRY AND EDUCATION—By E. B. Havell, late Principal of the School of Art, Calcutta. The subjects dealt with are "The Taj and its Designers," "The Revival of Indian Handicraft," "Art and Education in India," "Art and University Reform," "Indian Administration and Swadeshi," "The Uses of Art," Price Rs. 1. To Subscribers of the "Indian Review" Rs. 1.

G. A. Natesan & Co., Sankararaja Chetty Street, Madras

MODERN THEISM.*

BY PANDIT SIVANATH SASTRI



It must bear in mind that modern theism, such as we are preaching in India to day, is not merely a philosophical school like the esoteric monotheism of the Upanishads, or the systems of Socrates and Plato in Greece, or of the stoical philosophers of ancient Rome. Nor is the modern Theistic Church a body for mere theological discussion like the many conflicting schools of *darshanas* of medieval India, or the theological schools of medieval Christianity. Theism in modern India is a Church, having distinct spiritual aims and practical reformatory principles. It has been inaugurated by God to effect great changes in the moral and spiritual life of the people nay, in the thoughts and practices of the whole human race. To many such a claim would certainly appear to be pretentious. But that seems to be the direction towards which facts and events in the modern world seem to be tending. With the development of science, the comparative study of human institutions, the application of the law of evolution to social life, and the progress of researches into the scriptures of different races, men's eyes are turning to the universal aspects of religion. The days of tribal jealousy, that loved to set up special claims for Divine revelation for special peoples, seem to be passing away, bringing on two great changes. First, men are being daily convinced that religion is as fundamental a fact of human nature as any other natural endowment of that nature, secondly, that it is not only local and national, but has also its universal aspects. Men in their ignorance and short sightedness have been fighting so long principally for the local aspects of religion, for their special tribal inheritances of doctrines and practices, forgetting all the while universal principles which, properly speaking, form the spiritual element in all religions. A change is at last coming. Time has come for accentuating those universal aspects, and to lay insistence on spirituality based on perfect freedom of the human soul—a mission to which the Theistic Church of modern India is devoting itself. Its mission work, therefore, is not confined to India alone, but extends over the whole world.

Let us try to realize what are those practical reformatory principles, to which the modern

* From the Address to the "Theistic Conference,"

Theistic Church must address itself to be able to fulfil the great mission to which Providence has called it. The first thing noticeable in that connection is the fact that this modern theism of ours is essentially different from the old monotheism of the *Jnana* School of this country in one important point. The old theism of ancient India, ordinarily known as Vedantism, and subsequently developed into pantheism by Sankara Charya, was essentially anti social. Its philosophy turned upon an analytical process of reasoning which looked upon the world with all its relations as a delusion and a snare. Accordingly, it laid very great insistence upon detachment from the world as the most effective means of attaining spiritual perfection. Such teachings naturally led to mendicancy with which this country of ours is so rife. Thus were the most spiritually disposed persons of the nation drawn away from society, thereby depriving men of their personal influence and example.

The theism we profess to-day is not that anti social philosophy. It rests upon the belief in Divine Providence,—on the idea that human society with all its relations and duties is an ordination of the Supreme Being for the education and perfection of the human soul. That being our conviction, we are bound to society as to a Dispensation of God, and look upon its results form interests, occupations and duties as sacred. We look upon righteousness, or the law of moral government ruling over human life, as an essential condition of the peace and progress of that society. Religion to us has two sides,—spiritual and social. On the spiritual side we are related to the Supreme Spirit, holding loving communion with Him, and drawing our spiritual sustenance from such communion, on the social side we are related to our fellow beings, giving them their due, and loving and serving them in the best way we can.

These two sides of religion, at least as long as we are in this world, are equally important and should never be neglected. The social and moral aspect of religion should always be borne in mind. It is specially needed in this country. Here religion in many cases has fallen into one or other of three great mistakes. First, in many minds it has come to be associated with peculiar doctrines or theological principles, thereby giving rise to endless quarrels and sometimes to bloody feuds. Men have fought earnest battles on the special merits of such names as Rama or Krishna or on the spiritual virtues of one or other kind of mark on the forehead or on the character of

beads used during prayer, secondly, in many cases religion has been associated with mysticism or sentimentalism, men considering mere sentimental display as its highest exercise and lying contented with it, thirdly, religion in many cases is associated with the observance of prescribed rites and ceremonies, and the performance of acts of penance and austerity. The mistake of this over accentuation of particular phases of religious life has been that *morality as a part of man's spiritual life has come to occupy only a secondary place in popular estimation*. Thus, in many cases of popular religion in this country there is rather a divorce between religion and morality. Nay, it has gone further. In some cases, plainly immoral acts have been countenanced as accessories to religious life. I need not stop to recount many instances. The mere mention of some of the objectionable practices of the Ballabhacharya sect in Gujarat, or of the Bamachari Tantrics in Bengal, or of some of the secret societies in Northern India, is enough. What I mean to say is that there is the danger of attaching only secondary importance to morality, in the pursuit after religion. To avoid such a danger it is necessary that we should conceive our theism to be not only spiritual but also essentially moral. Its morality is a part of its spirituality. Man cannot truly attain to God unless he truly develops the soul he has received from Him. And that development depends upon the right exercise of its powers—its love of knowledge, its domestic and social affections, its æsthetic faculties, its sense of justice, its habit of dutifulness, and its unselfish endeavours. The best means of spiritual union with the Supreme Being is to attain moral perfection as an individual and also as a member of society, for that is the only means of fulfilling the Divine purpose in making man a domestic and social being.

This essentially social character of our faith makes us cognizant of duties relating to our social life. Let us repeat, the religion we profess is not only spiritual but also social and moral, taking note of the conduct of man to man, and trying to make righteousness a ruling principle of life.

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THE HON. MR. GOKHALE ON "INDIAN EXPENDITURE."

THE following is the full text of the speech delivered by the Hon. Mr. Gokhale in moving the following Resolution at the Imperial Legislative Council on January 26th —

My Lord, I rise to move that this Council recommends to the Governor General in Council that the Government should order a public enquiry by a mixed body of officials and non-officials into the causes which have led to the great increase in public expenditure, both Civil and Military, that has taken place during recent years, so that means may be devised for the greater enforcement of economy, where necessary and practicable

NEED FOR INQUIRY

"My Lord, the Budget Debate in this Council of last year, and more especially the language employed on the occasion by my Honourable friend the Finance Minister, had led me to hope that the Government would of their own accord direct such an enquiry, at any rate into the Civil expenditure of the country. That hope, however, has not been justified and I therefore deem it my duty to submit this motion to the consideration of this Council. My Lord, the last twelve years have been in some respects a most extraordinary period in Indian finance. A variety of circumstances, to which I will presently refer, combined to place at the disposal of the Government of India, year after year, phenomenally large revenues,—phenomenally large, I mean, judged by the standard of this country and while advantage was taken of the prosperous condition of the Exchequer to grant a certain amount of relief to the taxpayers, the necessary consequences of an overflowing treasury in a country like India inevitably followed, and the level of expenditure came to be pushed up in every direction in a manner perfectly unprecedented in the history of this country. How large and how unprecedented this growth of expenditure has been may be seen from the fact that two years ago, of a sudden and without any warning, we came to a year of a heavy deficit,—the heaviest deficit that this country has known since the Mutiny. And last year, the Honourable Member, as if to emphasize the gravity of the situation, felt himself driven to impose additional taxation to the tune of about a million and a quarter in a perfectly normal year, free from famine, war, or any of those other disturbing circumstances which in our mind

have been associated with increased taxation in the past. A development of the financial situation so extraordinary and so disquieting demands, in my humble opinion, a close scrutiny, and it is because I want the Government to undertake such an examination that I am raising this discussion in this Council to day.

A BRIEF SURVEY OF THE PAST

"My Lord, for a proper appreciation of how enormous this growth of expenditure has been during recent years it would be necessary to take a brief survey of Indian finance over a somewhat extended period and I propose, if the Council will bear with me, to attempt such a survey as briefly as I can for a period of about 35 years beginning with the year 1875. I take 1875 as the starting point, because, in many respects, that year was a typical year,—being also a normal year—typical of the old regime associated with the names of Lord Lawrence, Lord Mayo and Lord Northbrook. I propose to begin with that year and survey the finance of the 33 years that follow, as briefly as I can. Before doing so, however, I think I must place before this Council one or two general views about the financial position of the country. Those who merely look at our Financial Statements are likely to carry away a somewhat misleading idea as to what our real revenue or our real expenditure is. The Statements give certain figures known as gross and certain other figures known as nett. But neither the gross figures nor the nett figures give in my opinion a correct idea of what I would call the real revenue and expenditure. To get at the figure of real revenue, it is necessary, in the first place, to exclude from the revenue under the Principal Heads Refunds and Drawbacks and Assignments and Compensations and also the cost of the production of Opium. Then we must take the Commercial Services nett, and to this we must add the receipts under the Civil and Military Departments. I think such a process alone would give us a correct idea of our real revenue. Now, applying this to the Budget figures of last year, and those are the latest that are available for us, what do we find? We find that our real revenue, as distinct from either gross or nett revenue as given in the Financial Statement, is about 53 millions, or 80 crores of rupees—being made up of about 49 millions under the Principal Heads, about 1 million nett from Railways and Irrigation, about 2 millions, Civil Departmental receipts and a little over 1 million, Military Departmental receipts. Out of this revenue, about a million

is devoted to meet the nett charge of interest on unproductive debt, and another million goes to meet the standing charge for Famine Relief and Insurance. If we leave these 2 millions out, 51 millions remain to be devoted to the Civil and Military administration of the country, of which a little over 30 millions is devoted to Civil expenditure and a little under 21 millions is spent on the Army. The Civil charges are made up to day of about 6 millions for Collection of Revenue, about 15 millions for the Salaries and Expenses of Civil Departments, about 5 millions for Miscellaneous Civil Charges, and about $4\frac{1}{2}$ millions for Civil Works. This then is the first fact about our financial position which I would like the Council to note. The second fact, which I would like to mention, is that this real revenue, excluding Opium receipts, which are uncertain and which moreover are threatened with extinction, is capable of growing at the rate of about $1\frac{1}{2}$ per cent per annum. The calculation, which shows this, is an elaborate one and I do not want to weary the Council with its details. I have tried to take as much care as I possibly could to make it accurate and I have discussed the method adopted with those who are qualified to express an opinion on these matters. I think I may say that every care has been taken to eliminate figures which ought to be eliminated from such a calculation, and I feel that the result may be accepted as a fairly correct one. On the basis of this calculation, then, excluding Opium receipts, our revenue may be taken to be capable of growing, taking good and bad years alike, at an average rate of about $1\frac{1}{2}$ per cent a year. It therefore follows that any increase of expenditure for normal purposes, i.e., exclusive of any special expenditure that may have to be incurred for special objects must keep well within the average rate of $1\frac{1}{2}$ per cent, per year. I trust the Council will keep these two facts in mind, and now follow me in reviewing the growth of expenditure during the 35 years or rather 33 years following 1875. I think it best to take 1908-09 as the last year of the period, first, because up to that year the growth of expenditure went on practically unchecked, and, secondly, because complete figures are available to the general public only up to that year. This period of 33 years divides itself into four smaller periods of more or less equal duration,—the first of 9 years from 1875 to 1884, the second of 10 years from 1884 to 1894, the third of 7 years from 1894 to 1901 and the fourth of 7 years from 1901 to 20

1908-09. Now, my Lord, for purposes of a fair comparison, it is necessary to reduce the figures for the years selected to what may be called a common denominator, all extraordinary items being eliminated from either side. Thus, if the rates of Exchange for any two years, which are compared, are different, due allowance must be made for that. If there has been either enhancement or remission of taxation in the interval, if new territory has been included or old territory excluded, if certain old heads of accounts have been left out or reclassified, allowance must be made for all these. I assure the Council that I have made such allowance to the best of my ability in the comparison which I am about to institute. Thus, in the first period, there was first increased taxation during Lord Lytton's time and then there was a remission of taxation during Lord Ripon's time, and I have made due allowance for both these circumstances. Then the rate of Exchange even in those days was not steady. It was about $\text{Rs } 9\text{ }6\text{d}$ to the rupee in 1875 and about $\text{Rs } 7\text{ }3\text{d}$ in 1884, and allowance has been made for that. Well, having made these allowances, what do we find? We find, putting aside all extraordinary expenditure due to famines and war, that during this period of 9 years, our total Civil and Military expenditure rose by about 6 per cent, which means an annual increase of about two-thirds per cent per year, against an annual growth of revenue of about $1\frac{1}{2}$ per cent. The rate of normal increase of revenue was thus considerably in excess of the rate of the growth of expenditure, and it was this fact which enabled Lord Ripon's Administration to remit taxation. The total increase under Civil and Military during this period was about two and a-half crores a year. That is the first period.

THE SECOND PERIOD

"The second period of 10 years is the most difficult period to deal with, because there is hardly anything in common between the first year and the last year. It was a period of great military activity in view of certain eventualities that were expected on the North West Frontier and it synchronized with a steady fall in Exchange and a steady diminution of Opium revenue. The result was that there were continuous additions in the taxation of the country. In considering the expenditure of this period, we have to make allowance for four disturbing factors. In the first place, an addition was made in 1885 of 30,000 troops—10,000 Europeans and 20,000 Indians—to the Army. Secondly, in 1886, Upper Burma was annexed. Then Exchange fell conti-

nuously between 1885 and 1891 from 1s 7 3d to 1s 1 1d to the rupee, the latter being the lowest point Exchange ever reached. And, lastly, Exchange Compensation Allowance was granted to all European officials towards the end of this period, costing over a crore and a quarter of rupees or nearly a million sterling. All this necessitated continuous additions to the taxation of the country—during 8 out of the 10 years, something or other being put on. These four factors make it extremely difficult to compare the starting year with the closing year of this period, but a certain general view, roughly correct, may be presented. It will be found that during this period the Civil and Military expenditure of this country rose by about 14 crores. Out of this 14 crores, however, about 7½ crores was specially provided for by extra taxation, so that the normal growth of charges during this period was about 6½ crores. On the other hand, the revenue during this time increased by about 12 crores, of which about 6 crores was from new taxes, and economies were effected to the extent of about 2 crores by suspending the Famine Insurance Grant and in other ways, and thus the two ends were made to meet. The result, during the second period, putting aside all special expenditure for which special taxation was imposed upon the country, was that we had a normal growth of administrative charges for the Army and the Civil administration of about 6½ crores. This works out at a total increase of about 14½ per cent in 10 years, or an average increase of 1½ per cent per annum, against a normal growth of revenue from the old resources of a little under 1½ per cent a year.

THE THIRD PERIOD

"I now come to the third period. In this period the disturbing elements were not so numerous, the only factor of that character being Exchange. At the beginning of the period, Exchange was as low as 1s 1d, but it rose steadily to 1s 4d in 1899, at which figure it stood practically steady for the three closing years of the period. And but for the fact that 3 of the biggest famines of the last century occurred during this period, as also for the fact that there was war on the frontier at the commencement, the finances of this period would have given a much more satisfactory account than they did. As things were, however, the Railway Revenue had already begun to expand, Opium too had begun to recover, and that extraordinary expansion of general revenues, which was witnessed from 1898 to 1908 had also commenced. The last three years of this period thus belong to a period of extraordinary

expansion of revenue on all sides, and in addition to this under Exchange alone, the Government saved in 1899 nearly 5 crores of rupees on the remittances to England, judged by the standard of 1894. These expanding resources naturally led to increased expenditure, and what stimulated the growth of charges even more than that was that we had during this period 3 years of Lord Curzon's administration—the first 3 years of his administration. As a result of all this, expenditure grew at a greater pace towards the close of this period than during the previous period, but even so, we find that it was kept well under control. During these 7 years, there was an increase of about 6 crores in the expenditure of the country, Civil and Military, which works out at about 11 per cent or 1½ per cent per annum—the Civil expenditure rising by about 14 per cent in the 7 years or at the rate of 2 per cent a year, and the Army estimates rising by about 6½ per cent or a little under 1 per cent per annum. For purposes of this comparison I have reduced the cost of Exchange for the first year to the level of what it would have been, if Exchange had then been 1s 4d instead of 1s 1 1d to the rupee.

LAST PERIOD

"Let us now turn to the last period. This period, like the third, was one of 7 years, but it was a period of what was described in this Council last year as a period of 'Efficiency with a big E'. There was a hot pursuit of efficiency in every direction, leading to increased establishments, creation of new appointments and increases in the scales of pay and promotion and pensions of the European services of the country. As a result, what do we find? An increase of expenditure all round which is perfectly astonishing. The disturbing factors during this period were—(1) The Accounts for Berar were included, (2) the bulk of the Local Funds Accounts were excluded, (3) there were remissions of taxation, and (4) the charges for Military Marine were transferred from Civil Works to Military Making allowances for all these factors we find that during these seven years, 1901-02 to 1907-08, the total normal growth of charges, Civil and Military came to no less than 18 crores. This gives us an increase of about 33 per cent in seven years, or about 5 per cent per annum. On the other hand, the expansion of revenue, which in itself was most exceptional, was making all necessary allowances about 2 per cent per annum. We thus come to this—we had an increase of about 2½ crores during the first nine years, we

had about six crores during the next 10 years, again about six crores during the next seven years, and we had an increase of not less than 18 crores during the last seven years! Taking the percentages, again, we find that the normal growth of charges per annum in the first period was about two-thirds per cent, it ranged between $1\frac{1}{2}$ and $1\frac{1}{2}$ per cent during the second and third periods, while it was nearly 5 per cent during the last period! Taking Civil and Military separately, it was 40 per cent for seven years or nearly 6 per cent per annum for the Civil, and about 20 per cent, or an annual average growth of 3 per cent for the Military!

DISPOSAL OF THE SURPLUS

"My Lord, I think it should only be necessary to mention these figures to establish the importance and necessity of an inquiry into the growth of charges during recent years. It will probably be said that this extraordinary increase is accounted for to a great extent by increased expenditure in several useful directions. I admit at once that the Government have found additional money for several desirable objects during this period. But what is the amount so found? The total growth of Civil charges during this period was 13 crores. Out of these 13 crores, a sum of about 3 crores represents roughly the additional expenditure on Police, Education and grants to Local Bodies. About a million has been added to the expenditure on the Police, with what results it is too early yet to say. I, for one, am not satisfied that the growth of expenditure in this direction has been all good, but I will take it for the moment that the increased expenditure will give us a more improved Police service. Next, we find that under Education, there has been an increase of about half a million or 75 lakhs, including the sums provided for Agricultural, Education and Technical Education. Finally, a little over half a million—nearly two thirds of a million—represents the grants made to Municipalities and Local Boards for Sanitation, Education and other purposes. Thus, roughly speaking, the additional expenditure on these objects comes to a little over 3 crores or 2 millions sterling, leaving still an increase of about 10 crores to be explained.

RISE IN CHARGES

"My Lord, I may mention, if the Council will permit me, that it is not only new that I am complaining of this extraordinary rise in charges. As far back as 5 years ago, when we were in the midst of this period and when charges were still

going up by leaps and bounds in every direction, I ventured to make a complaint on this subject in the Council. If the Council will pardon me for quoting from myself, I would like to read a few lines from what I then said. Speaking in the Budget Debate of 1906-07, I ventured to observe—

"The surpluses of the last few years,—rendered possible by the artificial enhancement of the value of the rupee, and realised, first, by maintaining taxation at a higher level than was necessary in view of the appreciated rupee, and, secondly, by a systematic under-estimating of revenue and over-estimating of expenditure,—have produced their meritable effect on the expenditure of the country. With such a plethora of money in the Exchequer of the State, the level of expenditure was bound to be pushed up in all directions. Economy came to be a disprized word and increased establishments and revised scales of pay and pension for the European officials became the order of the day. Some remissions of taxation were no doubt tardily granted but the evil of an uncontrolled growth of expenditure in all directions in the name of increased efficiency was not checked, and the legacy must now remain with us. The saddest part of the whole thing is that in spite of this superabundance of money in the Exchequer and the resultant growth of administrative expenditure the most pressing needs of the country in regard to the moral and material advancement of the people have continued for the most part unattended to and no advantage of the financial position has been taken to inaugurate comprehensive schemes of State action for improving the condition of the masses. Such State action is, in my humble opinion, the first duty now resting on the Government of India, and it will need all the money—recurring and non-recurring—that the Honourable Member can find for it."

"That this complaint was admitted in its substance to be just by the Government or rather by the representative of Government in the Finance Department will be seen from certain very striking observations made the following year by His Honour Sir Edward Baker, who was then our Finance Minister. Speaking in the Budget Debate of 1907-08, about a proposal that there should be a further increase in the salaries of certain officers, he protested that he regarded that proposal "with astonishment, and something like dismay"; and then he proceeded to say—

"I have now been connected with the Finance Department of the Government of India for 5 years continuously, and during the whole of that period I do not believe that a single day has passed on which I have not been called upon officially to assent to an increase of pay of some appointment or group of appointments to the re-organisation of some Department, or to an augmentation of their numbers. All experience proves that wherever revision is needed, either of strength or emoluments the Local Governments and the Heads of Departments are only too ready in bringing it forward. Nor are the members of the various Services at all

backward in urging their own claims I cannot in the least recognise the necessity for imparting an additional stimulus to this process."

A PRECEDENT.

"It will thus be seen that there has been a great deal of expenditure incurred during the last few years of a permanent character, which was rendered possible only by the fact that Government had large surpluses at its disposal. In view of this, and in view of the great deterioration that has since taken place in the financial position, I think it is incumbent now on the Government to review the whole situation once again. My Lord, this was the course which Lord Dufferin adopted in his time, though the growth of charges then was nothing like what it has been during the last decade. When Lord Dufferin became Viceroy, he decided to increase the Army in this country and for that purpose wanted more money. And so he appointed a Finance Committee to inquire into the growth of expenditure that had taken place just before his time, so as to find out what saving could be effected. The Resolution, appointing that Committee, is a document worth the perusal of the present Government of India. It speaks of the growth of Civil expenditure that had taken place during the preceding five years as 'very large,' though, as I have already pointed out, the increase was only at an average rate of about $\frac{2}{3}$ per cent per annum between 1875 and 1884, or taking the charges for Collection of Revenue and the Salaries and Expenses of Civil Departments only, it was about $1\frac{1}{2}$ per cent—the increase under these two heads being higher than under other heads. If that rate of increase was, in Lord Dufferin's opinion, 'too large,' I wonder what expression he would have used to describe the pace at which expenditure has grown during the last decade!

WAS PUBLIC INQUIRY?

"My Lord, I now come to the form of the inquiry which I propose. I propose, in the first place, that the inquiry should be a public inquiry, and I propose, secondly, that it should be by a mixed body of officials and non-officials. As I have already observed, the language employed by the Honourable the Finance Member last year in this connection had led me to hope that Government would of their own accord order such an inquiry into the matter. In Simla last August, however, when I asked the Hon'ble Member a question in Council, he said that what he had meant was a Departmental inquiry only. Now, my Lord, the position is so serious that a mere

departmental inquiry will not do. In support of this view, I may quote my Honourable friend himself. He said last year that the question of economy did not rest with his Department alone, it rested with the Government of India as a whole. He also said that if economy was to be enforced, public opinion, both in this country and in England, would have to enlist itself on the side of economy. Now, the only way to enlist public opinion on that side is by holding a public inquiry into the growth of charges as was done by Lord Dufferin, so that the people might know how the charges have been growing and where we now stand. My Lord, I do not want a mere Departmental inquiry at the headquarters of Government. An inquiry at Simla or Calcutta will only be a statistical inquiry. What we want is a Committee, somewhat on the lines of Lord Dufferin's Committee, with one or two non-officials added, going round the country, taking evidence, finding out from the Heads of Departments what possible establishments could be curtailed, and making recommendations with that care and weight and deliberation, generally associated with public inquiries. I urge such an enquiry because, governed as India at present is, public inquiries from time to time into the growth of expenditure are the only possible safeguard for ensuring an economical administration of our finances. Under the East India Company the situation was in some respects stronger in such matters. The Imperial Government, which now find it easy to throw on India charges which should not be thrown on India, was in those days restrained by the Company, whenever it sought to impose such charges. On the other hand, Parliament exercised a jealous watchfulness in regard to the affairs of the Company, and every 20 years there used to be a periodical inquiry, with the result that everything was carefully overhauled; and that tended largely to keep things under control. With the transfer of the Government of this country from the Company to the Crown things have been greatly changed. All power is now lodged in the hands of the Secretary of State, who as a Member of the Cabinet, has a standing majority behind him in the House of Commons. This means that the control of Parliament over Indian expenditure, though it exists in theory is in practice purely nominal. In these circumstances, the importance and value of periodical public inquiries into our financial administration should be obvious to all. There have been three such inquiries since the

transfer of the Government from the Company to the Crown. The first was by a Parliamentary Committee in the seventies. The Committee, which sat for nearly four years, took most valuable evidence. Unfortunately Parliament broke up in 1874, before the Committee had finished its labours, and the Committee dissolved with the dissolution of Parliament. The second inquiry was by the Committee appointed by Lord Dufferin in 1886-87 and ten years after in 1897, a third enquiry was ordered, this time by a Royal Commission presided over by Lord Welby. Fourteen years have elapsed since then and I think it is due to the country that another Committee or Commission of inquiry should now be appointed to inquire in a public manner into the growth of charges and find out what economies and reductions are possible and how the level of ordinary expenditure may be kept down. And this inquiry must not be in London, or at Simla or Calcutta. It must be by a body which will go round the country and take evidence.

REMEDIES OF THE SITUATION

"My Lord, I will now state what, in my opinion, are the remedies which the situation requires. My proposals are four in number, and they are these—In the first place, what Mr. Gladstone used to call the spirit of expenditure, which has been abroad in this country for a great many years and especially during the seven years between 1901-02 to 1908-09, should now be chained and controlled, and, in its place, the spirit of economy should be installed. If the Government would issue orders to all Departments, as Lord Dufferin did, to enforce rigorous economy in every direction and to keep down the level of expenditure especially avoidable expenditure, I think a good deal might be done. Lord Dufferin's Government wanted money for military preparations. I earnestly hope that your Lordships' Government will want to find money for extending education in all directions. In any case, the need for strict economy is there, and I trust that Government will issue instructions to all their Departments to keep down administrative charges as far as possible. That is my first suggestion. In this connection I may add this. Care must be now taken never again to allow the normal rate of growth of expenditure to go beyond the normal rate of growth of revenue. Indeed, it must be kept well within the limits of the latter, if we are not to disregard the ordinary requirements of solvent finance. If special expenditure is wanted for special purposes, as may happen in the case of an invasion or

similar trouble, special taxation must be imposed and we shall be prepared to face the situation and support the Government in doing so. But in ordinary circumstances, the normal rate of growth of expenditure must not exceed and should be well within the normal rate of growth of revenue.

REDUCTION OF MILITARY EXPENDITURE

My second suggestion is that the Military expenditure should now be substantially reduced. My Lord, this is a somewhat difficult question, and I trust the Council will bear with me while I place a few facts on this subject before it. Our Military expenditure, which, till 1885, was at a level of about 16 crores a year, now stands at well over 31 crores. The strength of the Army was first determined by a Commission which was appointed after the Mutiny, in 1859, and that strength—roughly sixty thousand Europeans and one hundred and twenty thousand Indians—continued to be the strength of the Army till 1885. On many occasions during that interval, those who were responsible for the Military Administration of the country pressed for an increase in the number of troops, but without success. In 1885, 30,000 troops—ten thousand Europeans and twenty thousand Indians—were added. The number has been slightly increased since, and we have at present about 75,000 European troops and double that number of Indian troops. Now, my Lord, my first contention is that the country cannot afford such a large Army, and in view of the great improvement, which has taken place in mid-Asian politics, it should now be substantially reduced. Not only responsible critics of Government but many of those who have taken part in the administration of India and who are now in a position to express an authoritative opinion on the subject, have publicly stated that the strength of the Indian Army is in excess of strictly Indian requirements. Thus, General Brackenbury, who was a Military Member of this Council at one time, stated in 1897, in his evidence before the Royal Commission on Indian Expenditure, that the strength of the Indian Army was in excess of Indian requirements, and that part of it was intended to be a reserve for the whole Empire in the East. I may also point out that the Army Commission of 1879, of which Lord Roberts was a member, held that the then strength of the Indian Army—60,000 English troops and 120,000 Indian troops—was sufficient for all requirements—sufficient to resist Russian aggression, not

only if Russia acted alone, but even with Afghanistan as her ally. Then, my Lord, when the South African War broke out, a substantial number of troops was sent out of this country for service in South Africa, at a time when the situation should have been regarded as anxious for India. A part was also sent to China about the same time, and yet things went on here as well as ever. All these things show that the strength of the Indian Army, as it exists to-day, is really in excess of Indian requirements. It may be said that this is a matter of Military efficiency, or which non official members are not qualified to express an opinion. If I were venturing an opinion on the technical details of Military Administration, I should myself blame for my presumption, but this is a matter of policy, which, I venture to think, all laymen—even Indian laymen—are qualified to understand, and on which they are perfectly entitled to express an opinion. Anyone can see that the situation in mid Asia and on the Frontiers of India has undergone a profound change. And in view of this change, I think it is due to the people of this country, who have borne this enormous Military burden for a number of years, that some relief should now be granted to them, and thereby funds set free to be devoted to more useful and more pressing objects. My Lord, Military efficiency, as Lord Salisbury once pointed out, must always be relative. It must depend not only on what the Military authorities think to be necessary, but on a combined consideration of the needs of defence and the resources which the country can afford for the purposes of such defence. Judged by this standard, I think that our Military expenditure is unduly high, and I therefore respectfully urge that a part of this expenditure should now be reduced by reducing the troops to the number at which they stood in 1885.

EMPLOYMENT OF MORE INDIGENEOUS AGENCY

"My Lord, my third suggestion is that there should now be a more extended employment of the indigenous Indian agency in the public service. In this connection I am free to recognise the necessity of paying as a rule the Indian at a lower rate of payment than the Englishman who holds the same office. I think this is part of our case. If we insist on Indians being paid at the same rate as Englishmen, we cut away a large part of the ground from under our feet. Except in regard to those officers, with which a special dignity is associated, such, for instance, as Memberships of Executive Councils, High Court Judgeships and so forth, where, of course, there must be strict equality even as regards pay, between

the Indian and the Englishman there must, I think, be differential rates of payment for the Indian and the European members of the public service. What is however necessary is that care must be taken not to make such distinctions galling. Instead of the present division into Provincial and Imperial services or instead of laying down that the Indian should be given two thirds of what the Englishman gets, I would provide a fixed salary for each office, and I would further provide that if the holder of the office happens to be an Englishman, an extra allowance should be paid to him, because he has to send his wife and children to England, and he has often to go there himself. These have to be recognized as the exigencies of the present situation and they must be faced in the proper spirit. I should, therefore, have a fixed salary for each office, and I would then throw it equally open to all, who possess the necessary qualifications, subject to the conditions already mentioned, that an English holder of it should get an extra allowance for meeting extra expenses. Then, when you have to make an appointment, you will have this before you. An Indian,—pay, say, Rs 500 a month—an Englishman, pay Rs 500 plus an allowance, say, of Rs 166. If you then are really anxious for economy, you will have to take the Indian, other things being equal.

PROVISION FOR INDEPENDENT AUDIT

"My fourth and last suggestion is this—that provision should now be made for an independent Audit in this country. My Lord, this is a matter of very great importance and it has a history of its own. In the eighties there was some very earnest discussion on this subject between the Government of India and the Secretary of State. The first proposal on the subject, curiously enough, went from the Government of India themselves, that was when Lord Cromer,—Sir E. Haring, as he then was—was Finance Minister of India, and Lord Ripon, Viceroy. In a despatch, addressed by the Government of India to the Secretary of State in 1882, the Government urged that a system of independent Audit should be introduced into India. The whole of that despatch is well worth a careful study. After a brief review of the systems of Audit in different European countries, which the Government of India specially examined, they state in clear terms that they have come to the conclusion that the system of Audit in this country by officers who are subordinate to the Government is not satisfactory and must be altered. And they insist on two things—First, that the officer, who was



THE HONBLE MR GOKHALE

then known as Comptroller General, or as he is now called, Comptroller and Auditor General, should be entirely independent of the Government of India, and that he should look forward to no promotion at the hands of the Government of India, that he should be removable only with the sanction of the Secretary of State in Council, and, secondly, that his position, as regards salary, should be as high as that of the Financial Secretary, and that he should reach that position automatically by annual increments after 20 years' service. The Secretary of State at that time, however, under the advice of his Council, which, as a rule, is averse to change or reform, declined to sanction the proposal. He considered that it was not suited to India, that it was not really necessary, and that it would cost a good deal. (Ironically enough, however, five or six years afterwards the same proposal was revived by the Secretary of State for India himself. Lord Cross was then Secretary of State and the despatch in which he reopens and discusses this question is also worth a careful perusal. Like the Government of India of 1882, he too dwells on the anxiety factory character of the Indian Audit, especially owing to the fact of the Head of the Audit Department being subordinate to the Government of India, and points out that how necessary it is that this officer should be independent of the Indian Government. The proposal was, however, this time resisted by the Government of India, Lord Lansdowne being then Viceroy, and it again fell through. Now, my Lord, I respectfully urge that the question should be taken up once again and the Auditor General made absolutely independent of the Government of India. In England, the Auditor General submits an annual report on all irregularities, which have come under his notice, to the House of Commons, and the House refers it to a Committee, known as the Committee of Public Accounts, which then subjects the officials concerned to a searching and rigorous examination. As our Council does not yet vote supplies, it will, I recognize, be necessary in present circumstances that our Auditor General's Report should be submitted to the Secretary of State for India, who is the final authority in financial matters. But the Report should be made public, being laid before Parliament every year and being also published in India. Then our criticism of the financial administration will be really well informed and effective. At present non-official members can offer only general remarks for the simple reason

that they are not in a position to know anything about the details of financial administration. This will be altered if they obtain the assistance of an annual Report from an independent Auditor-General.

A DUTY.

My Lord, I have done. I want this enquiry to be undertaken for four reasons. In the first place, this phenomenal increase in expenditure demands an investigation on its own account. Economy is necessary in every country, but more than anywhere else is it necessary in India. Certain observations, which were made by Lord Mayo 40 years ago on this point, may well be recalled even at this distance of time. In speaking of the Army expenditure, he said in effect, that even a single shilling taken from the people of India and spent unnecessarily on the Army was a crime against the people who needed it for their moral and material development. Secondly, my Lord, expenditure must be strictly and rigorously kept down now, because we are at a serious juncture in the history of our finance. Our Opium revenue is threatened with extinction. Thirdly, I think we are on the eve of a large measure of financial decentralisation to Provincial Governments, and it seems certain that these Governments will be given larger powers over their own finances. If, however, this is to be done, there must first of all be a careful inquiry into the present level of their expenditure. That level must be reduced to what is fair and reasonable before they are started on their new career. Last, but not least, we are now entertaining the hope that we are now on the eve of a great expansion of educational effort—primary, technical, and agricultural, in fact, in all directions. My Lord, I am expressing only the feeling of my countrymen throughout India when I say that we are earnestly looking forward to the next five years as a period of striking educational advance for this country. Now, if this advance is to be effected, very large funds will be required, and it is necessary that the Government of India should first of all examine their own position and find out what proportion of their present revenues can be spared for the purpose. My Lord, these objects—education, sanitation, relief of agricultural indebtedness—are of such paramount importance to the country that I, for one, shall not shrink from advocating additional taxation to meet their demands, if that is found to be necessary. But before such additional

taxation can be proposed by Government, or can be supported by non official members, it is necessary to find out what margin can be provided out of existing resources. This is a duty which the Government owe to the country, and the representatives of the taxpayers in this Council owe it to those, on whose behalf they are here, to urge this upon the Government. It is, on this account, that I have raised this question before the Government to day and I earnestly trust the Government will consider my proposals in the spirit in which they have been brought forward. My Lord, I move the Resolution which stands in my name."

INDIANS IN THE PUBLIC SERVICE *

BY THE HON. MR N SUBBA RAU

HERE are four important landmarks in the history of the Public Service in India. The Statute of 1833, the Queen's Proclamation of 1858, the Statute of 1870, and the appointment of the Public Service Commission mark the different stages—all directed towards the sole object of associating the people with the real administration of the country. But the steps taken so far have not been successful in securing the end in view and giving satisfaction to the people.

The year 1833 is memorable in the history of the Government of India. Till then the East India Company was both a commercial and political body. In that year its monopoly in trade was finally abolished and the Company henceforward exercised only administrative and political powers. In that year was also abolished the monopoly of office by which Indians had been excluded from the principal offices under the Government, and Section 17 of the Statute of 1833 was enacted for that purpose. Lord Macaulay described it as "that wise, that benevolent, that noble clause," and said, "I must say that to the last day of my life, I shall be proud to have been one of those who assisted in the framing of the Bill which contains that clause." The Marquis of Lansdowne who introduced it in the House of Lords said—

It was a part of the new system which he had to propose to their Lordships that to every office in India every Native of whatsoever caste, sect, or religion should by law be equally admissible and be hoped that Government would seriously endeavour to give the fullest effect to this arrangement, which would be as beneficial to the people themselves as it would be advantageous to the economical reforms which were now in progress in different parts of India.

The Court of Directors, in forwarding a copy of the Statute to the Government of India, pointed out—

The meaning of the enactment we take to be that there shall be no governing caste in British India, that whatever other tests of qualification may be adopted, distinctions of race or religion shall not be of the number.

They emphasize that not race, but "fitness is henceforth to be the criterion of eligibility" for public offices. Notwithstanding these noble declarations, no effect was given to the clause.

In 1853, the system of nomination and patronage was abolished and the principal civil appointments were thrown open to competition, but the centre of examination for admission to the Civil Service was fixed in England, that system has continued up to date.

In 1858, the Government of the country was taken over by the Crown, when the noble proclamation of Her Gracious Majesty Queen Victoria was issued, laying down the true principles by which the Government of this country could be carried on with safety—a Proclamation which was described by the late King Emperor as "the Great Charter of 1858."

Shortly after, the Secretary of State appointed a Committee of five members of his Council, all distinguished Anglo Indians, to consider the subject. They reported on the 14th of January, 1860, that to do justice to the claims of Indians, simultaneous examinations should be held in England and India, "as being the fairest and the most in accordance with the principles of a general competition for a common object."

But nothing came out of it, and the question continued to be the subject of consideration on the part of responsible authorities. After prolonged correspondence, Section 6 of the Statute of 1870 was enacted.

In moving the second reading of the Bill on the 11th March, 1869, His Grace the Duke of Argyll said—

With regard, however to the employment of Natives in the government of their country in the Covenanted Service, formerly of the Company and now of the Crown, I must say that we have not fulfilled our duty, or the premises and engagements which we have made. I have always felt that the regulations laid down for the competitive examinations rendered nugatory the declaration of the Act of 1833, and so strongly has this been felt of late years by the Government of India various suggestions have been made to remedy the evil.

Speaking of the Statute, Lord Kimberley in his despatch of the 8th January 1865, said "The Act remains a measure of remarkable breadth and

* Speech delivered to the Viceroy's Council.

liberality" It empowers "the Government of India and the Secretary of State in Council, acting together, to frame rules under which Natives of India may be admitted to any of the offices hitherto restricted to the Covenanted Civil Service."

Again, there was a long correspondence on the subject between the Secretary of State and the Government of India as to the best way in which the Statute could be given effect to and the claims of the Indians for honourable employment in the administration of their country could be satisfied. The Government of India took nearly nine years to frame workable rules under the Statute. Lord Lytton summed up the situation up to that time in these words:—

I do not hesitate to say that both the Governments of England and of India appear to me, up to the present moment, unable to answer satisfactorily the charge of having taken every means in their power of breaking to the heart the words of promise they had uttered to the ear.

At last, the Government of India in 1878 discussed the whole question afresh and recommended to the Secretary of State among other things to which, I need not refer at present, the establishment of a "close Native Civil Service, to which should be transferred a proportion of the posts reserved for the Covenanted Service with a proportion of those held by the Uncovenanted Service."

The then Secretary of State vetoed these proposals to constitute a close Native Service, and suggested that the annual recruitment in England to the Covenanted Civil Service might be reduced by a certain proportion and that Indians might be annually appointed to such places. He pointed out that one of the advantages of such a scheme was that it would place the Indians on a footing of social equality with the members of the Covenanted Civil Service. He suggested further that the salary of every office might be determined "at a fixed amount" to which might be added in the case of Covenanted English Civilians "the rate sufficient to make up the present salaries under some neutral denomination." The Government of India, while expressing its regret that the scheme for a new close Native Civil Service could not be accepted, submitted rules by which they provided that a proportion not exceeding one fifth of the recruits appointed from England in any one year should be Indians selected in India. These rules were published in 1879. But the system of Statutory Civilians failed to give satisfaction, as no steps were taken to appoint the best men in the country, and as more importance was attached

in the selection of candidates to birth and social position than to intellectual fitness.

The whole question was once more reopened, and in 1886, the Public Service Commission was appointed "to devise a scheme which may reasonably be hoped to possess the necessary elements of finality and to do full justice to the claims of Natives of India to higher and more extensive employment in the Public Service." The Commission practically adopted the lines suggested by the Government of India in its despatch of the 2nd May, 1878, above referred to, and made recommendations, which I need not detail here.

After long correspondence the Government of India fixed in April 1892 the places that should be listed as open to the members of the Provincial Service and in November they published the rules under the Statute of 1870. As stated by the Government of India "it (the scheme) was meant to be a final settlement of the claims of the Provincial Service and to be gradually worked up to within a generation of official life."

The final outcome of the labours of the Public Service Commission is—

(1) We have, first of all, in spite of the Statutes of 1833 and 1870 the reservation of the higher offices of the State to a particular class of persons recruited in England, mainly Europeans, constituting the Indian Civil Service. The principle on which this Service is constituted is in the words of the Government of India—

That the Covenanted Civil Service should be reduced to a *corps d'élite* and its numbers limited to what is necessary to fill the chief administrative appointments of the Government and such a number of smaller appointments as will ensure a complete course of training for junior Civilians.

(2) We have next the creation of an inferior service known as the Provincial Service, filled mainly by Indians, a service characterized by Mr. Dadabhai Naoroji, who has laboured long and incessantly in this cause as the *Pariah Service*.

(3) Under the rules of 1879, the Statutory Civilians, though on two thirds pay, held an equal status with the members of the Covenanted Civil Service and had an opportunity to rise to the highest posts in the State, whereas the members of the Provincial Service were assigned a distinctly lower status in the service of the State, and they could not, under the rules, rise to any post higher than that of a District and Sessions Judge or District Collector, and these places are very few, one sixth of the former and one tenth of the latter being listed. The recommendations of the Public

Service Commission to exclude the following places from the Schedule were not accepted —

(i) One member of the Board of Revenue in Madras, Bengal and the United Provinces, and a Financial Commissioner in the Punjab

(ii) One of the chief Revenue Officers of Divisions in all Provinces, except Bombay and Assam

(iii) Under Secretaries to the several Governments in India (Only one Under Secretary allowed)

(iv) One third of the District and Sessions Judges in all Provinces (Only one sixth allowed)

(4) Under the rules of 1879, one fifth of the annual recruitment in England could be made in India by the appointment of Statutory Civilians, whereas we have now a specific number of appointments listed as open to Indians. The number of appointments recommended by the Commission was about 108. It was reduced finally to 93. The figure now stands at 102 including one for Assam and five for Burma, which were subsequently listed, of which 92 are held by members of the Provincial Service or Statutory Civilians. Thus, after more than 30 years since the recruitment in England was reduced, about ten places excluded from the Schedule are still held by the Indian Civil Service.

(5) Again, if the rules of 1879 had been in force and the Commission had not been constituted, the number of charges available to Indians would have been nearly 165, one sixth of 993 instead of 102. The number of charges in 1892 when the Provincial Service was constituted was 840 and it is now 993, and yet there has been no increase of places listed in different Provinces worth speaking of.

(6) The differentiation into two distinct services has been carried out on the same principles in almost all the special Departments of the Public Service — Education, Public Works, Survey, Forest, Telegraph, etc., one Imperial, mainly European, and the other Provincial, mainly Indian. In some departments, rules have been so framed as to keep back Indian talent from reaching the highest places therein and seriously injure the rights of Indians.

We shall now take some particular departments to illustrate the above remarks. Let us take the Education Department which was organised in 1896. There is no chance under the rules for any Indian, unless he is recruited in England, to become the head of a College, much less a Director of Public Instruction, however eminently

fitted he might be. I shall not speak of the effects of this differentiation and shall allow Mr. Churrol, the author of "Indian Unrest," to describe them. He wrote —

Before the Commission sat, Indians and Europeans used to work side by side in the superior graded service of the Department, and until quite recently they had drawn the same pay. The Commission abolished this equality and comradeship and put the Europeans and the Indians into separate pens. The European pen was named the Indian Educational Service, and the Native pen was named the Provincial Educational Service. Into the Provincial Service were put Indians holding lower posts than any held by Europeans and with no prospect of ever rising to the maximum salaries hitherto within their reach. To pretend that equality was maintained under the new scheme is idle and the grievance thus created has caused a bitterness which is not allayed by the fact that the Commission created analogous grievances in other branches of the Public Service.

Let us now turn to another department, Public Works.

Before the department was organised in 1892, Engineers recruited in this country were treated on terms of perfect equality with those recruited in England. The pay and rank of both were the same. They were placed on the same list and had side by side promotion. In 1892, the Service was differentiated into the Imperial and the Provincial and the pay of Provincial Engineers was reduced and fixed at nearly two thirds of that of the Imperial Engineers, yet their rank was unaffected and their time scale of promotion was the same as for Imperial Engineers. The department was again reorganised in 1908. According to this scheme, the two services were made distinct and separate. There was no longer one list and side by side promotion. Each had its separate list and separate scale of promotion. According to the Imperial Engineer scale, the European Engineer became an Executive after 8 years, whereas the Provincial Engineer had to wait to rise to that grade for 15 years. In the former case his promotion was practically unconditional, whereas in the case of the latter, there must be a vacancy in the divisional charge reserved for Provincial Engineers. Again, out of a total cadre of about 953 including Railways, 280 places are allotted to the Provincial Service. The actual strength of the Provincial Service is 170, 146 in Public Works and 124 in Railways, as against 727 of the Imperial Engineers, 574 in Public Works and 153 in Railways. It may be seen easily from the above what chance Provincial Engineers have, handicapped as they are, as against the Imperial Engineers to ever reach the higher grades of the Ser-

vice, that is, to the grades of Superintending and Chief Engineers. The result of the new scheme is that a Provincial Engineer of 14 years' standing would be liable to serve under an Imperial Engineer of 9 years' service. Though there was a distinct assurance given by the Resolutions of 19th July, 1892, and 28th September, 1893, that there would be no distinction between them and the Imperial officers as regards pay, promotion, leave and pension, yet under the new scheme of 1908 it has been ordered that their names should be removed from the list of Imperial men, that they cannot receive the promotion given to the Imperial Engineers, and, in fact, that they cannot be treated on the same footing as Imperial Engineers who were their competitors till 1908.

Take again the Survey organized in 1895. Out of a cadre of 48 appointments, nearly one fifth, i.e., 10 out of 48, is reserved to the Provincial Service, the rest to the Imperial. The nine highest posts of the grade of Superintendents have been excluded from the Provincial Service and the highest post to which the members of that Service could aspire is that of Deputy Superintendent.

It is the same tale in other departments.

The latest department which was organized and that under the genius of Lord Curzon is the Customs. This is made wholly Imperial and the Resolution of 1906 lays down that "except for the places reserved for the Indian Civil Service, the rest, i.e., the Assistant Collectors, "will ordinarily be recruited in England." Since that time, however, two Indians have been appointed in this department.

Now, turning to the rules of recruitment in England, we find that for the Public Works Department the regulations lay down "that every candidate must be a British subject of European descent and at the time of birth his father must have been a British subject, either natural born or naturalized in the United Kingdom" and that Natives of India who are British subjects are eligible for appointment and shall be selected to the extent of ten per cent out of the total number of Assistant Engineers recruited, if duly qualified.

When we come to the Police, there is not even this reservation of ten per cent for Indians.

Now, if we come to the Political Department, the recruitment is practically from officers of the Indian Army and of the Indian Civil Service. Though Indians specially selected are declared to be eligible under the rules of 1875, there is only one Indian holding the post of an attaché in the Secretariat.

Thus we see in how many directions the door is closed against the employment of Indians in the higher offices of the State.

Side by side with the policy steadily pursued of excluding Indians in different departments, it is refreshing to find that in the Accounts Departments under the direct control of the Hon'ble Finance Member, Indians and Europeans are treated equally in all respects, in the matter of rank, pay and promotion. They are placed on one list and have side by side promotion. It is with great relief and satisfaction we listened the other day to a statement of the liberal policy enunciated by the Hon'ble Sir Guy Fleetwood Wilson with regard to these departments. This policy of equal treatment accorded to His Majesty's subjects in these departments has produced its natural results among the officers employed therein. There is more comradeship, mutual respect and contentment among them than among any other class of public servants. The fact that the officers have to serve in different parts of India and not in their own Province only has given them a freedom and impartiality which has enhanced their prestige and has added efficiency to the work done by them.

I shall now proceed to the question whether the rules framed under the Statute of 1870 and the arrangements now in force are in accord with the spirit and intentions of the Statute.

It is plain that the effect of the rules is to reserve a particular class of appointments to the members of the Indian Civil Service, and that those Indians who do not proceed to England and pass the examinations there are debarred from being appointed to the higher offices reserved for the Civil Service, though otherwise qualified therefor. Consequently, the authorities in India are restrained by the rules for the time being from appointing Natives of India to any such offices unless they have been admitted to the Indian Civil Service, a result which was not contemplated by the Statute.

I may point out here that the first set of rules framed by the Government of India in 1873 were disallowed on the ground that they prescribed that the main qualification requisite for appointments under the Act should be a certain precedent term of service in the higher ranks of the Subordinate Service, or in the legal profession. When the question was referred to the Law Officers of the Crown by the Secretary of State, they pointed out that the section "was expressly intended to afford increased facilities for the employment of Natives of India of the highest merit and ability" in the

Indian Civil Service. The 'proved merit and ability' need only be proved or established to the satisfaction of the authorities making the appointments and no particular method of establishing proof of merit or ability is enjoined, and they gave it as their opinion that the restriction on the exercise of the discretion of the authorities limiting the appointments to those who had previously served the Government was "clearly opposed to the spirit and intention of the Act."

Now, as the limitation of the exercise of discretion by rules to a *particular class of persons* is against the spirit and intentions of the Act, so I submit that the limitation of the exercise of discretion by rules or orders for the time being to a *particular class of appointments* is equally opposed to the spirit and intentions of the Act.

Assuming that the rules are technically in legal form, there is no doubt that in effect they defeat the very object for which the Statute was passed, viz., that nothing shall restrain the authorities in India from appointing an Indian of proved merit and ability to any office reserved to the Indian Civil Service under the Statute though he may not have been admitted to the Civil Service by passing the examination in England, in fact, the Government have done indirectly what they have expressly been prohibited from doing by the Statute.

The result is as might be expected from the constitution of the two Services. Only about 7 per cent of the appointments carrying a salary of one thousand rupees and upwards are in the hands of Indians, and almost all the high appointments of the State involving direction, initiative and supervision have been jealously kept in the hands of Europeans. The constitution of the official element in the several Legislative Councils in the country is a striking example of the effect of these rules. To take the Imperial Legislative Council, the heads of Departments and their Secretaries are all Europeans, and the solitary Indian in the official ranks is the Honble the Law Member, Mr. Ali Imam. Sir Thomas Munro said, "we have a whole nation from which to make our choice of Natives." Yet, there is apparently in the view of the Government such a dearth of Native talent in this country that it could not furnish Indians to represent different departments and interests of Government, though in the Native States responsible offices are filled with conspicuous ability by Indians. This is, indeed, a sad commentary on the labours of the Public Service Commission, which

was constituted "to do full justice to the claims of Natives of India to higher and more extensive employment in the Public Service."

It is hardly necessary to say that the Report of the Public Service Commission and the final orders issued on the subject were received by the intelligent public with deep disappointment, and loud have been the protests in the Press and from representative public bodies against the injustice done to the claims of Indians in answer to their demand for responsible association with the Government in the administration of the country. Even some of the Indian members of the Commission who gave their assent to the scheme on certain conditions, felt deeply aggrieved at the result of their labours. Mr. Salem Ramaswamy Mudaliar, a Madras member of the Commission, said "The net result of what the Secretary of State has done is to place us in a worse position than we occupied when the Public Service Commission was appointed."

In 1893, a discussion was raised in Parliament and a Resolution was passed by the House of Commons that all open competitive examinations held in England alone for appointments to the Civil Services of India should henceforth be held simultaneously both in India and England. But nothing came of it.

Not only were the protests from the public unheeded, but Lord Curzon's Government issued a Resolution in 1904, with a number of tabular statements, justifying the exclusion of Indians from the higher offices of the State and trying to prove that the indigenous agency was extensively and liberally employed in the service of the State.

The Honble Mr. Gokhale at the Budget discussion in the Supreme Council in 1905 demonstrated, if any demonstration were necessary, that this position taken up by Lord Curzon was utterly untenable and disastrous to the best interests of England and India. His criticism, I venture to say, remains unanswered up to date.

The plea that a very large and a gradually increasing number of appointments is held by Indians is an old one put forward under various guises. The real question is, what is the actual share which Indians have in the direction and supervision of the administration of their country. It is no answer to the question that there are thousands of appointments held by them in the lower range of the ladder. The large number of tabular statements annexed to the Resolution amply disprove the claim advanced by his Lordship

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that Indians were being treated with "a liberality unexampled in the history of the world." They show that as we rise higher and higher in the official ladder, the Indian element is practically nowhere. I do not think it is necessary to point out how his Lordship's reading of the pre-British period of Indian history is inaccurate, for never before in the long and chequered history of India was Indian talent so largely divorced from the controlling centres of authority. I shall only draw attention to the letter of H. H. The Nizam of Hyderabad, addressed to Lord Minto recently in connection with the steps to be taken for stamping out sedition. He wrote —

The experience that I have acquired within the last 25 years in ruling my State encourages me to venture upon a few observations which I trust will be accepted in the spirit in which they are offered. I have already said that my subject area, as a rule, contented peaceful and law-abiding. For this blessing I have to thank my ancestors. They were singularly free from all religious and racial prejudices. Their wisdom and foresight induced them to employ Hindus and Mahomedans, Europeans and Parsis alike in carrying on the administration and they reposed entire confidence in their officers, whatever religion, race, sect, or creed they belonged to." After stating that his D. was a Hindu and that the revenue administration of half of his State is entrusted to two Parsis, he concludes with these words — "It is in a great measure to this policy that I attribute the contentment and well-being of my dominions.

This question, affects vitally our self-respect and honour, the growth of national individuality, and our national well-being. It is not merely a question of careers for our young men or of rupees, annas and pies, though economy is an important consideration in carrying on the administration of a poor country like India. It is because our demands in this respect have been ignored, if not treated with contempt, that the discontent in the country deepened. It was loudly asserted in some quarters that there was no hope of national growth under the British flag. Fortunately, we had at the helm of the Government two statesmen who had the insight to read correctly the critical situation with which they were confronted. At the Guildhall banquet on the 23rd February last, when the freedom of the City of London was presented to him, Lord Minto in reviewing the affairs of this country, said —

Before I had been in India many months, it became evident to me that we should ere long have to deal with a mass of accumulated popular discontent. As far as we could judge the character of the discontent, much of it was justifiable and was directly due to a growing belief that further opportunities must be afforded for the official representation of Indian public opinion and a

greater share be given to Indians in the government of the country.

I may say that it was due to the courageous step taken by Lord Minto and Lord Morley in introducing reforms in the Legislative Councils and in appointing Indians to Executive Councils that we have tided over the difficulties, and the hopes of the people have been revived in the beneficent intentions of the British R. J. The reform of the Legislative Councils of this country has been welcomed more on the ground that these bodies would afford opportunities to the representatives of the people to point out the defects in the machinery of the Government and make it work more in accord with the needs and aspirations of the country. But it cannot be said to be effective unless it is immediately followed up by a reform in the administrative machinery of the Government, which has been out of repair for a good long time. Mere tinkering with it by giving a few more appointments to Indians will be of no good. The reform of the legislative machinery has but touched the fringe of the real question awaiting solution, which hangs on the reform in the agency for carrying on the administration of the country. This is a grievance sorely felt in the country. In fact, it is the root of the evil of discontent. Nearly a quarter of a century has elapsed since the Public Service Commission sat. India has changed considerably since those days. A new generation has grown up with new ideals and aspirations which are more vividly pulsating in the life of the people. The time is opportune to take up this problem of administrative reform and examine it in all its aspects.

The questions that arise are —

1. How to get out of this tangle which has been created by the Public Service Commission and all that has followed?

2. How to secure real comradeship and mutual respect among the officers of the Public Service?

3. How to remove the stigma of inferiority that is attached to the Provincial Service?

4. How to give effect to the beneficent intentions of Parliament, as embodied in the Statutes of 1833 and 1870 and to the spirit of the Queen's Proclamation?

5. How to secure the willing and enthusiastic co-operation of the Indian people in the administration of the country and strengthen the foundations of British R. J. in this land?

We have now to consider the principles and the line of policy that should be adopted in the government of the country that we will accomplish these ends. At present I venture to offer some suggestions on the subject.

I. — The first principle that should be laid down is that no appointments or class of appointments in the

Public Service in all its branches, whether general or special, should be made the monopoly of any particular class of His Majesty's subjects in the United Kingdom or India and that all appointments should be shared equally by all classes of people.

II If this is accepted the rule that the chief administrative appointments of Government should be the monopoly of the Indian Civil Service recruited in England ought to be abolished. At the lowest, such appointments should for the present be shared equally between Europeans and Indians in all departments.

III Competitive Examinations now held in England for different branches of the Public Service should be held simultaneously in both countries and if it is not found possible examinations of equally high standards should be instituted in this country, so that those who are selected here may command the respect of their counterparts selected in England. These examinations should be open to all and if this is not found possible, limited to nominated candidates.

IV The system of nomination should be abolished as its effects are demoralising and stunt the growth of national character.

V In the higher grades of the service the members should not be confined to their own Province but should as far as possible serve in other Provinces.

VI If the Provincial Service is to be retained in any form it should be recruited on lines similar to the above Service. Where it is considered that a particular class should be represented in the service if candidates from that class are not available in a particular Province, they might be recruited from other Provinces.

VII Provision should be made for promotion from one Service to the next higher Service for officers of tried merit and ability.

VIII Where it is considered that candidates for special departments are not available in this country, efforts should be made to send young men to other countries to qualify themselves for such places and it should be the endeavour of the Government as far as possible to replace foreign agency at an early date.

IX The salary of every office should be "at a fixed amount" and in the case of a European appointed to it, an extra allowance might be given as suggested by the Secretary of State in his letter of 1878 above referred to.

The whole question, I need hardly state, hinges on the attitude of England towards India and the relations that should exist between the British and the Indian subjects of His Majesty. This question has been prominently attracting the attention of all those who are interested in the welfare of Great Britain and India—whether the relationship between Europeans and Indians should be one of mainly comradeship and co-operation born of equal status and equal privileges, or whether it should be one of timid dependence and sycophancy born of the relationship of superior and inferior. It is a truism that real respect and comradeship can only grow out of "common service, common emulation, and

common rights impartially held." As we solve this question, the problem before us will be solved. But this depends on the ideal that England sets before herself in the government of this country. The true ideal, however distant and impracticable it might at present appear, should be that India would in the process of time become a self governing unit of the British Empire, enjoying the same rights and privileges and subject to the same duties and obligations as the other self governing members of that Empire. If this ideal be steadily kept in view, it would not be difficult to formulate a policy that should govern the services to the satisfaction of all parties and secure the hearty co-operation of the people in the government of the country.

The Government calls upon us to co-operate with them in evolving a high sense of citizenship in the difficult task of carrying on the complex administration of this vast country. Is it too much to ask that to secure our co-operation and develop a common citizenship, we should be placed on a footing of equality and manly comradeship with the British subjects of His Majesty the King Emperor? You may give us magnificent works of irrigation, you may build up a vast system of railways, you may lighten the burden of taxation, you may drive out famine and bring plenty into this ancient land, but so long as manhood is dwarfed and self respect is wounded, there can be no real contentment and real co-operation with the Government of the country. Lord Lansdowne in quoting the words of Sir Thomas Munro in connection with the Statute of 1833 said—


What is in every age and every country the great stimulus to the pursuit of knowledge but the prospect of fame or wealth or power? Or what is even the use of great attainments, if they are not to be devoted to their noblest purpose, the service of the community, by employing those who possess them according to their respective qualifications in the various duties of the public administration of the country? Our books alone will do little or nothing dry, simple literature will never improve the character of a nation. To produce this effect, it must open the road to wealth and honour and public employment. Without the prospect of such reward no attainments in science will ever raise the character of a people.

We cannot disguise the patent fact that under the present system expert knowledge and ripe experience gained in the administration of the country are drained away and this drain of intelligence and talent cannot be compensated by any measures which may be devised except some such as I have indicated above.

The problem, no doubt, is a complex one, involving many conflicting and powerful interests. It, therefore, calls for the best statesmanship and wisdom which the country can command. How the different Services should be regulated and modified and how the grievances felt in each department removed is not an easy question to solve. It is, therefore, necessary that a Commission or Committee, where non official opinion is represented, should be appointed to evolve a scheme which would do justice to the rights of the people of this country, strengthen the foundation of the British Rule and give opportunity to India to become, in course of ages it may be, a self respecting partner in the British Empire linked with Great Britain in silken bonds of gratitude and love.

A PLEA FOR RAJPUT EDUCATION.*

BY THE MAHARAJAH OF KASHMIR

 Here in these days, passing through an era which taxes to the utmost the energies of each race and tribe in the cause of progress and we can scarcely sit idle, if we aspire to be, as of yore, in the forefront of the peoples of India. Union is, no doubt, the backbone of the body corporate of a society, but education is the brain which controls all its activities into proper channels and assimilates them to its permanent well being. It is, therefore, of the utmost importance for you to take every possible step toward the education of your community. I am glad to find that you are fully alive to the exigencies of the problem, and this fact is amply borne out by the establishment of your schools and boarding houses. Within my State a boarding house has been opened under the control of the Jaddar Sabha, Jammu, wherein Rajput students of indigent circumstances will have board and lodgings free, and of ordinary means, will have to pay half the charges of the monthly bill of fare. In addition to this the Sabha has fixed some scholarships and the State has made a special grant of Rs. 3,200 per annum for the Rajput students, and a scholarship for a F. A. Class student is granted from the estate of my beloved nephew, Hari Singh. Similar facilities will, I hope, gradually bring into existence through your individual and collective efforts throughout the length and breadth of India, and I doubt not that you will spare no means to extend your activities to bring about this result. But while

doing so, Gentlemen, it is my firm conviction that you should also concentrate your attention upon the question of establishment of a Rajput College, which would not only supply a long felt need, but would also stand as a monument to your earnest desire for the diffusion of knowledge among, and convey a message of uplift to your people. The Government has opened wide the portals of education by the establishment of numerous Colleges and Schools for the masses, but your own co-operation in its noble work will be instrumental in accelerating the achievement of that measure of improvement which is so necessary for you to make in order to offer a lead in the social order of Hindustan to your fellow subjects of the Indian Empire.

Gentlemen, the opening of a Rajput College at this moment is not a luxury which you may easily spare but is a bare necessity for the elevation of your community which you cannot do without. You have no doubt a number of Chief Colleges, such as Mayo College, Dilly College, and others in India which are very admirable institutions for the Rajput Chiefs and nobility to receive proper equipment and training for the administration of their own affairs. But the education there is not easily accessible to every one. You want a College which may be able to impart University education to each and every Rajput, and of which the scheme of studies should, consistently with the principle from time to time enunciated by the Education Department of Government of India, embrace branches of knowledge, such as medicine, engineering and industry. You can also avail yourselves of this opportunity, give a substantial proof of your unflinching loyalty to the British Crown, by calling the College after the name of His late Majesty King Edward VII. I must, therefore, appeal to your large hearts to rouse yourself (if it be at all necessary) to take a broad view of the question. I know the establishment of a Rajput College is one of your long cherished desires. I am glad to be able to tell you that it has the full support of such eminent personages as His Highness the Maharaja Sirib Bahadur of Jaipur. This shows that the scheme has a hopeful prospect before it. But it is necessary that you should do your best in giving it a practical shape as early as possible. To do so there will be an earnest call on the cordial co-operation of the members of the whole community. I hope that call, which is ringing with unmistakable emphasis in our ears, will meet with a hearty response on all sides.

* From the Presidential Address to "The All-India Sahitya Conference."

CURRENT EVENTS.

BY RAJDUARI

BLOATED ARMAMENTS

THE outstanding feature of the month seems to have been the awakening of the great Powers in connexion with their bloated armaments. The unhealthy rivalry which has for some months past been going on about the strength of the navy between England and Germany seems to be working its way for good. These two Powers are taxing their respective resources to almost an exhausting limit by adding battleship after battleship. The race is who shall place at sea the largest number of the huge *Dreadnoughts* in the shortest possible time? And the answer seems to be he who has the largest resources? Thus, it comes to pass that the Budget time in each country is the most stirring time when so much is talked about the comparative naval strength of each. In England the First Lord of the Admiralty introduced his naval Budget in which a vote was required for nearly 4 millions extra beyond what was granted last year for the British navy. He informed the House that by 1912, England will be able to outstrip the navy of every other Continental Power, and most specially Germany. British patriotism was flattered at this statement coming from the Liberal Government whose watchword in years past was peace, economy, and retrenchment. But though going a great deal out of their way in asking for a larger naval vote in order to gratify the inflated national sentiment and at the same time to abate that spirit of unfriendliness towards a rival Power which some months ago threatened to rouse the dogs of war, it was surprising to see the leader of the Opposition rising in his place and in cold blood assailing that while the vote was all right, England's naval position in 1914, would be one of considerable danger! That expression of alarm shows how those who are supposed to lead a great party forget their responsibility and sow the seeds of needless unrest and anxiety among a people who seem to have given up all independent and sober thinking for themselves. Here is a Government which came to power with this avowed purpose of curtailing the intolerable burden cast on the nation by ever increasing armaments, the necessity of which was never conclusively established. They struggled hard to achieve that beneficent purpose but found themselves

powerless to face the rising tide of a spurious public opinion, artificially inflamed by a partisan and most unpatriotic Press. Instead of either manfully opposing it or resigning, they endeavoured to pacify that opinion. As a result, the naval vote has year after year mounted higher and higher till it has been acknowledged to be intolerable by all right thinking men with a keen sense of the perception of things and the financial ability of the country. Not even the wealthiest nation on the surface of the globe can sustain so growing a burden, the result of a purely unhealthy rivalry. The Opposition, in spite of the larger vote, are yet not satisfied and their leader openly expressed his alarm at what he deemed to be a 'dangerous' position of the country's navy in 1914 compared with that of Germany! Evidently, common sense seems to have fled from the party. But, as they say, every evil brings its own cure. So, it has happened that at this psychological hour, the country has cried out against a continuance of this insane policy of bloated armaments. It has just dawned on their mind that it is a policy doomed to bring national ruin rather than safety in the near future. In fact, that unless there is a cessation to this continued mounting up of naval expenditure, there can be no peace. War only must be the inevitable end. Was that state of affairs desirable? Has not the Boer War taught its bitter lesson? What may be the issues of a war with so great a Power as Germany? Rather let England lead the way and show how peace might be maintained which should spell great social and economic progress all round for the various nations on the Continent. In his most excellent speech, full of serenity and sobriety, the Foreign Minister, speaking on the naval vote, gave wise expression to this new feeling which had seized the nation. It was not time yet to establish leagues of peace. These will no doubt come in their natural sequence. What was essential at this hour for England was to show that excessive armaments, beyond the true and reasonable necessities of each country, are not only a source of great economic waste and an intolerable burden on their people, but a standing menace to the maintenance of that very peace which all are so anxious for. That statesmanlike utterance, it is gratifying to notice, has been echoed all over the Continent. Thus, the exaggerated navy has brought home an object lesson which, it is to be hoped, will soon

be learnt. Indeed, it was time that it was learnt, seeing how the minor States, too, have caught the contagion. The naval epidemic which has broken out so violently, demands from all true statesmen an effective remedy for bringing it under due and well balanced control. It is to be devoutly hoped that such may soon be the case.

RUSSIA AND CHINA

Next to this navy epidemic, *the subject which* seemed to have attracted the greatest attention of the Powers was the Russian Note to China. Russia is evidently of opinion that its last military and naval prestige requires to be rehabilitated. She can no longer quarrel with her European neighbours for obvious reasons, but she can pick holes with some Asiatic Power so as to achieve that object and regain her Asiatic prestige which is nowhere discernible. Central Asia alone can become the scene of such restoration, and who may be the Power worthy of her steel in that region? Certainly, not the vassal Khanates? Certainly, not Persia where the flame of patriotism seems to burn fiercely and where the national cry is 'Hands off'! It cannot be Afghanistan which is without her zone of influence. Not India. Then, where must she assert her militarism? China alone offers the needed sparks to kindle hostility and recover prestige. So, ancient and obsolete treaties have been brought to light from the dark recesses where for so long they were allowed to lie. The "Note" addressed to Peking is not a convincing document. At any rate, it is unworthy of a great Power for an "ultimatum," when the points on which redress is demanded are admirable topics for pacific settlement by reasonable diplomacy. China's reply, speaking impartially, appears to be straight forward. There is no attempt at treating with contempt the demands set up on the "Note." All that she says is this, that there is some justification for establishing Consulates in certain places where Russo-Chinese trade has shown signs of greater activity, but that is no reason why Russia should fling in her face treaties which by the very efflux of time have become so much waste paper practically. That is the contention. This reply, however, has greatly angered the Muscovite Chauvinists in the Press who have, therefore, decried China, while some of the more frenzied and partisan supporters go to the length of asserting that China is carrying "a swelled head"! Wherefore? On the contrary, it would seem that those who have raised this shibboleth are for bullying China into submission. Are they quite sure that that country is going to respond to their mad yell

and how? The Chinaman knows his business as much as the Muscovite. Both are Tartars, and when Tartar meets Tartar, we can understand what will happen. And here it may be inquired whether Russia has not attempted ere this to tear old treaties to pieces and defy their signatories? The fact is that Russia reads all treaties one way. When it suits her purpose she piously avows her intention to abide by it. When it suits her not she is never scrupulous to consider it as so much waste paper. This is the traditional policy of the Romanoffs. China, on the other hand, has learned a great many things in European diplomacy since her first contact with the European Powers during a century ago; she has even learned more during the last two decades. China has awakened herself to her new responsibilities. She knows well her position in international politics. She knows where her case is weak and where she must yield. But she also knows when to be strong and how to maintain her strength. Look at the suzerainty of Tibet. How has she re-established her undoubted authority and asserted her sovereignty? And who can have forgotten the way in which she compelled Russia to evacuate Kuldja in Chinese Turkestan over a quarter of a century ago? Russia was then moving at a fast pace in Central Asia. She had absorbed Khiva and was going to Bokhara and Tashkend and she wanted to "swallow" Kuldja, which was Chinese and which China had requested her as a neighbour friend to administer temporarily, while she was busy putting down the rebellion in Kashgaria. No doubt, Chinese policy and Chinese activity are provokingly slow, but if slow they are sure in the end. Who is unaware of that famous march of General Tsungshu and his army which went stage by stage from Peking to Kuldja in eight years in order to regain Kuldja? And how that Chinese Fabius eventually compelled the Muscovite to evacuate the territory? China is far advanced in international diplomacy since those days and we may take it for granted that she would know how to deal with these latest Russian pretensions. However backed up by the Anti-Chinese Press in England and on the Continent. Chinese patriotism, too, may be well counted upon in this matter in the new representative assembly. China will yield where she thinks she has neglected her treaty responsibilities, but she will present the adamant face to her neighbour where she thinks she is strong and can justify herself before the eyes of Europe.

how to win their rights The world will no doubt rejoice when Woman in British Parliament has been able to sit side by side with Man as her equal Woman is in her full evolutionary period politically and otherwise No doubt, she has so long suffered martyrdom by taking a subordinate place But she can no longer tolerate her own inferiority and humiliation So, let her go forward and assert her equality Humanity will be the better, not worse, for it

THIS EX HOLINESS OF LHASSA!

The month has shown that Ulysses like, varied and hazardous have been the many wanderings of the ex Dalai Lama Having descended from Sikkim to the plains of Bhutan and Nepal to make acquaintance with the memorable shrines of the Great Master of Buddhism, it is reported that he has returned further north and is supposed to be ensconced, with what accuracy it is impossible to say, somewhere near the seat of his former episcopate No doubt, we shall hear of his latest abode and his activity That Lama is destined to be troublesome wherever he is, and it would be well for the British to capture him and assign him a See where he may devote the remainder of his life to things spiritual only rather than temporal What a fate for this wholen Holiness of Lhasa! Between the Chinese and the British he sits across, unconcerned by both Such is *Destiny!* Such is the doctrine of Dharma and Karma!

M. K. GANDHI : A GREAT INDIAN

This is a sketch of one of the most eminent and self-sacrificing men that Modern India has produced. It describes the early days of Mr M K. Gandhi's life, his mission and work in South Africa, his character, his strivings and his hopes A perusal of this sketch, together with the selected speeches and addresses that are appended, gives a peculiar insight into the springs of action that have impelled this remarkable and saintly man to surrender every material thing in life for the sake of an ideal that he ever essays to realise and will be a source of inspiration to those who understand that statesmanship, moderation and selflessness are the greatest qualities of a patriot The sketch contains an illuminating investigation into the true nature of passive resistance by Mr Gandhi which may be taken as an authoritative expression of the spirit of the South African struggle. With a portrait of Mr Gandhi Price Rs. 4

G. A. Natesan & Co., 4, Sunkurama Chetty St., Madras.

THE WORLD OF BOOKS.

The Brahman's Wisdom Translated from the German of Friedrich Ruckert By Eva Martin (William Rider and Son, Limited)

The student of literature must have noticed the remarkable kinship that seems to exist between men of letters in Germany and Indian thought Since the days of Goethe and Schiller, there has been numerous exhibitions of this interest on the part of Germany and the volume under notice is another instance Eva Martin, who is herself a poetess of some distinction has put into English verse a few thoughts from the *Brahman's Wisdom* of the German philosopher and poet, Ruckert, whose volume is an elaborate presentation of various aspects of the philosophy of the Vedanta The translation is vivid and poetical, and does not suffer by the fact that it presents the thoughts from another language Here is an expression of high souled feeling —

The sweetest song is not the song
A man can write and print and sell,
But rather he within his heart
As a pearl lies within its shell

A father's affection for his child has never been portrayed in more touching verse —

Each night before the clouds of sleep about my couch
are piled
I never fail with gentle hand to touch my sleeping
child
I do not need to see the little hands, the rosy face
It is enough to feel them in the darkness for a space.
Truly I know full well that my poor hand has little
power,
To guard him did not mightier hands surround him
every hour
But yet I feel that should I ever smite this dumb caress
Room would be left for evil powers of terror and
distress
And though the child might sleep as sound undisturbed
by me,
I should lie wakeful half the night, and slumber rest-
lessly

Sri Ramakrishna and his Mission By Swami Ramakrishna and (Published by the Ramakrishna Mission, Mylapore, Madras)

This is the reprint of a lecture delivered by Swami Ramakrishna a dozen years ago It contains a summary of the chief events in the life of Sri Ramakrishna the founder of the Mission, in simple language The Swami was a pupil of the great Sri Ramakrishna, and refers to many events that came within his personal knowledge.

Seeing the Invisible By Dr James Coates
(L. N. Fowler & Co., London)

It is true that spiritualism has advanced considerably. Psychic researches have passed the stages of incredulity, of contempt and of scornful toleration. They are now respectfully considered. At the same time, it must be conceded that the extravagant claims to have messages for the dead transmitted through spiritualistic medium are making people sceptic once again. The recent ridiculous transcriptions of supposed pronouncements on burning political topics by Gladstone and Salisbury have brought ridicule upon the theory of thought transference. Still, no scientist, in these days, can afford to rest his claim to scholarship upon admitted faculties of vision, of touch, by ignoring accumulated evidence which shows that there is some other faculty in us which has to be taken into account. Dreams and their realisation, apparitions of men who have suddenly died, the proved capacity of thought reading, all these suggest that man's powers of knowledge are not confined to the old five or six senses. Dr Coates, in a very readable treatise, has marshalled the conclusions of eminent scientists upon the subject and has argued that the conclusion is irresistible, that the subject of telepathy and thought transference ought to engage the serious attention of all scientific men. The book is written throughout in a convincing style and the author is seldom dogmatic. In India, owing to the work of the Theosophical Society and to the traditions of this land which speak of the second sight of Rishis, this attempt of a Western scientist to prove the existence of further powers of knowledge and observation than we know of, will be greatly welcomed. We recommend the book to all thoughtful students of Science.

Harischandra By Rao Sahib S. Bavanandam Pillai, (Madras)

Mr Bavanandam Pillai's *Harischandra* which is a fine rendering of the drama in simple and elegant style is a welcome addition to Tamil literature. He has shown his great ability and command of language by giving quite a tone to the book. The fervour and spirit of the drama is kept unmitigated throughout, and while omitting unnecessary passages and minor details he portrays all the characters and incidents in glowing characters.

The Universal Text-Book of Religion and Morals Edited by Mrs Annie Besant
(Fasanta Press, Adyar)

This small book, issued by the Theosophical Society, is thoroughly unsectarian, and fairly deserves the name of 'The Universal Text Book'. The principles selected by the talented President of the T. S. as of universal application, are the Unity of God, the Manifestation of God in a Universe, the great orders of living beings, Incarnation, Karma, the Law of Sacrifice, and the Brotherhood of Man. Each principle is first well expounded and then illustrated by citations from the chief religious books of the world—Hindu, Zoroastrian, Hebrew, Buddhist, Christian, Islamic, and Sikh. The whole forms very instructive reading, and shows how in spite of vast differences, the religions of the world have really a common basis. Perhaps, some of the principles are not so easy of identification in the various religions as is made out. It is difficult to see how the idea of Trinity in Christianity is the same as that underlying the Siva, Vishnu, and Brahma Trinity of Hinduism, but there is no gainsaying that all notions of Trinity have their origin in the desire to express the various manifestations of the one original God. Perhaps, again the Hindu may grumble when he is told that the *sat, chit and ananda* are the 'qualities' of the conditioned or manifested God only. On the whole, however, it must be said that the Text book is a useful publication and can be utilised largely for purposes and religious instruction of an unsectarian character.

The Writers' and Artists' Year Book 1911 (Adam and Charles Black, London)

The Writers and Artists' Year Book is very valuable as a book of reference to those who are engaged in journalism. It meets a real want by publishing a list of journals and magazines in England and America and also the names of Syndicates in England which accept MSS. It contains also the names of the leading English and American publishers. Besides, the tables containing the names of firms who supply photographs by which the writer's article may be illustrated, the lists of literary agents and press cutting agencies and the clubs for Authors and Artists are a mine of information. An article on the 'Law of Copyright' appears and at the end of the book there is a classified index of papers indicating those that accept short stories, general articles, serials, and other kinds of matter.

The Romance of Princess Amelia *By W. S. Child Pemberton* (*G. Bell and Sons, London*)

The love affairs of those in high places appear to possess an inexhaustible interest for a certain class of readers judging from the continuous output of books dealing with them. There is presumably a demand for a book such as that before us though the substance of it could easily, without the loss of anything of interest or relevance, have been compressed into a magazine article instead of being expanded into a bulky volume of over 300 pages. The love story of Princess Amelia, youngest and favourite daughter of George III, whose death in 1810 finally overturned the old king's mental balance, differs in nothing but the position of the parties from that of many other women whom the Fates have prevented from marrying the man of their choice. At the age of 18 Princess Amelia fell in love with one of her father's equerries, General Charles Fitzroy, son of Lord Southampton and grandson of the Duke of Grafton. It was her earnest hope throughout the rest of her short life—she was only 27, when she died—that some day she would be in a position to marry him, but the hope was not destined to fruition. In spite of his affection for his daughter and a liking for Fitzroy, George III, would never have consented to the marriage and the early death of the Princess, hastened undoubtedly by "the hope deferred which maketh the heart sick," prevented her taking advantage of the provisions of the Royal Marriage Act of 1772, under which her father's counsel could be dispensed with unless both Houses of Parliament expressly declared their disapproval of the marriage after twelve months' notice to the Privy Council. Mr. Child Pemberton's book shows the Princess as a woman of amiable and attractive character with a very deep affection for the man who was not destined to be her husband. Of General Fitzroy, Mr. Child Pemberton gives a very shadowy picture. None of his love-letters—if he ever wrote any—appear to be extant. He seems to have been a man of undistinguished character whose chief assets were good books rather than brains. There is nothing to show the extent of his affection for the Princess or his real feelings with regard to the position in which they were placed. The original sources to which Mr. Child Pemberton has had access have enabled him to give some interesting side lights on the domestic life of George III, and the character of his sons, which furnish additional evidence of the deadly dullness of the one and the disrespectableness of the other.

Faded Leaves *By Mr. H. Suluwardy*
(*J. V. Easter & Co. Price 1s 12 Gd*
Vateman & Co., Madras)

This is a small volume of English poems by an Indian, and the poems are largely characteristic of the Oriental spirit. They do not attain to a very high level of artistic polish or lyrical sweetness, but exhibit some peculiarly Indian feelings. The note is striking in the dedication itself where the author expresses his affection for his mother.

These songs, the tremblings of a restless heart,
That long has lost its prime, though young in years,
With deepest love that bridges lands and seas,
Mother to thee I dedicate with tears!

The poem on Swinburne has a grand beginning

Swing low your censures for a full blown Rose,
Cut through the cheeks, the white his purple
breath
Enriched the love-lit air, here sleeps in death,
His honey tops with blood on them fast-froze

Rest Harrow *By Maurice Hewlett* (*Macmillan & Co.*)

This *Comedy of Revolution*, as the author himself calls it, is a striking production of excellent quality which is not usually met with in the novels of the 'season'. It is interesting to see depth of thought and psychological analysis in a novel with an interesting plot, and a number of incidents. Sanchez Percival's troubles are described with a pathetic force and the reader's anxiety for her is set at rest by her finding peace and happiness at the end. The idealism of John Sendouse is not too visionary to have a practical bearing on life—the grimness of Sanchez's troubles is relieved by the robust optimism of the hero. It is a novel with a purpose and a philosophy and is sure to find a large number of readers.

Who's Who 1911 (*Adam and Charles Black, London*)

This is a bulky volume of 2,250 pages containing about 23,000 biographies of the world's leading men. The principal events in the lives of men which are sure to be of public interest are given in quite a compressed form. As regards their accuracy we need only say that every biography was submitted for personal revision. The complete and the latest addresses of these would be found very useful.

Oh! To Be Rich and Young By *Jabez T. Sunderland* (American Literature Association)

This is a useful publication for those who want some serious reading for an occasional hour. The authors strong religious conviction breathes through the pages and the reader is enabled to appreciate the glories of richness and youth, not merely as they are understood ordinarily, but as symbolical of a good and virtuous life. A large number of the passages attain to poetic eloquence and afford real inspiration.

The Caste System *Its origin and growth its social evils and their remedies* By *Ganga Prasad, M. A., M. R. A. S.* (Published by the Tract Department of the Arya Pratinidhi Sabha, U. P.)

This small pamphlet of the Arya Tract Society, U. P., is intended to prove from original quotations from the Vedas and the Puranas that the caste system in India was not an ancient institution but a later growth of the Puranic times when the noble philosophy of the Upanishads and Darshanas had already been wrecked on the rock of ignorance. Much information is collected in the work and the evils of the Caste System are vigorously expounded. The pamphlet closes with suggestions to remedy the evils.

A History of India for Schools By *K. A. Viraragavachary, B. A.* (Messrs Longmans Green & Co.)

To those who are interested in the production of suitable Text Books for our Secondary Schools this work must prove especially welcome. Written as far as possible in simple sentences the style is such as could be understood by young boys and the elementary facts stated in short paragraphs and arranged in sections and chapters, cannot but prove of help to teachers and students alike. Famous stories like those of Nui Jehan and Sivaji are narrated succinctly and in an interesting way. The author by showing the benefits that we have reaped from the harvest of British Rule tries to instil into the young mind a sentiment of Loyalty to the Throne. By drawing prominent attention to the leading characteristics of the ancient Hindu and Moghul civilisation, the work attempts to rouse a genuine patriotism. Impartial treatment throughout, that is a marked feature of this work, shows that an Indian narrates the story of his country to Indian children. This book ought to be in the hands of every teacher in all the schools of this Presidency.

The Biographical Story of the Constitution By *Edward Elliott* (G. P. Putnam & Sons)

The author, a Professor at Princeton University, gives in a clear way what he thinks is the normal and necessary growth of the American Constitution from its inception in 1787 up to the present date. Though in theory a rigid one, it is being changed in spirit and interpreted in an elastic way from time to time, so that it possesses all the virtues of a flexible constitution. He shows also that the rise of the nationalistic sentiment has contributed definitely to the decay of state spirit and to the infusion of patriotism for the Union as a whole. In a series of excellent character sketches of the heroes who moulded American History for the last 120 years, we are shown how leaders like Washington, Jefferson, Webster, Lincoln, Stevens and Roosevelt, ranged themselves in opposite camps ever waging wordy war, now the one party gaining the upper hand and now the other. The Constitution which began as a measure of compromise between the desire for union and the anxiety to preserve local independence has at last come to be interpreted as undoubtedly assuming the supremacy and the inviolability of the former, and in the Civil War of the Sixties, we find a complete and final refutation of the theory that the Constitution legalises the inferiority of the Negro. With the opening of the present century the speed of the nationalising movement has become accelerated and colonial and commercial problems now vex the minds of American statesmen. The ever present difficulty of warring in the interests of the consumer, with combinations of labour and capital in the shape of Unions and Trusts is also now assuming larger dimensions. The horizon of foreign politics is clear and should but America appease economic discontent at home, it is certain that it could strike out easily a path of ever increasing greatness.

The book presents in a readable form the story of the Constitution, and as another attraction of the work the Text of the American Constitution and other documents which form landmarks in its development are given in an Appendix. The book is indispensable to all students of American History as well as of the movement of Federalism.

TOPICS FROM PERIODICALS

The Future of the Congress

Sir William Wedderburn contributes an article on the present day problems of India to a recent issue of the *Nation*. He finds in the kind welcome which Lord Hardinge gave at the Government House to the Deputation of the Indian National Congress and his words full of sympathy and goodwill, an happy augury and at the same time reminds the leaders that a new responsibility is imposed on them. He continues: "And the time has come for Indian reformers to realise the altered conditions, and to mark out for the Congress a definite programme of useful work, worthy of their new opportunities, and of the trust reposed in them."

To Sir William "trust in the people, has been the keynote of the recent reforms, for Indians have now been admitted into the *sanctum sanctorum*, the innermost Cabinets, of the Secretary of State for India, of the Viceroy, and of the Local Governments. Now, that the Government has begun to give more and more concessions by giving extended privileges to the Indians, Sir William says that it is now the duty and privilege of the independent members of the Council to bring into the common stock their store of experience and local knowledge, and to co-operate with British statesmen in the noble work of reconstructing the ancient edifice of India's greatness and prosperity. In seeking to frame a definite programme for Indian reformers working in connection with the Congress, Sir William suggests two questions. First, what are the measures of reform which are most desired? and, second, what practical steps should be taken to secure combined and effective action in promoting these measures. As regards the first, says Sir William —

We cannot do better than refer to the Congress Address presented to the Viceroy, and to the encouraging

reply received from Lord Hardinge in the Address, the first place was given to education. Referring to "certain broad questions affecting the welfare of the masses of the people, the Address proceeds as follows: "Foremost among these comes the need of education. We rejoice to know how favorably the Government is disposed in this matter, and we would urge a liberal increase in the expenditure on all branches of education — elementary, technical and higher education — but specially on the first of these branches, as being the first step towards promoting the well-being of the masses. In reply, Lord Hardinge assured the Deputation that the Government of India had these questions 'entirely at heart.' He observed that 'the educational problem was one that the Government of India have taken in hand,' and pointed out that 'the creation of a separate department to deal with education may be regarded as an earnest of their intentions.' At the same time, His Excellency reminded the Deputation that money must be forthcoming if reform measures are to be carried out.

Following education come other large questions affecting the daily life of the masses, and among these none is more urgent, says Sir William, than that of village and district self-government. As to the practical steps required to secure combined and effective action in promoting measures of reform Sir William says —

Assuming that Congress leaders undertake to deal with such large subjects as education, local self-government, and economic development, it is evident that the responsibilities of the Congress will be much extended, both as regards its annual sessions and as regards its local work in the provinces and districts. Locally, it will have the arduous task of instructing the people in the duties of citizenship, while ascertaining their wants and wishes, and collecting trustworthy data upon which legislators and publicists can rely. Much good work has already been done in these directions by Provincial Conferences, but, in order to be effective, this work must be systematically extended to the districts and villages, and must be made continuous throughout the year by well-organised agency. Again, as regards the work at its annual sessions, the Congress will now assume a new importance, as being the means by which the independent members of the Legislative Councils can maintain close touch with the general body of Indian reformers. It appears that these independent members will have a twofold duty. They will have to deal with questions affecting all India, and also with those of purely local interest. It is with regard to the former class that combined action is specially required, and it will be for the independent members to consider how they can best maintain a useful contact, among themselves, with the Congress, and with the British Committee in England. As the distances which separate the Provinces are great, it might be convenient for the members to organise themselves into a Committee, with a small executive and a secretary, authorised to carry on the necessary correspondence and transact current business, and it would tend to combined action if the executive, in communication with the Congress leaders, were each year to prepare, for submission to the Congress, a well considered programme of reforms unmarshalled in the order of their relative urgency.

The Hindu-Mahomedan Relations

In an article on "Indian Unrest" appearing in the February *Fortnightly Review*, Mr S. M. Mitra has much to say on the Hindu-Moslem *entente* and tries to remove some of the misunderstandings which are supposed to exist between these two communities. As there is a current talk about the "virile superiority" of the Mahomedans Mr Mitra says that for instance under the premier Muslim Prince, His Highness the Nizam, there is no difference in the pay and allowance of the Moslem and the Hindu, whether private soldiers or officers, and no appointments are reserved for the "virile" Mahomedans.

The "virile superiority" of the Mahomedan was not noticed even by Lord Roberts and no one can say that he had not ample opportunity of judging the "virile powers of the various Indian races that make up the Native Army. He wrote "I have no doubt whatever of the fighting powers of our best Indian troops. I have a thorough belief in, and admiration for Gurkhas, Sikhs, Dogras, Rajputs, Jats, and selected Mahomedans. It will be noticed that the hero of Kandahar uses the word "selected" before Mahomedans. It can only mean one thing, viz. that in Lord Roberts' opinion the average Gurkhas, Sikhs, Dogras, Rajputs and Jats (all Hindus) make better soldiers than the average Mahomedan.

Mr Mitra gives us a number of instances to show that there is a Hindu Moslem *entente cordiale* based on Moslems respecting some Hindu customs though opposed to Moslem ideas and the Hindus cheerfully following some Moslem practices though conflicting with their religious traditions. For instance:

The Prophet of Arabia did not say anything against widow re-marriage, but many aristocratic Moslem families of Lucknow and Patna to this day follow the Hindu custom of "once a widow always a widow." Respectable Hindu families throughout Upper India return the compliment by observing the Moslem *purdah*, though it is quite an un-Hindu practice. Such compromises are the cementing links between the Indian Moslem and the Hindu. The Anglo-Indian mood, however, fails to see the importance of such cementing forces which are important factors in the Indian unrest. Notwithstanding the Anglo-Indian classes to the contrary, it is the women (Moslem and Hindu) of India that are the virtual rulers of India, with whom the importance attaching to the sentiment of widowhood or the *purdah* is of much greater significance and value than a British honour for their husbands.

The sympathy between the Hindu and Mahomedan is testified by their having often joined hands in military operations and revolutions. To give an instance

The military services of General Perron were utilised by the Moslem Prince the Nizam of Hyderabad, in the nineties of the eighteenth century. As soon as General Perron left the Moslem Prince, his military talents were made use of by the well known Hindu Prince, Daulat Rao Sindhia of Gwalior.

Even in recent times the Hindu and Mahomedan have made common cause.

During the Indian Mutiny the rebel Hindu sepoys fought not for Hindu Rys but for the Moslem King of Delhi. Also Mahomedans fought for the Hindu leader Nana Sahib against the British. To the careful student of Indian History such facts are full of significance.

Mr Mitra contends that there has been, and is sympathy between the Hindus and Mahomedans and that they do not willingly tell of each other.

If the Mahomedans did not sympathise with the Hindus in the present unrest the Hindus could not possibly have taken to violence without the authorities requiring information in time to enable them to act. The Mahomedan lives side by side with the Hindu in all Indian towns. It is impossible for the Hindu to countenance practice with revolvers or bombs without the sound of gunpowder explosion attracting the attention of a Mahomedan neighbour.

Mr Mitra finds in India a friendly relation between the Hindus and the Mahomedans and that the Native Princes do not make any distinction of race or colour and that there is no difference in the treatment between the rulers and the ruled. In Hyderabad, in which Mr Mitra has spent the best part of his life the Hindu subject of the Nizam has equal rights with the Mahomedan in the Military Service, in Civil employ the highest post of Prime Minister is held by a Hindu. Thus, and in several other ways Mr Mitra shows that there is no divergence between the Hindus and the Mahomedans as is often considered that there is.

SIR WILLIAM WEDDERBURN, (Bart) — A sketch of His Life and Services to India. Price 2s. 6d.

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Indentured Labour in Natal.

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In an article that appears in the March number of the *Sittlygate Monthly*, Mrs Isabella Fyvie Mayo describes the evils of the indentured labour system in Natal. The present cruel position in which the British Indians are placed in South Africa, she says, is the evil blossom of an evil root—to wit, that euphemism for plain slavery—"indentured labour." This indentured labour began in Natal and it was after the entrance of the British power that indentured Indian labour began.

The first shipment of Indian contract labour reached Natal in November, 1860. The Indian population which has thus grown up in South Africa during the last fifty years, does not amount to more than 1,00,000 (about the population of Scottish Ireland). Of these 118,000, are to be found in Natal—32,000, still serving indentures, 71,000, as indentured and their descendants and 15,000 traders, etc. The remaining 3,000 are scattered throughout the vastness of South Africa. The two sections of this population are described as "indentured Indians" and "free Indians." These under indenture are recruited in India at the rate of 40 women to 100 men, and these women are not necessarily wives or relatives.

The "indenture" lasts for five years. During that time the indentured labourer cannot choose his own master, and dare not leave the master to whom he is assigned. There is indeed an European official called the "Protector of Immigrants" to whom complaint of absolute ill treatment is supposed to be made. But access to him is hedged about with every difficulty. For this secures the complainant has first to obtain a "pass" from the local magistrate, who is always a neighbour, often a friend, and sometimes a near relation of the employer to be complained against. Unless the complainant can secure this pass, his complaint becomes illegal, and he will be fined and imprisoned for perverting to it. For he must never be found beyond one mile from his employer's house without this "pass."

The working day on many estates is from 4 A.M. till 7 P.M. The money wage runs (for the men) from 10s. per month to 14s. and these wages are not always paid regularly and are liable to many deductions. And what is the condition of the indentured Indians? Suicide is rife among them and it is said that it is twelve times the suicide rate in Madras, ten times that in Bengal and five times in excess of the rate among "free Indians."

At the close of the five years' indenture the labourers may claim free passage back to India.

But there is little temptation to return to a land they left only because of its poverty, since their five years' hard labour has secured them but a few pounds—often nothing at all. They are worn out, maimed, diseased. An eye-witness has given a deplorable picture of what he saw on the *Unfuhi* with a cargo of returning Indians. Out of 653, 200 were invalids, and fourteen died on the voyage.

As regards the treatment which indentured labourers receive, Mrs Mayo says that accusations of unutterable torture have been made.

In one case of this kind after the sufferers had been actually sent back to their tormentors the truth of their complaint became so evident that these particular employers were deprived of indentured labourers for ever. This was not the case, however, with another employing family, whose names of father, mother, and sons appear again and again in stories of brutality. They were not even put in the dock. They were accommodated at the lawyers' table! Among the charges were those of striking an Indian across the face with a rhinoceros hide whip—lashing a woman with the same till blood flowed from her ear—and applying the same whip to her son when he cried out at sight of his mother's suffering—and tormenting a maimed Indian who wanted to leave the estate but who could get no proper information as to how to do so and who got sentenced to fourteen days' hard labour in his efforts to get justice, and in consequence twice tried to commit suicide, and forcing his wife to the field when her infant was not a week old. On all occasions these employers got off with small fines, and once, though the magistrate admitted that the young man on horseback, lashing the woman and her son, "had not acted like a man and admitted that he struck too low," yet he thought the case would be met by cautioning and discharging him—and he advised the Indians to go back to their work!

Mrs Mayo makes a reference to Lord Hardinge's interest in the emigration problem and the Government of India issued a notification prohibiting the indentured emigration of Indians to Natal after next July 1. About this she remarks—

The Government of India cannot dictate terms to the South African Union as to its treatment of Indians within its borders, but it can bring home to the white colonies that they must not expect to command Indian labour unless they receive Indians as free-born British subjects.

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The Maharajah of Gwalior on Indian Progress

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The most valuable article in the *March East and West* is from the pen of His Highness the Maharajah Sunda of Gwalior, C. C. S. I., on "Indian History and its Lessons." It is written in such simple language and such evident sincerity and patriotism that it cannot fail to have the desired effect. His Highness sums up the causes of the sufferings of this country as follows, which prevent the consolidation of the country —

(1) Absence of a consistent and well-considered policy, resulting in a defective administrative system (2) Want of confidence in officers (3) Selection of wrong men by the rulers (4) Want of judgment on the part of rulers, preventing discrimination and breeding a proneness to swallow intimated reports (5) Absence of check on intrigues (6) Absence of even handed justice (7) Absence of earnest attempts to establish peace (8) Absence of free trade (9) Want of disinterestedness on the part of those connected with the administration of the country (10) Want of religious toleration (11) Inattention to the extension of trade and commerce

But after the advent of the British Rule, many of these evils have disappeared. It should also be noted that the conditions of success which prevailed in other countries did not exist in India in the fifteenth and sixteenth centuries principally owing to the absence of union. These conditions may be summarised as follows —

The secret of the success of the other countries which have prospered lies in the following circumstances — (1) A clear grasp of aims and objects and a sustained endeavour to increase the wealth and improve the general prosperity of the country (2) Sinking of personal differences as well as personal interests, in all matters which appertain to the welfare of the country (3) Organisation of tribunals and prompt dispensation of justice (4) Adoption of methods calculated to make and keep the masses loyal (5) Dissemination of education alike among males and females, and careful training of the future generation (6) Careful guarding of the rights and interests of the country

And India has not at all improved in respect of this requisite of union. Quarrels between Hindus and Mahomedans still exist, though, fortunately enough, these are confined to urban

areas. In rural parts, these bitter feelings do not exist because of the absence there of intriguers and enemies of the country who are ambitious and enthusiastic and often act merely from want of occupation. Interference with the rights or religion of others should be avoided and toleration should be practised. The fault lies with both the classes. Says His Highness —

Earthly religions are different, for the lights of the prophets were different but those great teachers all received their inspiration from the One Source, whom some call Rama and others Rahim. Why then, so much jealousy, ill feeling, and intolerance? And all in the name and for the sake of the God who has enjoined virtues the opposite of these lower passions? When will these blind ignorant prejudices vanish and these petty differences disappear? The Lord help us.

Times have changed and the Maharajah considers "it would be a slur on our religion, a profanation, a sacrilege, if, in spite of the freedom with which we are allowed to meet and the absence of the tribulations and persecutions of old days we cannot be one in sympathy and the spirit of give and take."

His Highness concludes —

Rather than fight and fret what I think behoves us, is to adopt such measures as will improve the general condition of the country and smooth all differences. For example (1) Adoption of the Panchayat system and reduction of expensive litigation (2) Wider spread of education on sounder lines (3) Bringing about a better understanding between the rulers and the ruled (4) Avoidance of provoking and offensive language and a frank and straightforward representation of real, and not imaginary, grievances (5) Adopting accepted measures for the prevention of famines and epidemics which carry off thousands periodically.

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Some General Impressions of the Orient.

The Madras Christian College Magazine for March contains some interesting impressions of the Orient from the pen of Dr Henry Churchill King. To him the Orient is crowded with sights of great interest whether of natural scenery or of architecture, or of objects of historical interest.

No one who has once seen them is likely to forget such scenery as that along the Amalfi Drive in Italy, the stupendous view of the Himalayas from Darjeeling, the trip down the Irrawaddy the harbours of Singapore and Hongkong, Japan's Inland Sea, the glory of the cherry blossoms in Tokyo and Sendai, or the wonderful beauty of the shores of the Island of Hawaii and its great volcano. The historical interest of Pompeii and of the pyramids and of such matchless collocations as those of the Naples and Cairo museums, and the constant reminders of the ancient civilisations of India, China and Japan, need only to be suggested. In Indian architecture it is of course the buildings of the great Moghul Emperors of North India, to be found especially at such centres as Ahmedabad, Agra, Fatehpur Sikri and Delhi, the Jain temples at Mount Abu, and the great Hindu temples of South India (the architecture of which has been developed from early Buddhist models originally wooden) that chiefly claim attention. In Japan it is the temples and tombs of such centres as Kyoto, Nara, Nikko, Tokyo and Kamaiura that are of special artistic as well as historic interest. And the peculiarly impressive appeal of the so-called temple of Heaven at Peking deserves special mention.

From the political point of view the matters of most interest were, to the writer, the unrest in India, the rapid extension of Japan's power and China's undoubted purpose to take on as swiftly as possible Western education and methods. As regards the Indian problem it seems inevitable to Dr King that the English should gradually extend the policy that they have already rather timidly begun of bringing the Indians into some share in the actual government of the country. It is hardly to be expected that large numbers of University trained men should be permanently satisfied to have no direct voice as to the government over them, even though that government is as enlightened and progressive as that of England.

Dr King's impressions of the present day relations of the Occident and Orient in civilisation

and religion are of interest and it seems to him that the likenesses between the Occident and the Orient are far greater than the differences, "the Eastern, like the Western, peoples are 'intensely human'." There are in Dr King's observations great differences between the two peoples. In the first place, the Oriental civilisations are predominantly communal, enjoying no true individualism, in the Western conception of individualism. Secondly, law for the Orient carries the feeling of an inescapable fate that they are never able quite to shake off and as a result of this the writer holds that law in the Orient carries the sense of fate, law in the Occident the atmosphere of hope.

In other words, says the writer, the two great differences between the Occident and Orient may be said to be those of the social or ethical consciousness,—that we should give opportunity for the full development of every individual person,—and of the scientific or rational consciousness. Both the social and scientific consciousness are a part of our social inheritance and environment rather than racial. The one, the ethical consciousness, comes from Christ direct. The other—the scientific sense of law—comes from natural science, but the scientific sense of law is harmonious at the same time with Christ's conception of the law of righteousness as the will of a loving Father. Neither difference in other words, is really racial, and that means that even these greatest differences between the Orient and the Occident may be expected more and more to disappear as the life and civilisation of the world become unified.

The marked changes in the Oriental countries are due to the milking by the Easterns of the Western Arts and Sciences and this time of critical transition, Dr King fears, involves inevitably certain dangers. Here it would be interesting to quote the observations of the writer as to what this transition involves in the Occident.

This time of critical transition involves that the educated classes especially are facing the pressing problems of the adjustment of scientific and religious conceptions—of too possibility of keeping religious faith at all, and bringing a true scientific historical interpretation into their natural history and into their religious literatures. India and Japan especially are having to face the same problem of a truly historical interpretation of their religious literatures as we of the West have had to face in the historical criticism of the Old and New Testaments, and they manifest the same reluctance, the same timidity, and the same apologetic devices (for example allegorical interpretation) as Christians have shown in the past and present.

Lord Morley on "Indian Unrest"



Lord Morley reviewing Mr. Chitral's book in the February number of the *Nineteenth Century* and after makes the following observations on "The Unrest in India" —

All depends upon the common recognition among those who have the power of moulding public opinion and whom the public listen of the elementary truth of political principles if not ethical standards are relative to times, reasons, social climate and tradition. Every body now realises this in judging old history. It is the beginning and end of wisdom in the new history that Parliament has its share in helping to make Asia today. To insist on applying rationalistic general ideas to vast communities, living on mysticism, can do no good to either governors or governed. It is hard for rationalism and mysticism to be friends and their interplay is no easy game. Overcoming pretensions as to the superiority, at every point and in all their aspects, of any Western civilisation over every Eastern is a fundamental error. If we pierce below the varnish of words, we anyhow uncover state of barbarism in the supreme capitals and centres whether in Europe or in the two great continents of North and South America. The Indian student in London, Edinburgh, New York finds this out and reports it.

Even those who do not wholly share Christ's interpretation of the array of facts he has marshalled will recognise a serious attempt by a competent hand to induce the public to get within the minds of the millions whose political destinies they have taken into their hands. Githo, when at a certain stage in culture he turned his thoughts eastward, found China baroque and India 'a jumble'. It is little wonder if the ordinary Englishman feels as Githo felt. The scene is distant, names are not easy to distinguish or appropriate, terms are technical, or the heart that pulses under the brow in skin seems impenetrable, a mysterious veil hangs over the stage actors and drama. Then our democracy is very busy, and its better have pursuits that pass for business.

Of the three great historic faiths, Christianity, Buddhism, Islam, Hinduism has resisted two, and in only a small degree accepted one. Of Western it is the least easy of the three to grasp, yet even the general readers would find himself instructed, interested and fascinated in such writings as the second series of Sir Alfred Lyall's Asiatic studies, Max Muller's Cambridge Lectures, and Isonno chapters especially VII, VIII, in Sir Herbert Risley's work on the People of India.

Nothing is more striking in Mr Chitral's volume than this Association of Political agitation with caste ambitions (p. 77). He insists that the spirit of revolt is combined with some of the most reactionary conceptions of authority that the East has ever produced—an almost unthinkable combination of spiritualistic idealism and of gross materialism of asceticism and sensuousness and of overweening arrogance when it identifies the human self with the Universal self and of demoralising pessimism when it preaches that life itself is but a painful illusion.

Nevertheless, he wisely reminds us, Hinduism the name for a social religious system has for more than thirty centuries responded to the social and religious aspirations of a considerable fraction of the human race and represents a great and ancient civilisation. In his introduction Sir Arthur Lyall summarises the case to the same effect: "We have the strange spectacle in certain parts of India of a party capable of resorting to methods that are both reactionary and revolutionary of man who offer prayers and sacrifices to ferocious divinities and reverence the Government by seditious journalism preaching primitive superstition in the very modern form of leading articles. The mixture of religion with politics has always produced a highly explosive compound especially in Asia."

The Indian leaders or some of them, proclaim, on the other hand, that the commotion is innocent due to Brahminical reaction but is a normal movement forward. The foundation of Indian Society in all its phases, they contend has been authority and its iron principle obedience to authority. What did we learn, they go on, from English literature and patriotism, nationality, freedom, in a word, emancipation. You suppose that ideas like these every day commonplace with you must be universal. They were not always so with you. With you they are not so many centuries old. With us they are brand new, they are drawn from your great books just as Italians drew the Renaissance from the freshly recovered books of Greece and Rome.

What you call unrest is not political demoralisation though it produces a whole rash school of resentful iconoclasts just as the Italian Renaissance did or just as the German Reformation had to write the Anabaptists and the Peasant's Revolt. If it is not political demoralisation still less is it crafty religious reaction using the natural dislike of alienable. Unrest has a spiritual inwardness that you over try to understand and whatever else it is do not describe it as New Hinduism or Brahminical reaction. It is a strange medley of asceticism, self restraint and the kind of patriotism that discovers in Indian faiths and letters finer and deeper sentiment and expression of sentiment, than all that is best in the sentiment of Europe. What is found in the Vedas exists nowhere else. The old fashioned purely orthodox kind of community was not, Mr Chitral conveys to you, affected by this. On the contrary, they constantly protested against the anti English because of the English educated community. It is not they who instigated unrest though they may have indirectly aided it. They have slowly been converted to the new ideals and new effort. English thought is permeating India and has brought about a silent change in Hindu ideas which all the persecution of Mohammedan conquerors failed to effect. You have shown yourself less generous than the Moghuls and Pathans, though you are a more civilised dominant race than they were. Hindus who were willing to embrace Islam and to fall dominant race. With you there has been no assimilation. You did not seek it, you repulsed it. The Indian mind is now set in a direction of its own. The reverence for authority is being discarded. In its place has come the duty of independent judgment in every sphere of thought, is it not that your sense too? Hence, disrespect for age, for immemorial custom, for political quiescence.

This is the frame of mind with which, in important parts of India, we have to deal, and it is just as well, in view of an approaching propaganda in this country that we should at least know something about it. Let us remember encouraging facts in the other side. We condemn our own system of education in India as too literary, as unbalanced, as non-religious as non-moral. That it has done what was intended, nobody dreams of saying. That it has led to some results that nobody expected, is painfully true. But it is a mistake to regard it as all failure. After all, it has given us Indian Judges of the highest professional skill and of unimpeached probity. It has given us a host of officials of no mean order and some of them have risen high in the Service. The appointment of two Indian Members to the Council of the Secretary of State has shown their aptitude for important business and responsible deliberation.

There is no room here for trying to read all the signs in the Indian skies. Those who know best and latest believe that in spite of much to discourage there is more to encourage. With candour and patience in which even political parties do not always fail and that constancy to which nation never fails, we are justified in good hope for the years immediately before us. King Edward in his Proclamation of November 1908 recounted how difficult such as attend all human rule in every age and place had risen up from day to day. They have been faced," he said, "by the servants of the British Crown with toil and courage and patience, with deep counsel and a resolution that has never faltered nor shaken. The Proclamation of the direct supremacy of the Crown sealed the unity of Indian Government and opened a new era. The journey was arduous and the advance may have sometimes seemed slow but the incorporation of many strangely diversified communities under British guidance and control has proceeded steadfastly and without pause." The same course should enable our next descendants, too, to survey the Indian labours of the past "with clear gaze and good conscience." "I believe," said Mr. Bright in 1868 "that upon this question depends very much for good or for evil the future of this country of which we are citizens and which we all regard and love as much."

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The Economic Botany of India.

For the industrial regeneration of the country a knowledge of the Indian plants and herbs is absolutely essential, and the question is the method which should be adopted to give botanical training to India's sons. In a short paper contributed by Mr. Bhim Chandra Chatterji, Professor, Bengal Technical College, to the Allahabad Industrial Conference, which is reprinted in the *Modern Review* for March, the outlines of a scheme for this study are given, so that an enquiry into the ancient literature and traditions on the subject of plants may be made so as to afford a basis for an investigation of the history and existing condition of the trades and industries of the country. In the Department of Economic Botany dealing with Medical Botany the writer offers a scheme of work. In the first place, factories should be started for the application of chemistry to the Indian Medical plants with the object of preparing medicines according to the National Medical Science, as contrasted with European Pharmacopoeia. Secondly, Pharmaceutical gardens should be laid out for the cultivation of specimens and the encouragement of Pharmaceutical Agriculture to supply the raw material for the Pharmaceutical workshops and factories. Thirdly, Museums should be established for drugs and specimens of genuine Ayurvedic medicines. Fourthly, Academics and Research Societies should be founded for the identification of and experiments on plants, the promotion of Pharmaceutical training in diverse ways and the study of the commercial aspects of Indian National Pharmacy. Books in vernaculars should be prepared for the diffusion of Botanical and Pharmaceutical knowledge among the Sanskrit scholars and the masses. And, lastly, Ayurvedic Colleges, or at least, Ayurvedic classes in existing Colleges, should be started which should ultimately lead to specialisation in the modernised Medical Science of India.

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Tibetan Invasion of Mid India

In the January number of the *Asiatic Quarterly Review*, Dr Waddell narrates the story of an invasion of India by the Chinese and Nepalese soldiery in the seventh century. It appears that about 640 A. D., Harsha Sahaditya, the paramount sovereign of India, despatched a mission to China bearing presents. Tang, the then Emperor of China, requested the compliment. Thereupon, another mission was sent from India with valuable presents when China returned a second mission with the richest gifts. While this mission was still on its way, Harsha Sahaditya died and his throne was usurped by Arjuna. When the Chinese mission arrived, Arjuna, it is stated, ordered it to be robbed and attacked. This was enough to rouse the anger of the Ruler of the Celestial Empire, who sent an expedition to invade India. The Chinese army, which was strengthened by the Tibetans and the Nepalese, made an incursion into the country through Nepal. Arjuna encountered the combined forces twice on the banks of the Gandak and was defeated by the enemy. Of the engagement a Chinese chronicler writes 'Three thousand heads were cut off, 10,000 persons were drowned in the streams.' At first Arjuna fled, and though he returned to the field with a larger army, he was worsted and taken prisoner with his sons and wives. Another Chinese chronicler writes 'Then India trembled, 580 walled towns submitted, and that both the kings of Eastern India and Assam offered tribute.' The Indian king was taken to China in triumph, but was allowed subsequently to return to his kingdom.

LORD MORLEY—One of the makers of the India of to-day whose career as the Secretary of State for India and the promoter of the New Reform Scheme mark a glorious epoch in Indian History. This sketch deals with his life and his political creed and an account of his services to India with copious extracts from his speeches on Indian Affairs. Price Rs. 4.

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Lord Morley on the Indian Viceroyalty

In the course of his article "British Democracy and Indian Government" to the *Nineteenth Century and After* for February, Lord Morley discusses at length the relation of the Viceroy and the Secretary of State for India and we extract that portion below—

In view of the great general question how the omnipotence of democracy and all its influences, direct and indirect are likely to affect Indian rule, the particular question of the relations between the Secretary of State and the Governor General in Council is cardinal. It is not a branch of the main issue, it is in fact, a trunk. Mr. Chelmsford looks to the greatest possible decentralisation in India subject to the general but unmeddlesome control of the Governor General in Council, and to the greatest possible freedom of the Government of India from all interference from home except in regard to those broad principles of policy which it must always rest with the Imperial Government represented by the Secretary of State in Council, to determine. This is well enough but Mr. Chelmsford knows far too much of the range of administration not to beware that his exposition is too loose to be a real guide in every-day practice. The difficulty arises in the demands of each particular case. A Local Government, for instance, propose a stiff campaign of prosecution for sedition. The Viceroy in Council on the broader grounds of his policy at the time, disapproves. Who is to decide whether his disapproval and disallowance are unmeddlesome? In this diametrical opposition of view is the Lieutenant-Governor or the Governor-General in Council to have the last and decisive word? So in larger issues. A Viceroy insists that a particular change in Military administration is unwise and at any rate the appointment of a certain Military Officer would be the best if the change were accepted. How can we say on broad principles of policy whether the Cabinet would be justified in overruling the Viceroy on either head of the business, until we have investigated all the circumstances of qualification and personality. And is it not upon this investigation that the applicability of the broad principle, whatever it may be and if you were quite sure of being lucky enough to find it, must necessarily depend? It would be easy to find a hundred illustrations, some known to all the world many more of them judiciously hidden away in dusty eternities in pigeon holes and tin boxes. Suppose a parliamentary debate were to arise. For one argument turning on a broad principle, a score, and those the most effective, would turn upon items of circumstances.

There has been, in both Indian and English journals, much loose, inaccurate and ill-informed argument on this important matter during the last six or seven years. This is what makes it well worth while to clear up some of the confusion, certainly not for the dubious pleasure of fighting old battles over again, but to reach a firm perception of the actual constitution of Indian Government with a view to future contingencies that might at any time arrest the attention of Cabinet or Parliament. The controversy came into full blaze to

1905, when as Mr Chisolm puts it, (p 31), the Viceroy of the day felt himself compelled to resign because he was overruled by the Home Government. Mr Chisolm seems to accept, though not without something like reluctance, the only tenable principle, namely, that the ultimate responsibility for Indian Government rests unquestionably with the Imperial Government represented by the Secretary of State for India and therefore in the last resort with the people of the United Kingdom represented by Parliament. This is incontestable as will be shown in a few moments and no responsible person in either of the two Houses will ever dream of getting up to contest it even in days when such angular anxiety prevails to find new doctrines and devices for giving the House of Commons the slip. Nobody will dispute that the Cabinet are just as much masters over the Governor-General as they are over any other servant of the Crown. The Cabinet, through a Secretary of State, have an inalienable right, subject to law to dictate policy, to mitigate instructions to reject proposals, to have the last word on every question that arises and the first word in every question that to their view ought to arise. On no other terms could our Indian system come within the sphere of Parliamentary Government. Without trying to define political relations in language of legal precision we cannot shut our eyes to the obvious fact that where the Secretary of State or the Prime Minister has to answer a challenge in Parliament on Indian business he could not shield himself behind the authority of the Governor-General nor could he plead, except in expenditure, the opinion or action of the Indian Council or Whitehall.

What does Mr Chisolm say? The doctrine of the Governor-General in Council being the agent—as he has been called—of the Cabinet, ignores one of the most important features of his office—no indeed to which supreme importance attaches in a country such as India, where the sentiment of reverence for the sovereign is rooted in the most ancient traditions of all races and creeds. 'The Viceroy,' Mr Chisolm proceeds, is the direct and personal representative of the King Emperor, and in that capacity, at any rate, it would certainly be improper to describe him as the agent of the Secretary of State. In all that follows as to the importance of upholding the figure of the Governor-General, nobody can cure more whole-heartedly than the present writer. As Lord Salisbury once said, 'I hold the monarchy must seem to be as little constitutional as possible. Still, any serious politician with the sincerest respect for all the solemn possibilities of these stately, imposing and substantially important human things will be incorrigibly slow to believe that either this great officer or any other servant of the Crown is, or can be, constitutionally withdrawn from Ministerial control. Nor is it easy to discover any good foundation either in law or established practice for the contrary doctrine. Mr Russell writing to Queen Victoria about the new law of 1858, spoke of further steps that were necessary to influence the opinion and affect the imagination of the Indian populations. 'The name of Your Majesty ought to be impressed on their native life.' Nor will any wise man deny that enormous political value in India of all the ideas that are associated with the thought of personal sovereignty. This is a different question, or, in fact, it is no question at all. But let us distinguish. In the debates of 1858, the direct connection with the Crown was recognised as of great importance by Lord Palmerston and others but among the resolutions on which the Bill was founded,

was this as finally reported. That, for this purpose [i.e., transfer of the Crown] it is expedient to provide that Her Majesty, by one of the responsible Ministers of the Crown, shall have and perform all the powers and duties relating to the Government and Revenues of India which are or may be now exercised and performed by the old Board of Control and Directors of the East India Company. There is nothing here about direct personal representation, the unmistakable implication is exactly the opposite. What is or is not constitutional quality in act or policy, as innumerable debates are now showing, takes on to slippery ground. Happily for our immediate purpose, the Indian system is a written one, resting on statute and instruments as good as statute. Mr Chisolm, as I have said, admits that responsibility rests unquestionably with the Home Government represented by the Indian Secretary. Yet, he has tried his hand at making out a case for limitation of the Indian Secretary's power, authority and duties, so severe as to make authority perilously shadowy and second-hand. His examination of the texts bearing on the matter highly profess to be exhaustive and its implications must be pronounced somewhat misleading. Let us see. In 1858, Queen Victoria announced to the Princes, Chiefs and peoples of India that she had taken upon herself the government of the territories in India heretofore administered in trust for her by the East India Company and further. We reposing especial trust and confidence in the loyalty, ability and judgment of our right trusty and well beloved counsellor, constitute and appoint him to be our first Viceroy and Governor-General in and over said territories and to administer the Government thereof in our name and on our behalf, subject to such rules and regulations as he shall from time to time receive through one of our Principal Secretaries of State. The principle so definitely announced has been uniformly maintained. The Royal Warrant appointing the Governor-General always contains the proviso thus set forth in the Mutiny Proclamation. Now, know that we reposing especial trust and confidence in the Fidelity, Prudence, Justice and Circumspection of you the said Victor Alexander, Earl of Elgin and Kincardine, have nominated and appointed you to be Governor-General of India to take upon you, hold and enjoy the said office during our Will and Pleasure subject nevertheless to such instructions and directions as you shall as Governor-General of India in Council from time to time receive under the hand of one of our Principal Secretaries of State. This language of the Mutiny Proclamation and of the Warrants of Appointment clench the question so far as the Governor-General in Council is concerned.

The position, on the other hand, of the Secretary of State under the statutes is quite as clear though it takes a few more words to set it out and a trifle more trouble to follow. The law of 1858 calling the Indian Secretary into existence enacts that 'same as herein otherwise provided one of Her Majesty's Principal Secretaries of State shall have and perform all such or the like powers and duties as in anywise relating to the Government or Revenues of India and all such of the like powers over all officers appointed or continued under this Act as might or should have been exercised or performed by the East India Company or by the Court of Directors or Court of Proprietors of the said Company.' This section continues to the Secretary of State all the powers of the Company and the relations of the Company to their Governor-General were defined in the Regulating Act of 1772. 'The said Governor-General and Council for the time

being shall, and they are hereby directed and required to obey all such orders as they shall receive from the Court of Directors of the said United Company' Then by the Act of 1784, which plays so famous a part both in his own career and in party and political history, Pitt called into existence the body of Commissioners who became known as the Board of Control. Their business, as set forth eight years later, was 'to have and be invested with full power and authority to superintend direct and control all acts, operations, and concerns which in anywise relate to or concern the Civil or Military Government or revenues of the said territories and acquisition in the East Indies.' All these powers and duties, formerly vested either in the Board of Control or in the Company, the Directors, and the Secret Committee in respect of the Government and revenues of India, were to be inherited by the Indian Secretary. In short, as it is plainly summed up in that magnificent enterprise, the 'Imperial Gazetteer of India' composed I think, officiously at Simla, the Secretary of State 'has the power of giving orders to every officer in India including the Governor General. It may see a waste of time to labour all this as if we were forcing what twenty years ago at any rate was a wide open door. Though occasional phrases of a splenetic turn may be found in the printed correspondence of a Governor General, there has never been any serious pretension to deny, dispute or impair the patent truth that the Cabinet is the single seat of final authority. One powerful Viceroy, in a famous speech full of life and matter, did indeed declare that if the day should ever come when the Governor General of India is treated as the more puppet or mouthpiece of the Home Government required only to carry out whatever orders it may be thought desirable to transmit then the post should cease to exist. To be sure it should everybody would agree, just as they would at least profess to agree in rejecting the still more absurd counter doctrine, that the Home Government should be the puppet of an infallible Mao on the Spot. The clash should never arise and, in fact, very rarely has arisen. The only security that can be found for the smooth working, of what is undeniably an extremely delicate piece of machinery must be sought in the right judgment of the two parties, in their common feeling of responsibility, in patience, mutual regard, concord in fundamentals if not in every circumstantial—and perhaps with no personal leaning to astrology—I may add the contribution, named by Macaulay in his famous chapter on the part played in human things by Fortune and the Stars, with common sense and good luck—not the most modest of demands—all goes well. Nowhere in the whole huge and diverse edifice of what is called the Empire, do the personal elements and their right balance of equanimity and energy count for more than they count in India.

Sri Sanjkaracharya

HIS LIFE AND TIMES

BY C. N. KRISHNASWAMI Aiyar, M.A., LL.D.

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QUESTIONS OF IMPORTANCE.

The Hon. Mr Gokhale's Elementary Education Bill

FULL TEXT

The following is the text of the 'Bill to make better provision for the extension of elementary education which the Hon. Mr Gokhale introduced on the 16th March in the Viceroy's Council —

Whereas it is expedient to make better provision for the extension of elementary education, it is hereby enacted as follows —

SHORT TITLE, COMMENCEMENT AND EXTENT

(1) This Act may be called the Elementary Education Act, 1911

(2) It shall come into force on [], but it shall not be operative except in the local areas to which it may be applied by a Notification issued under section 3

(3) It extends to the whole of British India

DEFINITION

2 In this Act, unless there is anything repugnant in the subject or context

'Parent' includes the guardian and every person who is liable to maintain or has the actual custody of any child

'Department of Public Instruction' means the Department in charge of public instruction under the Local Government of the province in which the Municipality or District Board concerned is situated

'Recognised school' means a school recognised by the Department of Public Instruction

'Elementary education' means the courses in reading, writing and arithmetic and other subjects, if any, prescribed from time to time by the Department of Public Instruction for elementary schools

'District Board' includes a 'District Local Board' and a 'District Council'

'Magistrate' does not include a 'Jillmagistrate'

NOTIFICATION OF COMPULSORY EDUCATION AREAS

3 Every Municipality or District Board may from time to time, with the previous sanction of the Local Government, as a subject to such rules as the Governor General in Council may make in this behalf, by a Notification declare that this Act shall apply to the whole or any specified part of the area within the local limits of its authority

and the provisions of this Act shall apply to such area or part accordingly

DUTY OF PARENT TO SEND CHILD TO SCHOOL

4 In every area, to which this Act applies, it shall be the duty of the parent of every boy, not under six and not over ten years of age residing within such area, to cause such boy to attend a recognised school for elementary education for so many days in the year and for such time on each day of attendance as may be prescribed by the Department of Public Instruction, unless there is a reasonable excuse for the non attendance of the boy

5 Any of the following circumstances is a reasonable excuse for non attendance

(a) that there is no recognised school within a distance of one mile, measured along the nearest road from the residence of the boy, which the boy can attend, and to which the parent has no objection on religious grounds to send the boy,

(b) that the child is prevented from attending school by reason of sickness, infirmity, domestic necessity, the seasonal needs of agriculture, or other sufficient cause,

(c) that the child is receiving instruction in some other satisfactory manner

PROHIBITION OF CHILD'S EMPLOYMENT

6 No person shall take into his employment any boy who ought to be at school under this Act

DUTY OF LOCAL BODY TO PROVIDE SUFFICIENT SCHOOL ACCOMMODATION

7 For every area to which this Act applies, the Municipality or District Board shall provide such school accommodation as the Department of Public Instruction considers necessary and sufficient

LOCAL BODY MAY LEVY SPECIAL EDUCATION RATE

8 In any such area as aforesaid, the Municipality or District Board may, with the previous sanction of the Local Government, levy a special education rate, the proceeds of which shall be devoted exclusively to the provision of elementary education for the boys residing in the area

REMISSION OF SCHOOL FEES ON GROUND OF POVERTY

9 (1) No fees shall be charged in respect of the instruction of a boy required to attend school under section 4 if the monthly income of the parent does not exceed Rs. 10

(2) In every other case, the Municipality or District Board may, on the ground of poverty, or for other sufficient reason, remit the whole or any

part of the fee payable by a parent on account of his boy required to attend school under section 4

APPOINTMENT OF SCHOOL ATTENDANCE COMMITTEE

10 (1) For every area to which this Act applies, the Municipality or District Board shall appoint a school attendance committee, to be constituted in such a manner as may be prescribed by its laws framed in that behalf

(2) It shall be the duty of the school attendance committee, subject to the laws framed in that behalf, to secure the attendance of every boy within its area that ought to be at school

COMPLAINT AGAINST PARENT

11 (1) Whenever the school attendance committee is satisfied that a boy in its area that ought to attend school does not do so, it may, after due warning, make a complaint against the parent of the boy before a Magistrate

ATTENDANCE ORDER

(2) The Magistrate shall, if satisfied of the truth of the complaint, issue an order directing the parent to cause the boy to attend school before a certain date

PROSECUTION OF PARENT

12 (1) If such order is not complied with and the school attendance committee does not see any satisfactory cause for the non compliance, it may prosecute the defaulting parent before a Magistrate

PENALTY FOR NON COMPLIANCE WITH ATTENDANCE ORDER

(2) The parent shall be liable, on conviction, to a fine not exceeding rupees two

PENALTY FOR REPEATED NON COMPLIANCE

13 In cases of repeated non compliance, the parent shall, on conviction, be liable to a fine not exceeding rupees ten

EMPLOYER'S LIABILITY.

14 (1) The school attendance committee may, after due warning, prosecute any employer who violates the provisions of section 6

(2) Unless such employer is able to satisfy the Magistrate that there is no recognised school within a distance of one mile, measured along the nearest road, from the residence of the boy or that the time and nature of the boy's employment are such that he is not prevented from receiving elementary education at school, or that the boy is receiving instruction in some other satisfactory manner, or that the boy was employed under false representations as to age, residence and other conditions, or without his knowledge and consent by an agent or workman under him for whose prosecution he is willing to afford the

necessary facilities, he shall, on conviction, be liable to a fine not exceeding rupees twenty

LIABILITY OF EMPLOYER'S AGENT

15 When the act of taking a boy into employment in contravention of this Act is in fact committed by an agent or workman of the employer, that agent or workman shall be liable to the same penalty, in the same manner, and subject to the same conditions as if he were the employer

EXEMPTION FROM COMPULSORY EDUCATION

16 The Local Government may exempt particular classes or communities from the operation of this Act

APPLICATION OF ACT TO GIRLS

17 In any area in respect of which a notification has been issued under section 3, the Municipality or District Board may, with the previous sanction of the Local Government and subject to such rules as the Governor General in Council may make in this behalf, by notification declare that the foregoing provisions relating to boys, shall, from a date to be specified in the notification, apply also in the case of girls residing within such area, and the said provisions shall apply in the case of girls accordingly

GOVERNOR GENERAL IN COUNCIL TO MAKE RULES

18 (1) The Governor General in Council may make rules for carrying out the provisions of this Act

(2) In particular and without prejudice to the generality of the foregoing power, such rules may provide for—

(a) the fixing of the percentage of boys, or of girls that should be at school in an area before a notification in respect thereof may be issued under section 3 or section 17, as the case may be, and

(b) the prescribing of the proportions in which the cost of providing elementary education under this Act should be divided between the Municipality or District Board and the Local Government, as the case may be

(3) the power to make rules under this section shall be subject to the condition of the rules being made after previous publication

POWER TO MAKE BYE-LAWS

19 A Municipality or District Board may, with the previous sanction of the Local Government, make bye laws prescribing—

(a) the manner in which the school attendance committee should be constituted, the number of its members, their duties and their mode of transacting business

(b) the steps which the school attendance committee may take to secure the attendance of children at school

STATEMENT OF OBJECT AND REASONS

The object of this Bill is to provide for the gradual introduction of the principle of compulsion into the elementary education system of the country. The experience of other countries has established beyond dispute the fact that the only effective way to ensure a wide diffusion of elementary education among the mass of the people is by a resort to compulsion in some form or other. And the time has come when a beginning at least should be made in this direction in India. The Bill is of a purely permissive character and its provisions will apply only to areas notified by Municipalities or District Boards, which will have to bear such proportion of the increased expenditure, which will be necessitated, as may be laid down by the Government of India by rule. Moreover, no area can be notified without the previous sanction of the Local Government, and further it must fulfil the test which the Government of India may, by rule, lay down, as regards the percentages of children already at school within its limits. Finally, the provisions are intended to apply in the first instance only to boys, though later on a Local Body may extend them to girls, and the age limits proposed are only six and ten years. It is hoped that these are sufficient safeguards against any rash or injudicious action on the part of Local Bodies. The measure is essentially a cautious one—indeed, to some, it may appear to err too much on the side of caution.

The provisions of the Bill are based largely on the Irish Education Act of 1892 and the English Education Acts of 1870 and 1876.

Clauses 1 and 2 call for no remark.

Clause 3 provides for the application of the provisions of the Bill to notified areas.

Clause 4 imposes on the parent or guardian of a boy in a notified area, between the ages of six and ten, the obligation to cause him to attend a recognised elementary school in the absence of a reasonable excuse, and clause 5 lays down what circumstances may constitute a reasonable excuse.

Clause 6 prohibits the employment by employers of labour, of a boy who should be at school under the provisions of the Bill.

Clause 7 requires Municipalities and District Boards to provide sufficient school accommodation in a notified area, and clause 8 empowers them,

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subject to the previous sanction of the Local Governments, to levy a special education rate.

Clause 9 provides for the exemption of poor parents and guardians from the payment of school fees for their boys.

Clause 10 provides for the appointment of school attendance committees in notified areas.

Clauses 11 to 15 provide penalties and the proceedings to be taken for their enforcement in the case of parents and guardians, failing without reasonable excuse to cause their boys to attend school, as required by the Bill, and of employers and their agents or workmen, acting in contravention of the provisions of the Bill.

Clause 16 enables the Local Government to exempt particular classes or communities from the operation of the Bill.

Clause 17 provides for the extension of the Bill to girls between the ages of six and ten.

Clauses 18 and 19 provide for the making of rules by the Government of India and of bye laws by Local Bodies.

UTTERANCES OF THE DAY

Lord Minto on India.

The Freedom of the City of London was recently presented to Lord Minto in recognition of his distinguished services as Viceroy of India.

Lord Minto, who was heartily cheered on rising to reply, said—

THE LESSONS OF FIVE YEARS

After six years in the Dominion and one short year at home, I was appointed to the Viceroyalty of India. The City Chamberlain has dealt very generously with my work in India, perhaps far too generously. (Cries of "No, no.") I can only say that after the manner of all our public servants I tried to do my duty to the best of my ability. But the five years during which I had the honour to represent His Majesty the King in our Eastern Empire were, from various causes, exceptional years in the history of India—years of great strain and trial to British administrators, of great anxiety and of necessity of great administrative changes. I think, therefore, now that I have returned home, and after all that Sir Joseph Dimesdale has so kindly said, that I should be wanting in respect to this distinguished assembly if I did not attempt to give some account of the lessons of those five years, as far as I have been able to learn them, and as if I did not attempt to tell you something of

the advance of political thought in India and the effects it must wield on British rule. I can only do so very briefly. I can only refer to the main points which appeared to me to influence and to direct the trend of events, and in doing so I am afraid that I shall have to plead guilty to repeating much that I have said in India.

I succeeded a brilliant statesman who had assiduously laboured to ensure the efficiency of British administration. I have good reason to be grateful to him for the perfection of a departmental machinery, the working of every wheel of which he had personally supervised. I inherited from him, too, peace on our frontiers, largely the result of the policy he had fostered, and which the Anglo-Russian Convention contributed to confirm—a peace that was only broken by two short frontier expeditions, the rapid success of which bore witness to the constant care Lord Kitchener had bestowed upon our British and Indian troops.

A MASS OF POPULAR DISCONTENT

But before I had been in India many months it became evident to me that we should ere long have to deal with a mass of accumulated popular discontent—a discontent which was difficult to define, but which many moderate and loyal Indians believed to be due to a disregard on our part of their just hopes. It was a discontent, the reasons of which it was difficult to discover, but if it had been allowed to continue, it would undoubtedly have developed into a far more dangerous hostility than anything with which we subsequently had to deal, in that it was the conviction of honest, loyal, and moderate men that they were ignored and would not have consented to remain ignored. I was not peculiar in my apprehensions. My colleague unanimously agreed with me. We saw that something must be done, and done soon. There are, we know, extremists in every political party, and in this case, if the wrong had not been removed, the extremists would have gained the lead. It is my opinion that we had very little time to spare in recognizing the evil. When we did recognize it, the great mass of invaluable moderate opinion rallied to the support of the Government. As far as we could judge the character of the discontent, much of it was justifiable, and was directly due to a dawning belief that further opportunities must be afforded for the official representation of Indian public opinion and a great share be granted to Indians in the government of their country.

INDIANS OUTSIDE INDIA.

Indians in Mauritius

The following notes by Mr. Manul M. Doctor, M.A., LL.B., B.A. at Law, will be read with interest by our readers—

Mauritius is not a French Colony. It is a colony under the British Crown.

The planters in Mauritius are almost entirely French, Semi French, pseudo French and Indian peasant proprietors who have bought nearly one third of the cultivated area of the island.

Out of a total population of about 380,000, about 270,000 are Indians, of whom about 40,000 are indentured labourers.

Out of the non Indian population hardly 5,000 are of pure white origin, the remainder being a mixture of French, English, African and Indian blood.

Roughly speaking, about 92,000 acres under sugar cane are cultivated by Indian labourers for French planters—and about 45,000 acres belong to Indian small planters. Out of every hundred tons of Mauritian sugar consumed by us in India over 22 per cent is extracted from sugar cane belonging to Indians and therefore any attempt to boycott Mauritian sugar will be like trying a knife across our own Indian brothers' throats.

Most people are inclined to think that Indians in Mauritius perhaps are on the same footing as their brothers in the Transvaal and labour under political disabilities—this is a misconception. Theoretically, there is no distinction between Indians and Indians or between whites and non-whites—all race being equal in the eye of the law.

Indians in Mauritius are not governed despotically. We have an Executive Council, which contains two non-official members.

There is no land tax in Mauritius.

The following are our grievances—

1. Importation of indentured labour, although the existing population is of the density of over 550 to a square mile, particularly when the planters, through the Government, of course, are not ready to pay the return passage of coolies after the contract for five years is over. Mauritius is unique in this respect.

2. Cutting off the queue or "choti" of Hindus and the beards of Mussulmans when sent to gaol, who have to eat food containing things objectionable both to

Hindus and Mussulmans, cooked by Negro-Creole Roman Catholics.

3. Want of facilities for the cremation of the dead bodies of Hindus, and the rigour of the law on the subject.

4. English or extra colonial judges and magistrates and heads of departments are a crying necessity.

5. The Royal Commission has recommended already that the two elected members of the Council of Government, who also are on the Executive Council, should at once be removed from the latter Council—this also is a crying necessity.

Attention may be drawn to the following points also—

The treatment of Indian labourers on sugar estates is really unhappy though undeniably better than in Natal and the Transvaal.

Indian labourers under indenture are liable to be compelled to carry human excreta in the shape of manure to the fields,—no matter what their caste may be.

If you have a good looking wife, your superior Indians, whites or semi whites, may give you all the trouble in the world to rob you of your prize.

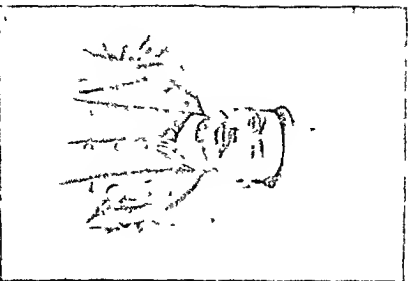
The Protector of Immigrants does not always find it easy or practicable or to his interest to protect you, however well disposed he may be at heart.

Mauritian Sipsidary Magistrates usually are isolated or connected or well disposed towards your employers and human nature being what it is, you have no great opportunities of proving your complaints against your masters, if you be so foolish as to waste your hard-earned starvation savings in litigation.

There are no ideal lovers of justice and humanity to espouse your cause among legal practitioners in this colony and if you have no money—defenceless you must go to gaol and helpless your cause must end in smoke.

Emigration to and Marriage Law in Mauritius.

Mr. Clark, replying to the Hon.ble Mr. Gokhale's question re Emigration to and Hindu and Mahomedan Marriage Law in Mauritius said, the number of indentured emigrants who proceeded from India to Mauritius during the five years 1895 to 1904 is as follows—Year 1895 number of emigrants 691, 1906, 585, 1907, 572, 1908 and 1909 nil. The Government of India have received a copy of the Committee's report on emigration from India to the Crown Colonies and protectorates referred to by the Hon.ble member and it is at present under their consideration. No decision has yet been come to on the recommendation of the Committee in regard to emigration to Mauritius. The marriage law formed the subject of correspondence between the Government of India, Her Majesty's Government and the Colonial Government in 1897, but the which the Government of India are not aware. The question regards marriage and such cases has now been raised in the report of the Mauritius Royal Commission of 1901. The Government of India will take the matter into consideration in connection with the Immigration Committee's report.



MANILAL M. Doctor, B.A., LL. B.
The Leader of the Mauritian Indians.



A GROUP OF INDIAN POLITICALS
AT MAURITIUS.

The seeds of the Western education sown by Macaulay and cultivated by his successors were beginning to bear fruit. New hopes and new ambitions were coming into being, the results of British administration—results of which we have many reasons to be proud, but which were, nevertheless, bringing with them many difficulties and a conation of popular feeling which Indian administrators had not hitherto been asked to face. We were called upon to recognize the fruits of the Western education we had ourselves introduced into India. They were bound to ripen some day, but events had recently occurred in the Far East which vastly contributed to hasten their maturity. The successes of Japan had produced an enormous effect in the Eastern world. They were talked of in the Khanates of Central Asia, in Afghanistan, amongst the warlike tribes of our frontiers, and throughout the length and breadth of India. They were a revelation as to what an Eastern military Power could do, and the Eastern world began to wonder and to think. That was generally so, as far as I could judge, the state of affairs soon after I arrived in India. The enlarged Legislative Councils and the appointment of an Indian to the Viceroy's Executive Council were the response to what the Secretary of State and the Government of India believed to be just hopes. And I should be ungenerous indeed, if, in speaking for the Government of India, of which I was the head, as well as for myself, I did not recognize how much India owed throughout those difficult times to the far-sighted statesmanship of Lord Morley (cheers), and to the brave insistence with which he advocated in Parliament those reforms which he and the Government of India fully agreed in believing to be for the best interests of India.

SEDITION AND ANARCHY

So far I have referred chiefly to what I ventured to call in India "loyal unrest," the unrest due to what many loyal Indians believed to be a disregard on our part of just political hopes, but which was generally entirely apart from seditious ends or any wish for the subversion of British rule. But we were suddenly brought face to face with an agitation of an entirely different nature. The terrible murders of the two poor ladies at Muzafferpur, followed by what are called the Manikotlah Garden discoveries, sent a shock throughout India and gave the clue to a far-reaching conspiracy, aiming by assassination at the demoralization of British officials and the ultimate disappearance of British rule from India.

The would-be promoters of such anarchy can have had little knowledge of the stuff of which British officials are made (cheers), but such was undoubtedly their proposed line of action. It is needless to enumerate the string of outrages that followed one upon another. The first duty of every Government is to ensure the public safety, and that we were determined to do with all the weapons at our disposal. But the really crucial question to decide was the policy to be adopted towards the political state of the country generally. I know well how difficult it is to know at what point extreme political agitation may be tempted to join hands with revolutionary violence. But was no answer to be given to the political demands of which I have told you, which we ourselves considered just demands? Was no answer to be given to them, because we were aware of anarchical plots? Was the Government of India to allow these murderous conspiracies to blacken the reputation of the whole loyal population of India, the vast majority of which was as horrified and alarmed by them as were their British rulers?

Personally, I had never any hesitation as to the lines to be followed. We had to insist on separating the sheep from the goats. The Government of India was, in my opinion, compelled by force of circumstances to adopt a dual line of action—to recognize the necessity for administrative reforms, and simultaneously to repress sedition, and consequently our action was, perhaps, not unnaturally, somewhat misunderstood at home. At the same time, it is my firm belief that the Government of India to-day is fairly entitled to claim that the political quiet which now reigns throughout India is due to the policy which was then adopted. (Cheers.) Anarchical crimes in India, I am afraid, we are always exposed to. We all know that other countries are not free from them. The bomb has unfortunately been introduced into India, it has to a certain extent gained a footing. Anarchical plots require the most careful watching. They are very much of the same nature as crimes committed in European countries; and there is no greater mistake than to believe that, if an outrage occurs, it is due to general sedition or to general disloyalty on the part of the people of India.

MISGUIDED ENGLISH SYMPATHISERS

That is a very superficial sketch of the political history of my term of office. It was a period of many anxieties, anxieties which were enormously increased by the misguided actions of individuals in this country (cheers), who did not

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hesitate to sympathize with the most dangerous agitators in India whilst plots were deliberately hatched in London and in Paris for the assassination of His Majesty's officers in India, plots which the people of India looked upon with the same contempt and disgust as did His Majesty's officers. I speak now untrammelled by official reticence, and I feel that I should not be doing my duty, if on the first occasion that has been given to me, I did not tell the people of this country of the dangers that were initiated at home in respect to the most delicate and difficult administration of our great Eastern dependency. (Cheers)

I should like to say a very few words as to the present position in India as affected by the enlarged Councils. In the organization of the personnel of those Councils, the Government of India was anxious to provide for the representation not only of different communities but of the great interests of the country, landed interests, commercial and industrial interests, and the interests of Native States, as well as of the views of the educated classes, hitherto made known to the public through the medium of the Congress. I hope that we succeeded tolerably well in our object, and the result has been that there is much that is very conservative in the organization of the new Councils. I am speaking particularly of the Imperial Legislative Council, which is the Council with which I was, of course, most intimately acquainted. It represents in a considerable proportion the landed and business interests of India and the wealth and enterprise which give stability to every-day life in India. A Council so composed is not likely to hide its light under a bushel. It will make itself heard, possibly not always in accordance with popular views in this country, but in directions which are likely to commend the sympathies of Anglo-Indian opinion in India. I was personally acquainted with every member of the Imperial Legislative Council when I left Calcutta, and I can not speak too highly of their moderation in debate, their sound common sense, and their readiness to accept suggestions as to the course of action to be pursued.

A NEW ERA IN INDIA

But the inauguration of the enlarged Councils marks a new era in the administration of India. It is an era in which we must expect to hear the expressions of Indian opinion increase in volume and in force. It is an era in which I firmly believe the Government of India—in India—will continue to grow in strength, in response to Indian

sympathy and support. But it is an era also in which its relations with the Central Government of the Empire will require to be directed with a very light hand. The Government of India is, of course, entirely subservient to the Secretary of State, and must be so in respect to the recognition of political principles and the inauguration of broad lines of policy. But the daily administration of the government of the country can only be carried on efficiently and safely by those to whom long and anxious experience has given some insight into the complex and mysterious surroundings of the people committed to their charge. (Cheers)

India cannot be safely governed from home. Any attempt so to govern it in these days of rapid communication, when collision between political parties in India and political parties in England is not difficult, and when consequently the Government of India may be harassed by political influences to which it should never be exposed, can only end in disaster. (Cheers) No one admires more than I do the generous impulses of the people of England in respect to the just government of their fellow subjects of whatever race in every part of the Empire, but Western moles of treatment are not necessarily applicable to Eastern grievances. No Viceroy, however eloquent he may be with his pen, can portray to a Secretary of State thousands of miles away the picture which lies before him. He can, perhaps, describe its rugged outlines, but the ever changing lights and shades which must so often influence his instant action he cannot reproduce. He and his Council can alone be safely entrusted with the daily conduct of affairs in the vast territories they are appointed to administer.

I have spoken somewhat freely, because I am deeply impressed by the importance of conveying to my fellow countrymen the conclusions I have come to during five or six years, years very full of meaning for the happiness of the people of our Indian Empire—an Empire constructed out of much diverse material by British soldiers, statesmen, and the magnificent future of which we may trust to the mutual and loyal efforts of the British and Indian fellow subjects of the King Emperor to ensure. (Cheers)

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Indentured Emigration to Natal

On behalf of the Indian South African League, Mr. G. A. Natesan, the Joint Secretary, has sent the following communication to the Government of Madras and to the Government of India—

The Indian South African League has learnt with very grave concern that 70 of the Sirdar Ministries have been sent to India by the Planters of Natal to recruit coolies on a very large scale before the 1st of July and thus defeat the object of the Government of India in prohibiting indentured emigration to Natal from the 1st of July. The League learns that these 70 Sirdar Ministries who arrived by the S. S. *Imperial* have already gone to different parts of this Presidency to do the work of recruiting. The League fears that these Sirdar Ministries who have been specially sent by the Natal Planters with promise of large pecuniary rewards for recruiting on a large scale will adopt all sorts of means and devices to trap several poor and innocent villagers. Even if the Protector of Emigrants, Madras or the Magistrates in the inland were to refuse licenses to these Sirdar Ministries, the League has just cause for apprehension that these Ministries may do virtually the work of recruiting agents but nominally hand over the men recruited to a licensed recruiting agent and thus effectually carry out their object, of evading the provisions of the Emigration Act of 1908. The League earnestly prays that the Government may be pleased to do all that lies in its power to enforce rigorously the provisions of the Emigration Act.

It has been mentioned in some of the Anglo-Indian Papers that the Government of India have punished Natal for the sins of the Transvaal. This view is entirely inaccurate and the League fears that if this incorrect view is allowed to get further circulation, it may do possible harm. The League would respectfully point out that the Transvaal question has been prominently before the public only for the last four years, but the question of the ill treatment of Indians in Natal has been before the public for over half a century. It must be remembered that the question of the ill treatment of Indians and especially those in Natal received the attention of Mr. Chamberlain as long ago as 1897, that Lord Lansdowne declared before the Boer War that it was one of the reasons which led England to wage war with the Boers, and it must be remembered also that

Lord George Hamilton, the then Secretary of State for India, in reply to a deputation just after the South African War, publicly announced that in view of the unsatisfactory treatment meted out "to a very large proportion of the native Indians in Natal engaged in the developing of the Sugar Industries and kindred pursuits, he would not in the least hesitate to put a stop to the Indentured emigration if the obstacles put in the way of the Indians were not removed." The authoritative pronouncements mentioned above are enough to show that the responsible authorities have for a very long time past been keenly alive to the difficulties of the Indians in Natal, and cannot therefore be said that the action of the Government of India in prohibiting indentured emigration to Natal is in the least undeserved by Natal and that it has been punished for the sins of the Transvaal Government, though the League is willing to admit that the disgraceful treatment of the Indians in the Transvaal for the last three years might have once for all induced the Government of India to effectually take the first step needed to make the South Africans realise that the Government of India would no longer tolerate their attitude.

The League feels that at present an useful purpose would be served by narrating in detail the various acts of indignities and ill treatment which the Indian community in Natal have been subject to for years. Suffice it to say that "on the rail roads, in the tram cars, in the streets, on the foot paths", everywhere it may be said Indians may expect to be insulted. Indians are contemptuously termed coolies. Indians in Natal are not only excluded from the Parliamentary franchise, but the Municipal vote which they formerly possessed has been withdrawn from them. On the expiration of their terms of indenture Indian coolies are compelled either to re-indenture or to return to India. If an Indian cooly at the expiration of his period wishes to settle in Natal and pursue a peaceful and honourable vocation he is in effect penalised for doing so by a special three pounds tax per head per annum. Every Indian man, woman and even girl of 13 years of age have to pay this tax annually and so great has been the hardship of this tax on many poor Indians that the League mentions with sorrow and humiliation that it has learnt on high authority that with a view to pay this tax many women have had to barter their female modesty. To this statement we cite the authority of Sir Liege Huftlett, a leading Planter of Natal. And this annual tax

of 3 pounds per head has been levied, to use the language of the report of Lord Sanderson's Commission, "merely with the object of inducing Indians to return to India." Besides this 3 pounds annual tax, every Indian in Natal has to pay a poll tax of 1 pound per annum, and the Indian South African League learns from the latest issue of the "Indian Opinion", South Africa, that all Europeans are likely to be exempted from this tax in future, but that every Indian will have to pay it as before. This is but another instance of racial legislation against Indians for which Natal has made itself notorious. It shows that not even the decisive action of the Government of India has any effect on these selfish Natal Europeans, but, on the other hand, they are getting more and more offensive and hard hearted towards Indians. The League would also take this opportunity to point out that the Indentured coolies in Natal do not apparently seem to feel that in South Africa and especially Natal is the El Dorado, tell them by unscrupulous recruiting agents. Case after case is on record which shows beyond doubt that these Indentured coolies in Natal find their lot there exceedingly hard. A perusal of pages 3 to 70 of Mr. Polak's book on "The Indians in South Africa" will reveal an astonishing state of affairs and an amazing story of cruelty and injustice. It is impossible for a representative of the Indian South African League to read the story of the wrongs and sufferings of thousands of Indian coolies who have been taken away to Natal, without a deep feeling of resentment and humiliation. In the words of the Hon'ble Mr. Gokhale, "to take from this country helpless men and women to a distant land, to assign them there to employers in whose choice they have no voice and of whose language, customs, social usages and special civilization they are entirely ignorant and to make them work there under a law which they do not understand, which treats their simplest and most natural attempts to escape the ill treatments as criminal offences—such a system by whatever name it may be called must really border on the servile." The League has only to add that the Indenture system perpetuates in Natal, in the language of the late Sir William Hunter, a condition perilously akin to temporary slavery. The Natal employers seem to treat the Indian labourer there "as a mere chattel, a machine, a commercial asset to be worked to its fullest capacity, regardless of the human element, careless of the play of human passions." The League has no hesitation in saying that the Indenture system is demoralising and that it lends

itself "to heartlessness and cruelty, if not on the part of the employers then on that of his Sirdars and Overseers." Among the most objectionable features of the Indenture system is the introduction of women in the proportion of forty to every hundred men and these are not necessarily the wives or female relatives of these men. The demoralization caused by this, the League is unwilling to describe in a public document but it feels it is a scandal of great magnitude. The League would also point out a most startling fact which has been mentioned publicly by the Hon'ble Mr. Gokhale in the Viceregal Council last year and the same has not been contradicted by anybody. It is this, that the rate of suicide among the Indentured is double of what it is among the ex-indentured and from ten to twelve times what it is among those classes in India from whom the Indentured are drawn. The League would also point out that the Indenture laws are exceedingly rigorous and the poor innocent cooly who has a real grievance often finds it extremely difficult to get facilities to represent his case before a Magistrate. On the other hand, the Indenture laws and the rules and regulations pertaining to them are so framed as to prevent him from carrying his legitimate and just complaints towards the Magistrate when he is legally entitled to do so. The Protector of Immigrants there is not an official appointed by the British Government. He owes his appointment to the Government of Natal. He has perhaps his kith and kin among the planters of Natal, he is imbued with the same prejudices towards Indians as the Natal Europeans and the impression has been that the Protector, instead of being the benefactor of the poor ignorant cooly, is often his persecutor. In pages 26, 27, 28, 29, and 30 of Mr. Polak's book, a copy of which is enclosed with this letter, are described in detail the hardships of the Indenture laws. As many as seventeen typical cases of ill treatment are given under the heading "Some Flagrant Cases" in the same book (vide pages 31 to 46). The League cannot but help drawing public attention to the fact that a case is on record in which an employer cut off the ear of a cooly and justified his barbarism by stating that he had punished him in the same way as he would have done one of his sheep. It is also on record that many coolies who went to a Magistrate with complaints of ill treatment but did not get redress, protested that they would commit suicide rather than return to their master and the latest instance of cruel ill treatment to the Indentured coolies is reported in the "Indian Opinion" of South

Africa, a copy of which is also enclosed. The Indian South African League feels that Natal has behaved very badly towards the Indians from the very beginning. When Natal became an integral part of the British Empire in 1813, it was proclaimed in the name of Queen Victoria "That there shall not be in the eye of the law any distinction or disqualification whatever founded on mere distinction of colour, origin, language, or creed, but that the protection of law in letter and in substance shall be extended impartially to all alike." The League contends that the promises and pledges contained in this noble and sacred Proclamation have in every manner been departed from and the whole thing rendered virtually a dead letter. The League feels this most keenly when it knows on the authority of Natal Labour Commission of 1909, 'that several industries owe their present existence and conditions entirely to Indentured Indian labour and that if the importation of such labour were abolished under present conditions these industries would decline and in some cases be abolished entirely.'

From the very beginning, Indians in Natal have been treated badly. They have been deprived of the Municipal franchise they once possessed; they are treated as if they are an inferior set of beings, Indian traders in Natal are subject to all sorts of restrictions and numerous obstacles are thrown in their way and are effectually prevented from carrying on their trade in peace. The Licensing laws worked by the Natal European authorities subject the Indian traders to inconvenience, hardship and often pecuniary loss of a very heavy character. The Indentured cooly passes under the Natal employer a hard time indeed during the five years which he is bound to serve under him. His grievances are many, his wrongs numerous and he seems to despair of justice to him being ever done at all. The imposition of the three pounds annual tax on every free Indian in Natal coupled with the poll tax of one pound per annum compels many an Indian to render tribute against his own will, against his own conscience and he is being driven to do the same as he has no other alternative. The policy of Natal has been the policy of throwing away the sucked orange. It has been all along anxious to have Indians serving them as coolies, only as coolies and that for ever till death alone removes these unfortunate beings from the possession of their earthly masters. The moment an Indian cooly after his period of Indenture tries to set himself free and attempts to pursue an independent

vocation his troubles begin and hence all the detailed story of the wrongs and woes which the Indians of Natal narrate against the authorities there. It is no surprise therefore that the Honble Mr Gokhale in moving his proposition in the Viceregal Council recommending the prohibition of the Indentured emigration to Natal, spoke out 'My Lord, the whole policy to day, towards Indian population is an utterly selfish and heartless policy, and the only way in which any relief can be obtained is by the Government of India adopting a stern attitude towards the colony in return. The League has been compelled to send this communication to Government as the statement has appeared more than once in public print that Natal has not deserved the treatment which the Government of India has given them in the matter of prohibiting Indentured emigration from 1st July. The Indian South African League feels strongly that the system of Indentured emigration is in itself objectionable and is attended with several demeriting features and the system itself ought to be put an end to not only as regards Natal, but wherever else it obtains. At any rate there is no excuse for perpetuating the system to the benefit of Natal, a British Colony which to use the words of Lord Curzon, 'enticed by his (Indian) labour and then society there appears to turn round upon him as if he were a Parish dog. The League has learnt with much concern that not only seventy Sardar Masters have been sent by the Natal Planters to defeat the good intentions of the Government of India, but also that they have sent an influential representative to persuade the Government of India to give a further extension of time for recruiting labour. It sincerely prays that no kind of concession will be given to the British Colonies who have for years been dealing unfairly and unjustly with British Indian subjects. On behalf of the League and on behalf of the larger public whose opinion on this subject the League feels is entirely in accord with that of its own, it earnestly requests that the Government would be pleased to give this matter its most earnest and prompt attention.

I have the honour to be,

Sir,

Your most obedient servant

G A NATESAN,

Joint Secretary,

MADEAS,

11th March 1911 } Indian South African League

FEUDATORY INDIA.

A Marriage Tax in Kapurthala

It may not be generally known that there is a Native State in India where a marriage tax is levied and collected by the State. We do not know what the objects and reasons were which led to the imposition of this tax in Kapurthala, but it may be presumed that the marriage tax thus collected was originally intended to be spent on religious or social institutions for the benefit of the people. The *Tribune* of Lahore has however another story to tell. "Since not a single public institution benefited by the marriage tax which was imposed in Kapurthala at the instance of Mr French, a Mr. Van der Wyck may be said as to where the money went," writes our contemporary. "We are able to present the reader with one item of expenditure to day. Members of the French nobility, including an aspirant to the French throne, were the principal guests. The contract for the catering of the guests was given by Mr French to Mr. H. Wutzler, who has hotels at Lucknow and Mussoorie, at the rate of Rs. 25 per head per day. Mr Wutzler's little bill came up to Rs. 32,000 and was of course promptly and cheerfully paid. What do the public and the Government think of this scandalous and unheard of extravagance? The guests had not the remotest connection with the State or the country and they were not even Englishmen. And yet a sum of over thirty thousand rupees wrong from a poor and indigent people was spent on feeding a number of rank out-riders and foreigners. Does this kind of extravagance justify the choice of Mr French for his present position?" If the facts are as stated by the Lahore paper, we trust that the Government which is responsible for the selection and appointment of the chief administrative head of the State, will call for an explanation from that official, which should be made public.—*Indian Social Reformer*

Industries in Baroda.

It appears from the Baroda Administration Report of 1909-10, that the Gaskwar Sugar Works which were sold to a private firm in 1905-06, and which were overhauls and refitted at considerable expense, started the manufacture of fine sugar from jaggery during the past year. The Company also commenced the manufacture of jaggery from palm juice. The Chocolate Factory at Billimora, which was handicapped for want of capital, also started work towards the

close of the year. The Alencic Chemical Works Company, Limited, have commenced manufacturing Alcohol at Baroda. The latter were, however, found to possess no commercial value. Arrangements are in progress with a view to organize a Joint Stock Company to start a Glass Factory at Baroda. In regard to Chunar clay, a detailed examination of the clay areas by borings and the testing of samples in view to ascertaining the chemical and physical properties of the same are deemed to be necessary, as also experiments on a commercial scale.

Beef in Kashmir

In the House of Commons Mr. Burgoyne asked a question regarding what he called "the action of the Maharajah of Kashmir in forbidding the slaughter of cattle for food and the importation of beef in any form." The interpellator has exhibited a profound ignorance of the subject in regard to which he put the question. Beef eating has been prohibited in Kashmir ever since it was made over to Maharajah Gholab Singh, after the second Sikh War and in this order of the Durbar has been in force for over half a century. Up till now nobody has thought fit to call it in question. Are we then to understand that some agitator has put up Mr. Burgoyne to ask this question? The Kashmir Mahomedans, as a rule, don't eat beef. It is not then diet, natural or otherwise. What hardship would the subjects of His Majesty in British India feel if an "ukase" were issued by the Government prohibiting the eating of camel's flesh? The Mahomedans of Kashmir have long lived side by side with their Hindu fellow subjects and they have always been on the most friendly and cordial relations.—*The Bengalee*

The Faridkot Durbar.

The Faridkot Durbar has set a commendable example in connection with the recent marriage of the minor Raja. There were no *nautches*, and no drinking, but instead theatrical performances organized by the Temperance Society exposing the evils of drink were given. Rs. 10,000 were given to various religious and other institutions on the occasion of the marriage. The Durbar has undertaken to establish and maintain the girls' school at Shialzadpur where the Raja was married. A Zeeman hospital will be opened at Faridkot in commemoration of the marriage. Gymnasiums with elevators were opened by the Lieutenant Governor on the same occasion and water works are to be introduced as a permanent boon to the town.

INDUSTRIAL AND COMMERCIAL SECTION.

Abolition of the Department of Industries

At a meeting of the Madras Legislative Council, held on the 23rd February, the strong feelings produced amongst the Indian community by Lord Morley's despatch, disavowing the continuance of the Department of Industries in the Madras Presidency, were voiced by the Hon. Mr. Seshagiri Iyer in proposing a resolution which urged the Secretary of State to reconsider his decision. He attempted to establish the fact that the pioneering of industries was one of the obligations cast upon the State. Therefore, the action of the Government of Madras in organising the Department of Industries was not opposed to the policy adopted in this matter by progressive civilised countries in the West. Mr. Seshagiri Iyer appealed to European merchants to realise the larger questions involved in the resolution and not to be swayed by mere considerations of dividend earning, and to join in their lot with the Government and the people and co-operate in the industrial regeneration of India.

The representatives of commerce, trade and planting were unable to accede to the mover's appeal and voted against the resolution, while members of the Government refrained from voting, though through the President they expressed their complete accord with the resolution, which was carried by a large non-official majority.

The Governor, after a short concluding speech with reference chiefly to the issue of the financial statement and the meeting to discuss it on the 13th March, dissolved the meeting.

Allied Industries

Mr. Alfred Chatterton, Superintendent of Industrial Education, Madras, in the course of a very interesting article in the *Hindu*, writes—"A great obstacle to the success and consequently a deterrent of industrial enterprise is the absence of subsidiary or allied industries." Thus, Cotton Spinning in Bombay suffers greatly in comparison with Lancashire from the absence of great engineering works devoted to the cotton trade and the Indian spinner is at a disadvantage from the fact that his base of operations is 7,000 miles away. The gradual growth of enterprise will to some extent remedy matters in this respect, but a country in which manufacturing enterprise must always be of a partial character can never wholly hope to overcome this difficulty."

Indian Art

In reviewing Dr. Goomaraswamy's "Selected Examples of Indian Art," the *Burlington Magazine* speaks as follows of two sculptures from Ceylon—"The Statute of Kapila" in Ceylon (seventh century) is not only, as the author says, one of the noblest of all Indian sculptures but would take high rank in the sculptures of any time or country for its superb dignity of gesture and its feeling for scale which may be tested by the fact that although the figure is actually under life size, the reproduction here given suggests a design of colossal proportion. Another sculpture of consummate beauty is that of the figure of a Tamil saint, probably of the twelfth century, Polonnaruwa, Ceylon. It would be impossible in the European sculpture to find any figure quite so profoundly expressive of the self contained of the contemplative life."

The Cawnpore Woollen Mills Co

Among Indian industries the name of the Cawnpore Woollen Mills Co., Ltd., has long been associated with prosperity and success. They have now scored a further triumph with their "Lalulh" pure Wool Materials by gaining the Grand Prix for the best exhibit of Textiles at the U. P. Exhibition, Allahabad, as well as Gold Medals, for Hosiery and for the general excellence of their "Lalulh" pure Wool Manufactures.

A Catalogue of Indian Manufactures.

A press communique was issued on the 8th March with reference to the resolution of the Government of India that the Director General of the Commercial Intelligence Department should be entrusted with the duty of placing the consuming departments of the Government in possession of the information as to the resources of the Indian manufacturers and as to the possibility of obtaining from them an indigenous article in substitution for an imported article. In accordance with these orders, Mr. Noel Paton has prepared a detailed catalogue of the Indian manufactures, the compilation of which has involved a great deal of work and frequent reference both to the consuming departments of the Government and to the firms in India. This is published by the Commercial Intelligence Department and is available at the Office of the Superintendent of Government Printing, India, Hastings Street, Calcutta, at a nominal price and it is the intention of Government to issue revised editions of the catalogue from time to time.

Trade between India and Japan

Mr Fujita, who was until recently Japanese Consul in Bombay, was entertained to dinner by the Indo Japanese Association on his return to Tokyo. In a speech which he made on the occasion he dwelt upon the trade between India and Japan, which, he said, was capable of considerable development. The Japanese were not sufficiently acquainted with India, nor the Indians with Japan, and it was this lack of knowledge, coupled with the inferiority of the articles of Japanese make and absence of unity and enterprise among Japanese merchants, which prevented any great improvement in the trade relations between the two countries. Mr Fujita suggested that branches of the Indo Japanese Association might be opened in different parts of India and Japan in order to make the Indians and Japanese better acquainted with each other's circumstances and requirements and to render the relations between them more cordial and more intimate. Mr Furugori, Manager of the Bombay Branch of Messrs Mitsui Bussan Kaisha, who had recently returned to Japan on business, being unable to attend the dinner, sent a letter in which he urged that the best way to draw the bonds of union between India and Japan closer would be to form every year Japanese tourist parties to visit India and Indian tourist parties to visit Japan under the auspices of the Indo Japanese Association.

Commercial Education

MEMORIAL TO THE UNIVERSITY

The following has been sent by the Chairman of the Indian Merchants' Chamber and Bureau, Bombay, to the Registrar of the University of Bombay:—I have the honour by direction of the Committee of this Chamber, to make the following representation to the Senate on the desirability of the establishment of a Faculty of Commerce by the University of Bombay which it is to be hoped will meet with the favourable consideration of that learned body. It is superfluous at this time of the day to expatiate on the importance in which commerce is held all over the civilized world, and the vast influence which it exercises on the material and moral prosperity of a people. Modern economists have long emphasized that importance and influence and attached the greatest value to the recognition of commercial economics by the highest seats of learning. Statesmen and scholars alike have supported the economists and have during the last few years frequently emphasized the importance of the recognition of the scientific

study of commerce by Universities. Faculties of Commerce with courses of studies leading to a Bachelor's Degree and a Master's Degree in Commerce have already been instituted in the Universities of London, Birmingham, Manchester, Leeds and elsewhere. Even the orthodox Universities of Cambridge and Oxford have, though late in the day, seen the utility and importance of commercial education, and have made provisions accordingly. If these older but most conservative Universities have made a provision for commercial education there can be no reason for India, specially such a commercial Presidency as that of Bombay, to lag behind.

There is the greater reason for the introduction of a commercial course in Indian Universities seeing how the modern commercial and industrial spirit has been active in this country during the last few years, practical instance of which is to be noticed in the many new commercial and industrial enterprises that have been launched. In order that these ventures may properly succeed and some of our young men may turn their attention from the somewhat overcrowding literary professions to commerce and business, it is essential that commercial education of the highest quality should be introduced in the curriculum of our Universities. That there is a genuine desire among such men to pursue commercial studies may be seen from the large number of commercial schools that have sprung up in Bombay and elsewhere and the number of students attending them. To the knowledge of the Chamber, there are no less than 20 such classes in Bombay alone, and the number of students attending is about 400. But, after all, these commercial classes only teach up to a standard, far below that which a University alone can teach. The high scientific standard is wanting. This want can be met only by the University. Under the circumstances, the Committee of the Chamber earnestly pray that the Senate of the Bombay University will be pleased to consider this representation and see its way at an early date to take all practical steps for the systematic instruction in the science of Commerce by establishing a Faculty of Commerce.

Coolie Labour

Mr Hill asked if the Government's attention has been drawn to the abuses arising out of the system of paying agents for recruiting coolies for Crown Colonies a commission of so much a head.

Mr Montagu replied that the question was engaging the Government's attention.

Factory Children's Education

The Bombay Municipal Commissioner has forwarded to the Corporation the following letter from the Secretary to Government, General Department —

'I am directed to invite your attention to the subjoined paragraph 90 of the report of the Indian Factory Labour Commission, 1908, and to request that the Municipal Corporation may be moved to consider the question of giving effect in Bombay to the Commission's recommendation and report the result to Government — We feel strongly, however, that every facility and encouragement should be given to promote the education of children working in factories. The conditions under which these children live are necessarily such as to prevent them from availing themselves of educational facilities to the extent to which other children can and in most cases it would be impracticable for the children however willing they or their parents might be to obtain any opportunity of attending school. We feel sure that in advocating this we shall command the sympathetic support of the employers of labour in India. The problem must, we consider, be attacked by the educational and local authorities acting in concert and we trust that the various Local Governments will bring all the influence which they can to bear in order to secure that the matter is adequately dealt with. The only solution of a practicable character appears to us to be an arrangement under which special schools for factory children would be opened at suitable centres close to the factories, the course of instruction would have to be repeated twice each day, for the benefit of each set of half-timers, and the school hours would have to be fixed solely with reference to the working hours of the children in the factories. Arrangements could doubtless be made under which it would be possible for the children to attend school for a maximum of two hours each day. We do not consider that a longer period would be advisable, in view of the facts that the children must necessarily be tired after their work in the factory and that it is desirable to get them away from the factory and the factory neighbourhood at the earliest possible moment. These special schools would probably have to be financed by the local authorities concerned, but we feel confident that the factory owners for the education of whose workers these schools would be maintained, would gladly assist in this matter by substantial voluntary contributions.'

AGRICULTURAL SECTION.

Indian Sugar Industry.

Mr Madan Mohan Malaviya moved the following resolution — "That the Council recommends to the Governor General in Council that the duty on imported sugar be so raised as to make it possible for the indigenous sugar industry to survive the competition to which it is at present exposed. He said that for a long time sugar was an important industry in this country. It was important not only to the cultivators and manufacturers but also the Government. Up to 1877-78, there was very little import of sugar from foreign countries, but after 1890, sugar has begun to come here from Austria and other countries. Then came the sugar duties which were abolished in 1903 and since then foreign sugar was largely imported as would be found in the quoted figures of Mr Noel Paton's pamphlet showing the quantity and prices of imported sugar during the last ten years. He next pointed out that about 500 acres under cultivation or 20 per cent had diminished during the past ten years or, in other words, there was a decline of 408,000 tons of indigenous sugar. The position was this that the import of foreign sugar was increasing and the cultivated area of Indian sugar cane was declining and unless something was done the indigenous sugar was bound to go to the wall. He fervently hoped that the Government would take some steps to avert this calamity. He then compared the position of the Indian and foreign sugar manufacturers and said that the latter had the advantage of a scientific method and unlimited resources at their back in this unequal competition. If the Indian industry was not protected by the State it was bound to be extinguished. He hoped that the Government would be pleased to consider the methods to be employed to protect the sugar industry. The Indian manufacturer would not be able to stand in this hard competition if left unprotected. In asking for a protection his object was to give the Indian cultivators temporary respite. He asked for a protective duty only for such time as would enable the Indian cultivator and manufacturer to hold his ground against his formidable competitor. Protection to trade was not good in all the times, but it was necessary on some occasions.

The Hon'ble Mr Gokhale moved that this Council recommends that the Government should

order an inquiry by a Committee of competent persons into the present condition of the sugar industry in India with a view to ascertaining what action can and should be taken by the State to save the industry from threatened ruin. He explained at the outset that his was a friendly amendment. If his friend's proposal was accepted, the duty of not less than 40 per cent would have to be imposed on factory-manufactured sugar and 70 to 80 per cent on indigenous sugar. There was no doubt whatever that the sugar industry was in a very bad way and that the decline was also progressive.

The Hon'ble Pandit Madan Mohan Malaviya accepted the amendment.

Mr Mudholkar regretted Mr Clarke's attitude and supported Mr Gokhale's amendment.

Mr Dadabhai and Malik Tiwana supported the necessity for an enquiry.

Mr Clark replying announced that the question of the appointment of a sugar expert was under consideration.

The resolution along with the amendment was negatived by 33 against 13.

Tobacco Experiment at Pusa

The Pusa farm is experimenting with the tobacco leaf in order to get, by hybridization or otherwise, a quality of tobacco suitable for the making of cigarettes which are now largely imported and are costing the old time *bidi* and the *hookah*. Various farms besides Pusa, are interested in this question, for there is a good business in prospective. So far experience has shown that several well known foreign varieties of tobacco grow well at Ringpur, but owing either to defects in curing or to the unsuitability of the soil and climate, the leaf produced has been pronounced to be more or less deficient in the qualities which characterize tobacco used for superior classes of cigars and cigarettes. It is intended to continue the experiments in order to see whether these defects can be remedied. Some years ago, seed of the famous wrapper producing tobacco was obtained from Sumatra and elsewhere for experimental purposes. They all seemed to suit the locality from an agricultural point of view, but they did not produce the necessary thin leaves nor was there that mild flavour about them, in fact, they gradually acquired the character of *dark* tobacco, a tobacco having thick resinous leaves. It was supposed that this might be due to a very strong sun during the latter part of the growing season when the air becomes very dry, experiments were

accordingly instituted to grow the Florida and Sumatra varieties under shade, in the same way as is done in some parts of America. The shade-grown leaf, however, was found to be extremely thin and papery to the feel, while the yield was considerably lessened. Further trials have shown that the conditions prevailing at Nadia are not favourable for producing leaf of very thin texture and mild flavour. There is reason to believe that varieties suitable for cigarette or pipe purposes would be more suitable to Nadia conditions. Steps have accordingly been taken to obtain seed of the best American varieties for this purpose.

Wax from Cane Sugar

When a section of sugar cane is cut under the microscope, it is seen that from the epidermis exude little protuberances, straight or curved and disposed perpendicularly to the surface. These are made of wax which, with other waxy substances, contained in other parts of the plant, pass into the juice in the process of its extraction. The lime used in almost all refineries carries them away in the refuse of the precipitation process, from which the idea of rescuing them has recently been broached.

For this purpose, the slimy residue is placed in a receptacle where it undergoes a fermentation which destroys the fatty matters without attacking the wax. The substance is then dried in the sun and afterwards in a current of warm air or in a furnace. The dry product is crushed and treated with benzene or carbon bisulphide. The wax thus obtained is then refined by being extracted anew with petroleum essence and then by filtration through clay or animal black. The residue of this extraction may be utilized as a lubricant or treated to obtain the sugar which it still contains. "Cane wax" thus obtained, is white or pale yellow, it much resembles in appearance Cinnabar wax, as also in its hardness and high melting point. The dried slimy residues contain 10 or 12 per cent of it, a sufficiently large proportion to justify the industrial treatments of these residues.

There is no doubt but this subject is worthy of further research. Every dollar saved goes to enhance the wealth of the sugar territories and encourage industry and thrift. The Government would at least do well to look into the matter — *The Tropical Agriculturist*.

Departmental Reviews and Notes

LITERARY.

ORIENTAL LANGUAGES SCHOOL

Some progress has been made in the negotiations for the utilisation of the spacious building of the London Institution, Finsbury Circus, for the establishment of a School of Oriental Languages. It was stated by a special Treasury Committee in 1907 that London lies under a serious disadvantage as compared with Paris, Berlin and St. Petersburg, by the lack of a centre for teaching those languages, and that, having regard to her relations with the East, it is peculiarly desirable that England should supply this want speedily. But slow advance has yet been made in discovering the means to meet the expenditure, which is estimated at about £13,000 per annum. The Treasury has agreed to grant £4,000, but the India Office is indisposed to make a fresh grant, since the requirements of the Indian Government in respect of Oriental studies in this country are, in its opinion, already adequately met at the cost of the Indian revenues. It is now believed, according to the *Times*, that there has been some relaxation in this sternly economical attitude, and it is hoped that London University, the London County Council, the City Corporation, the City Companies, the London Chamber of Commerce and London merchants connected with the East will support the movement.

LORD RIPON'S BIOGRAPHY

Mr. Lucien Wolf has undertaken to prepare a life of the late Marquis of Ripon, which Mr. Murray will publish. It will be based chiefly on the private and official papers of the late Marquis bequeathed by him to his executors, and which form a singularly complete record of home, colonial, and foreign affairs covering the whole period of Lord Ripon's public life from 1849 down to his retirement from the present Government in 1908. Together with this material the executors have placed at Mr. Wolf's disposal the papers of the first Marquis, who, as Lord Golerich, succeeded Mr. Gunning in the Premiership in 1827. These papers have not hitherto been examined for historical or biographical purposes, and they contain much valuable and interesting information concerning domestic and foreign politics at the end of the eighteenth and beginning of the nineteenth centuries. Both sets of documents are rich in material for Indian history.

MR. TILAK'S NEW WORK

It will interest our readers as well as Oriental Scholars and students of Sanskrit literature to learn that Mr. Tilak has just completed his new work on the Bhagavad Gita. In his last letter from Mandalay, he writes about its plan as follows:—"About the Gita I have finished what I call *Gita Rahasya*, an independent and original book investigating the purpose of Gita and showing how our religious philosophy is applied therein to the solution of the ethical problem. For, my view of the Gita is that it is a work on Ethics—not utilitarian, nor intuitionist, but transcendental, somewhat on the lines followed in Green's 'Prolegomena to Ethics'. I have compared throughout the Gita philosophy with the Western, both religious and ethical, and have tried to show that our system is, to say the least, not inferior to any of the Western methods. This *Rahasya* is made up of 15 chapters, with an appendix devoted to a critical examination of the Gita, as part of the Mahabharata, and discussing its age, etc. It is impossible to give you any further idea of the book in this letter. As it is, it will, I think, fill about 300 or 350 pages, demy octavo (pica type). To this a translation of the Gita, according to my view of it, is yet to be appended, and I am now engaged on this translation which by the bye is a light task. The *Rahasya* was the main part and that I have completed. I believe it will be found to be an entirely original work like 'Onion', for so far as I am aware, no one has ventured on such a path before in translating or commenting on the Gita, though I have had this view of the Gita in mind for the last 20 years or more. I have used all the books that I have here with me, but there are references to works not with me here, and as these are quoted from memory, they will have to be verified before publishing the book, which can therefore take place only after my release. This *Rahasya* together with the Marathi translation of the Gita and explanatory notes will make up a good volume of about 500 pages in print. I think I shall finish the translation in about two months more. Finally, I may tell you that Kant's 'Critique of Pure Reason' and Green's 'Prolegomena to Ethics' are the main English authorities for my book, which is based on the Brahma Sutras (Shankaracharya's *Bhashya*), the Mahabharata and Gita, and it treats in brief the Hindu philosophy of active life.—*Mahratta*

EDUCATIONAL

LORD MORLEY ON LANGUAGE AND LITERATURE

As President of the English Association Lord Morley of Blackburn delivered an address at the annual meeting on Friday, January 27, on 'Language and Literature.'

Lord Morley, who was received with cheers, said, in part—

I find in Sir James Murray's Dictionary—a splendid triumph for any age—that I am responsible for having once called literature the most seductive, deceiving, and dangerous of professions. (Laughter) That text demands a longer sermon than your time allows. (Laughter) If any of you reject my warning, impatient as I confess myself of overdoing precepts about style, let me urge you, besides, the fundamental commonplace about being above all things simple and direct, lucid and terse, not using two words where one will do—about keeping the standard of proof high, and so forth—let me commend two qualities—for one of which I must, against my will, use a French word—*Sincerity* and *Justesse*. *Sincerity* you know well, at least by name. *Justesse* is a synonym for *justicia*, it is more like equity, balance, a fair mind, measure, reserve. Voltaire, who, whatever else we may think of him, knew how to write, said of some great lady 'I am charmed with her just and delicate mind,' without *justesse* of mind there is nothing! You must curb your ambition of glory, of winning like Carlyle, Macaulay, Ruskin. You must take your chance of being called dry, flat, tame. But one advantage of these two qualities is that they are within reach, and grandeur for most of us is not. And with this temper it is easier to see the truth what things really are and how they actually come to pass. (Cheers.)

A graceful French description of what literature means in certain of its types is worth hearing. 'The man of letters in a singular being, he does not look at things exactly with his own eyes, he is not the creature of his own impressions, he is a tree on whom you have grafted Horace, Virgil, Dante, Milton, Shakespeare, at the root, and hence grow flowers not natural, yet not artificial. Of all the mixed colours he makes for himself a colour of his own, from all the glances through which his eyes pass to the next world, there is fused a peculiar tint, and that in the imagination of the man of letters. If he has genius, all these memories are dissipated by the energy of his personal gift.'

You will think this too fastidious, too enervating, too dilettante, so it is, if it were taken for the whole story. We must add the saving counsel of Cicero—who has himself been called the greatest of all men of letters. You must always take care to end by exposing yourself to contact with men, and trying your strength in the struggles of life. Yes, that is the end of books and everything. You remember the jest in one of Goethe's verses—how a stubbornly secluded student was once induced to go to a grand evening party. They asked him how he had enjoyed himself. 'If they had been books,' he answered, 'I would not have read one of them.' (Laughter) Without being sworn devotees of evening parties, we are sure the glib sage, if he ever existed, must have been so out of touch with his fellow creatures and their action, *odium*, *timor*, *ira*, *voluptas*, that he had read his books to little purpose after all. (Cheers and laughter.)

After what has been said of its spread over the globe, we can not be indifferent to the fate of our language across the Atlantic. Emerson, that most lovable of our teachers, once said 'We have listened too long to the courtly muses of Europe.' But I remember an afternoon long ago at Washington with Walt Whitman, when he made particularly light of Emerson, and was all for packing off the courtly muses, European or Bostonian, bag and baggage. America has not followed this felonious purpose—George Meredith used to say that the high watermark of English prose in our days was to be found in some pages of Charlotte Brontë, and some of Hawthorne's 'Marble Faun.' It will be no hard labour to seek out such pages for yourselves. I need not mention Lowell, and a dozen more Americans grave and gay, who are the living delight of English readers. American novelties in the way of picturesque and unexpected diction, so piquant and effective in colloquial use, have not yet lowered the standard of writing or oratory.

Nobody can tell how the wonders of language are performed, nor how a book comes into the world. Genius is genius. The lamp that to day some may think burns low will be replenished. New arts will bring light. Literature may be trusted to take care of itself, for it is the transcript of the drama of life, with all its actors, moods, and strange flashing fortunes. The curiosity that it meets is perpetual and insatiable, and the impulses that inspire it can never be extinguished. (Loud cheers.)—*The Times*

LEGAL

SECURITY UNDER THE INDIAN PRESS ACT

The following is the reply of the Hon'ble Mr Jenkins to the Hon'ble the Rajah of Dighapattas question regarding the furnishing of security under the Indian Press Act, 1910 —

A similar question was put by the Hon'ble Mr Bhupendranath Basu in the Council Meeting of the 5th August, 1910, and the Hon'ble Member's attention is invited to the answer there given. The Government of India have already issued full instructions to Local Governments in regard to the administration of the Press Act, and advised them that security should not be demanded from the keepers of existing presses and the publishers of existing newspapers which are well conducted, and they have no reason to think that the instructions issued are not being loyally observed. If the Hon'ble Member will bring any specific case of failure to observe the instructions to notice, it will receive the attention of Government.

HINTS TO LAWYERS

An Address entitled "Hints to Young Lawyers" was delivered by the Hon Mr Justice D D Davar, at the Elphinstone College, Bombay. Justice Davar said —

The first care of a young pleader should be to select the district for his practice and my advice to you is to select the district, the language of which is your mother tongue. It may be that you may have a long time to wait before work comes to you, but take my word for it, if you are worth your salt, work will come to you. Every young man has sooner or later his opportunities and your eventual success or failure will depend on what use you make of those opportunities. Make the very best use of your time while you are waiting for work to come. Do not discontinue your studies because you have passed your examination. Attend Courts with regularity and follow the conduct of cases by capable counsel or pleaders. When conducting your cases my advice to you is, do not, under any circumstances, be ambitious and try to distinguish yourself. Don't resort to efforts at eloquence or wild declamation. The profession of law is highly a matter of fact one, and does not give much scope for high flown eloquence or heavy declamation, more especially in the case of young practitioners. Try and do your work with modesty, but at the same time with thoroughness and care.

Next, you must know how to treat your opponents at the Bar. Let me assure you that it is the worst mistake you could possibly make to treat your professional brethren on the other side with rudeness, or discourtesy. You must remember that while you are doing your duty towards your client, your opponent is also doing his duty towards his client. The next thing to study with great care and much attention is your conduct in Court towards the Bench.

Learn always to take your success as well as your failure with equanimity. One side must lose a case and it must in the ordinary course be often your lot to lose cases. Do not lose your temper and go out and abuse the Judge. If you think the Judge is wrong, it is your duty to advise your client to take his case to a higher Court, but do not give vent to your spite on the Judge and call him names. You must know that there are possibilities of your appreciation of your case being after all wrong.

THE SPECIAL MARRIAGE BILL.

The Hon Mr Bhupendranath Basu introduced the following Bill in the Council of the Governor General of India for the purpose of making Laws and Regulations on the 1st March, 1911 —

Whereas it is expedient to amend the special Marriage Act, 1872. It is hereby enacted as follows —

1 This Act may be called the Special Marriage (Amendment) Act, 1911.

2 That the words commencing with "who do not profess" and ending with "Jaina religion" occurring in the preamble to the Special Marriage Act, 1872, be omitted, and in lieu thereof the following words be substituted, namely, "I intend marriage under the provisions of this Act."

3 That in section 2 of the said Act the words commencing with "neither of whom," and ending with "Jaina religion" be omitted, and the following words be substituted, namely, "who intend marriage under the provisions of this Act."

4 That in the Declarations to be made by the bridegroom and the bride in the Second Schedule to the said Act, the words in clause 2 be omitted, and in lieu thereof the following words and figures be substituted, namely, "I intend marriage under the provisions of the Special Marriage Act, 1872, as amended by the Special Marriage (Amendment) Act, 1911."

MEDICAL.

BACK-TO BACK HOUSES

Statistics carefully collected have unmistakably shown of what extreme value ventilation is in the healthiness or otherwise, of a dwelling. The through house is the healthiest, houses built back to back in groups of four stand next in healthiness, houses built back to back in long rows are the unhealthiest. In the last class of houses, except for those at the ends of the row, there is neither through nor cross ventilation. In the second class each house, though without through ventilation, has some cross ventilation, while of course in the first class the house has the advantage of both through and cross ventilation. The diseases which mount up and add to mortality rates with imperfect ventilation are throat and chest affections generally, and diseases of a wasting or lowering type. For these reasons old persons and children are chiefly affected, the latter suffering from arrested growth and development. The mean annual death rates from all causes, corrected for differences in sex and age constitution, taken over a number of areas and for 10 years, has been found to be (1) in through 18.15 per 1,000, (2) in back to back houses 18.60 per 1,000. In this case the back to back houses had some cross ventilation, and yet the difference of mortality was found to be 15 per cent. When the back to back houses are in a continuous row, and there is no cross ventilation, the difference in mortality is 20 per cent. These mortality rates are of course for every class of disease reckoned together, but if only the class of disease is considered which is especially engendered by bad ventilation, i. e. (1) pneumonia, bronchitis and other pulmonary diseases (exclusive of phthisis), and (2) diseases of defective development and of malnutrition in children, then the excess is 40 per cent. The British public have recognised in a general way the benefits of a house with through ventilation by paying 25 per cent. more rent for it, but it must be startled to find, now that statistics are available, how much it was really getting for a small enhancement in rent. Besides escaping 20 per cent. of its mortality, it must be also escaping a vast amount of ill health and suffering not terminating in death, and it is only the poor man who can realise what this means in doctor's bills and lost wages.—*The India Engineering*

WATER AND THE PREVENTION OF DISEASES

It is quite possible to prevent many diseases and cure others by drinking large quantities of water. An eminent physician says that typhoid fever can be washed out of the system by water. He gives what would amount to eight or ten ounces of sterilised water. Experiments have been made with diseases caused by bacteria which demonstrated the curative value of water. In cases of cholera, where the system secretes a large amount of fluid, enormous quantities of hot water are of great benefit, and will cure many cases without other medicines. One doctor says that perfect, sweet, fresh cider, taken in large quantities, has been known to cure cases of bowel complaint, the acid kills the bacteria, which are speedily thrown out of the system. Hot water in fomentations of great use, and an ordinary tumblerful of water, as hot as can be taken, once an hour, is one of the best remedies. The important thing is to get into the system and out of it a sufficient amount of water to prevent the accumulation of poisons and toxins within the body.

FRESH AIR AND CONSUMPTION

Everything points to the early and final disappearance of consumption in civilised countries, according to Dr. R. W. Philip, who in an address before the British Medical Association, has given his reason therefor. The diminution of consumption, he says, can be accomplished within a generation or two by a concerted movement towards educating the public. Recent investigations, Dr. Philip says, point to one fact of supreme significance not hitherto recognised—namely, that consumption is commonly contracted in childhood. Therefore, it must be prevented from attacking young children. Milk, he says, is not the usual cause notwithstanding the popular notion to the contrary. The real agent is the relatively airless condition of home and school life. Thus, consumption is not only to be credited with a much greater proportion of mortality in childhood than is generally supposed, but is largely responsible for the aggravated manifestations of otherwise simple complaints. Fresh air measures of prevention must be adopted. Air creates appetite. Appetite creates or restores health. Health resists disease.

SCIENCE

WILL THE RACE CEASE TO BE WHITE?

In his February number of the *Contemporary Review*, Professor L. W. Lyde discusses the really alarming question, 'Will the race cease to be white?' The relation between climate and racial skin colour is considered. Next comes the important industrial question of white labour. With improved sanitary precautions it has been shown, as in Queensland, that white labour actually pays. The white man can do hard outdoor labour in the tropics. If he abstains from drink and other excesses his labour may be peculiarly effective. But—and here is the rub—acclimatisation in the tropics will involve changes of colour. The colour zone is decided by the sun, and natural skin colour is a protective adaptation against the dangerous rays of sunlight. Pigment is developed according to need and the coloured skin affords a greater natural protection than a white skin. The untanned white man, according to the calculation of the Professor, cannot come further south than 55 degrees N., the latitude of Copenhagen. It is only the tanned white man, with the alternate patches of copper and white skin who can settle in the tropics. The conclusion of the Professor is not very hopeful for the white man—

If any white men can settle in the tropics it is this tanned white man, but probably only the Yellow man can settle there, and the bland White is probably doomed to disappear off the face of the earth. Pigment is no danger, though unnecessary, in high latitudes, while the absence of it is fatal in low latitudes without precautions which no ordinary White man will systematically adopt, and therefore the Dark can intrude permanently into the domain of the Fair with more success than the Fair can intrude into the domain of the Dark.

THE AVERAGE LENGTH OF LIFE OF ANIMALS

According to a well known British naturalist, the average length of life of animals is as follows—

- The rabbit lives from six to seven years
- The cat from fifteen to seventeen years
- The dog from sixteen to eighteen years
- The bear eighteen to twenty years
- The rhinoceros from twenty to twenty two years
- The horse from twenty two to twenty five years
- The camel and cow sixty years
- The tortoise one hundred and ten years

The eagle one hundred and twenty years
The elephant four hundred years
The whale one thousand years

ARTIFICIAL CAMPHOR

There is now in operation in New York State an artificial camphor factory, the product of which is intended to compete in the market with the natural substance. It is maintained that it does not differ, except in the manner of its origin, from that extracted from the camphor trees of Formosa. Artificial camphor is made from essential oils derived from turpentine. Chemically, the only difference between turpentine and camphor is the possession by each molecule of the latter of one atom of oxygen which is lacking in the former. By chemical process the needed oxygen is supplied. Three fourths of the entire supply of camphor is used in the arts, and one fourth in medicine.

FRUIT CURES

Dr. Linossier who advocated the use of various fruits as a valuable form of medical treatment, points out that there is no evidence that the grape loses its efficacy by transmission, or that any change takes place in its medicinal value until it comes to be cooked, so that any doctor, in any country, may prescribe this simple and agreeable remedy. Not only the grape but all the fruits may be used—strawberry, lemon, orange, apple, pear, raspberry, etc. Fruits, we are told, even when acid in themselves, render the blood alkaline. It differs from the taking of sodium carbonate, because carbonate of soda exerts the secretion of hydrochloric acid in the stomach, by means of the decomposition of chloride of sodium in the blood, so that the resulting alkalisation is that of subtraction. In the case of the fruits their salts penetrate to the blood, and, being there changed into carbonate, cause alkalisation by addition.

THE BLUE OF THE SEA ITS CAUSE

In the course of a lecture at the Royal Institution, Lord Rayleigh pointed out some interesting facts concerning the colour of the sea. For the colour of a liquid to be seen properly, the light must go through it, hence a deep coloured liquid does not readily show its colour. The application of this fact to the colour of the sea is obviously direct. The colour of the sea is often supposed to be of a beautiful blue, that, no doubt, is what is seen in certain circumstances, but it is due, not to the intrinsic colour of water, but to the reflection of the sky.

PERSONAL.

MR J W RITCH

Mr L W Ritch needs no introduction to our countrymen. His services to Indians in South Africa as Secretary of the South Africa British Committee, have been continuous and disinterested, and have deserved grateful recognition. We are glad, therefore, that at a meeting held at the Criterion Restaurant on February 16, an address and a purse were presented to him, the occasion being Mr Ritch's return to South Africa to co-operate with those who are fighting the Indian cause on the spot. It was intended to make a monetary gift to Mr Ritch, but he declined to accept it. The purse actually presented will be used by him to further the cause he has laboured so hard to promote. The address made a handsome acknowledgment of the value of Mr Ritch's work. Lord Amphill, who as President of the Committee, has done work for which Indians are truly grateful to him, paid a high tribute to Mr Ritch. From almost daily contact with him Lord Amphill had come to the conclusion that it would be difficult, if indeed possible, to find any Secretary for an organisation of the kind 'more efficient, more courteous and more painstaking,' or one more absolutely devoted to truth. The labour of love undertaken by Mr Ritch on behalf of an oppressed people, was costing him 'great sacrifice of his personal interests. On the prospects of a settlement, Lord Amphill said that he had met various members of the Government recently and they informed him that there was hope of settlement which would be satisfactory to all concerned. Mr Ritch said that there was a considerable body of white opinion in South Africa which did not differ materially from their own on this question, and one purpose he had in view in going out again, was 'to rally and use as a nucleus this growing sentiment in the dominion'.

SRI SANKARACHARYA AND THE MUSULMANS

It is gratifying to hear that during the recent visit of Sri Sankaracharya to Kolar, the leading Musulmans of the place waited upon His Holiness with an address of welcome testifying to the goodwill and cordiality of feelings between the Hindus and Musulmans of Kolar. His Holiness reciprocated the sentiments of the Moslem deputation, and presented the spokesman with a valuable shawl. When we turn from the

turmoil of present day politics to an exchange of such amenities, we must say it is a relief to us, and many well-wishers of the two great communities of India would wish to see the same relations established between them that existed in the pre Mutiny days. The response of the High Priest of the Hindus is as commendable as the spontaneity of the Moslem welcome.—*The Comrade*

AN INDIAN DOCTOR OF PHILOSOPHY

Pundit Prabhu Dutt Shastri, of Lahore, was successful in passing his examination for the Doctorate in Philosophy at Kiel University (Germany) on January 21st. He was declared successful with a very high predicate, corresponding to Class I. No Indian has previously taken the Ph.D. in Philosophy, but others have been successful in Sanskrit or Arabic taking Philosophy as a secondary subject.

Dr Prabhu Dutt's achievement is all the more noteworthy as Kiel is one of the most conservative and exacting Universities on the Continent. From his experience there, he strongly advises his Indian fellow countrymen who may be contemplating a similar course, not to proceed to Kiel, but to one of the Universities of Southern Germany, where the scholastic demands are not so strict and a well qualified graduate can regraduate in a short time.

Dr Prabhu Dutt had the advantage of studying at Kiel with such well known masters as Professor Deussen and Professor Martius. His dissertation was previously examined and approved by all the members of the Philosophical Faculty. His knowledge of German stood him in good stead, as without proficiency in that language it would be impossible to understand the many complicated questions of the examiners. The Pundit says it is essential that students who are thinking of going to Germany for study would do well to acquire a general working knowledge of the language beforehand.

During the Easter vacation Dr Prabhu Dutt Shastri intends studying Greek and Comparative Philology in the University of Athens. He will also spend a few weeks at the University of Paris. With all these intellectual advantages we shall be disappointed if the Pundit does not become one of the most accomplished Indians of his time. India will expect great things of him when he gets home again.—*The London Correspondent of the Leader*

POLITICAL.

C I D EXPENSES

The public will certainly await with interest the information promised by Mr Jenkins in reply to Mr Dadathoy's question regarding the strength and the cost of the Criminal Investigation Department. It is apprehended, says the *Tribune* of Lahore, that the expenses on this score have been quite considerable and have not been without their share in swelling the growth of public expenditure. An interesting and amusing side light on the expenses of this department has just been thrown during the examination of the informer in the Midnapur Damage Case, now going on in the Calcutta High Court. The informer, Abdul Rahman Hazi, who is said to have been a confidant of Satyendra Nath Bose, one of the two men who were hanged for the murder of the approver in the Alipur conspiracy case, admitted that he received a reward of Rs 5,000 and a revolver from Government after he had given evidence at the Sessions. Then addressing the presiding Judge, Mr Justice Fletcher, the man asked for some reward from His Lordship. This naturally caused considerable merriment in court and it was finally explained to the informer that the High Court was not the proper place for giving such rewards. The incident has no doubt a very humorous aspect, but it shows that a large sum of money is lavishly spent by the C I. Department in remunerating informers and approvers. Whether the payment is necessary or not, it is not for us to judge at present. But some detailed information on the subject, when furnished, will no doubt prove very interesting.

TEACHERS AND POLITICAL AGITATION

The following notification appears in a recent issue of the *Fort St George*. Rule (6) in Chapter VIII A of the Madras Educational Rules has been amended as follows:—"If a College professor or lecturer abuses his position by inculcating opinions tending to excite feelings of political disloyalty or disaffection or discontent or by diverting the minds of his students to political agitation or by encouraging them to attend political meetings or if he personally conducts them to such meetings or adopts a line of action which is likely to disturb or disorganize the life and work of the College at which he is employed, his proceedings may be held to constitute a dereliction of duty and may be visited with disciplinary action."

ENGLISH RULE IN INDIA.

"The English rule in India is surely one of the most extraordinary accidents that has ever happened in history," writes Mr. H C Wells in his story, "The New Machiavelli," in the *English Review*. "We are there like a man who has fallen off a ladder on to the neck of an elephant, and doesn't know what to do or how to get down. Until something happens he remains. Our functions in India are absurd. We English do not own that country, do not even rule it. We make nothing to happen, at the most we prevent things happening. We suppress our own literature there. Most English people cannot even go to this land they possess; the authorities would prevent it. If Messrs Perowne or Cook organised a cheap tour of Manchester operatives it would be stopped. No one dare bring the average English voter face to face with the reality of India."

THE PRESS IN THE UNITED PROVINCES

The Government of the United Provinces of Agra and Oudh is of opinion that the general tone of the Press in that Province during the year 1909-10 showed a marked improvement on that which prevailed in the preceding year. This in the opinion of the Government "was due in a large measure to the salutary effect of the Indian Press Act, 1910, and the warning issued to the offending editors." There was only one prosecution during the year. The number of periodicals and newspapers in the whole Province rose during the year from 114 to 123. Of these 67 were printed in Urdu, 42 in Hindi, 9 in English and the remainder in Arabic Urdu, Anglo Urdu, Anglo Hindi and Roman. So many as 31 papers made their first appearance during the year but only 5 survived. As to the topics under discussion, it is a pleasure to find that "all sections of the Press devoted a great deal of attention to educational matters."

INDIANS IN THE FINANCE DEPARTMENT

It was notified in a recent issue of the *Gazette of India* that so long as the number of appointments in the list of Accountants General of the Indian Finance Department to fill which members of the Indian Civil Service should ordinarily be recruited is five, five appointments shall be appointments to which officers of the General List of that Department not belonging to the Indian Civil Service can properly be appointed, subject in the case of natives of India to the rules for the time being in force under 33 Vict. c 3, s 6, and in the case of others to the provision of sections 3 and 4 of 24 and 25, Vict. c 54.

GENERAL

COST OF THE DURBAR

The Rev Sylvester Horne asked whether part of the cost of the Durbar would be borne by the British Exchequer, and whether provision would be made so that it should not involve extra taxation of the poorer classes in India.

Mr. Montagu — "Against the million provided in estimates in connection with the King's visit there will be a considerable set off, the amount of which cannot be accurately estimated, in the shape of increased Railway, Post Office, and Telegraph Revenue. About one third of the gross expenditure is debited to the Military Budget, the amount of which, however, does not exceed that of 1910-11. There will be no extra taxation. The Secretary of State is unable to say what part of the expenditure, if any, will be borne by the British Exchequer."

MR STEAD'S RETROSPECT

In the "Review of Reviews" for January, Mr W T Stead writes an interesting retrospect "after twenty one years of his Reviews life 'I can now look back,' says Mr Stead, 'over more than forty years, during which, day by day and month by month, it has been my duty to chronicle and criticise the contemporary events of our time.' Very few of the statesmen and editors who lived when Mr Stead first became editor, now remain. He recounts the great events in which his 'Review' played an important part, towards the progress of the world. But 'the most outstanding fact, and one with which the 'Review of Reviews' was privileged to have some considerable part, has been the Hague Conference, to which Mr. Carnegie contributed two millions though Mr Stead 'modestly suggested a million.' A short paragraph is devoted to India. 'In other parts of the British Empire the principles advocated by the 'Review' has made steady progress. Australia has been federated and in British India some progress has been made towards associating our Indian fellow subjects in the responsible government of their own country. It is a matter of some consolation to find that in turning over the pages of the 'Review' no Indian will find any editorial remark that has not been consistently and earnestly in favour of every practical effort to realise their natural aspirations."

NEWSPAPER READING

A telegram from Seattle, Washington, states that Professor Mac Mahon, of the University of Washington, read his class in history a severe lecture because he found that not one of them was in the habit of reading the daily newspapers. He declared that every man ought to be 'plucked' who did not keep abreast of the times, and know what was going on in the world.

'There is nothing,' said he, 'which is so certain as an index to show whether a man is alive or dead as his newspaper reading. Intellectually, he is a corpse who does not keep up with the papers. To be good citizens we must know what is going on about us, and that information must be acquired from the "dailies".'

The exhortation was provoked by the ignorance of his students regarding the recent elections that took place in Great Britain.

THE DEPRESSED CLASSES

Hinduism has sometimes drawn its Rishis and Munis, prophets and seers, philosophers and commentators, from the most despicable classes. Sanakacharya obtained true spiritual insight from a Chandala and bowed his head to him. Sukdev, the Brahmin was sent to Janaka, the Kshatriya king, to make sure if he had real spiritual illumination. There is the "Bhagvat Gita" in which we have been told that a butcher taught an ascetic by his very life how work can be pursued without any attachment to its fruits. Satyakam Javala, the great commentator of the Veda, was the son of a woman who fell from the path of honor in her youthful days, and was admitted by Vasishtha as his chief disciple for his courage and truthfulness in admitting the baseness of his origin. Drona refused to give Lakshmana lessons in archery because of his low caste and the Mahabharata recounts the story how the despised disciple set up a stone image of Drona and became the greatest marksman by practicing at its feet. The father of Sanskrit poetry, the great Valmiki of the Ramayana, was an untouchable. Admitting these mixture of fact and fiction, we would like to know how the recital will help the depressed classes. A Hindu gentleman enumerating these and other stories is like a *lacy* beggar consoling himself with the thought of the huge wealth of his ancestors of a hundred years ago. — *The Ilayabre*

BOOKS RECEIVED

JUNIOR EXPERIMENTAL SCIENCE By W H Hooton, M.A., M.Sc. University Pictorial Press London

SMILING DEVICES K S Muthiah & Co, Benares

SHORT LESSON ON RELIGION By M Venkata Ratnam The Albion Press, Vepery High Road Madras.

THE RELIEF OF CHITRAL By Captain G J and Colonel Sir Francis Younghusband, K C I E Macmillan

VILLAGE FOLK TALES OF COTTON By H Parker Luzac & Co London

ALIPASA HIS POETRY AND MIND By Akhil Chandra Chatterji S K Lahiri & Co Calcutta

THE BARODA ADMINISTRATION REPORT FOR 1909 1910

MAGNETIC AURA By Raghavachary The latent Light Culture Trusts

THE ALTAR IN THE WILDERNESS By Ethelbert Johnson Messrs Rider & Son Ltd London

THE APOCRYPHS AND REFLECTIONS By Huxley Messrs. Watts & Co, London

THE JUNIOR SCIENTIFIC GEOGRAPHY By Elms W Heaton, B.Sc., F.G.S. Ralph Holland & Co., London

MAHAYA NIDANA BY MAHAYAKARA. WITH A TELUGU COMMENTARY CALLED NIDANADIPIKA, by Ayurveda Marthana, Bhushangamani Pandit D Gopalachari A. V. S., Ayurvedashrama, Madras

SHAKESPEARE'S CYMBELINE AND CORIOLANUS. Messrs. Ralph, Holland & Co, London

LORDS OF INDUSTRY By Henry Demarest Lloyd Messrs. Putnam & Sons, London

THEOSOPHY By Rudolf Steiner Messrs Wegan, Paul Trench, Trubner & Co, London

THE STENOGRAPHIC LIFE. By Theodore Roosevelt Messrs Alexander Moring & Co, London

TAVERN LORDSHIP By Mrs. Hubert Barclay Messrs Macmillan & Co London

JIM HANDS. By Richard Washburn Child Messrs Macmillan & Co, London

THE DUTCH IN MALABAR. DUTCH RECORDS No 13. The Superintendent, Government Press Madras.

MEMOIRS OF THE GEOLOGICAL SURVEY OF INDIA Vol XXXIX. Part I The Geological Survey Office, Calcutta.

SRIMAD VALMIKI RAMAYANA Balakanda Parts I and II. Edited by T R Krishnacharya & T R Vyacharya Madhya Vilas Book Depot, Kumbakonam

ECONOMICS OF BRITISH INDIA By Jadunath Sarkar, M A Jadunath Sarkar, Moradpur

THE POSITION OF WOMEN IN BENGALI SOCIETY By Ashutosh Mookerjee M.A., B.L.T.P Mitra Manager, Bengalee

UPANISHAD CHANDRIKA By Inala Venkataswamy Naidoo Messrs. Thompson and Co, Madras

THE FIRST CHRISTIAN GENERATION By James Thomas Willam Fider and Son, Ltd London

ANCIENT MYSTERIES AND MODERN REVELATIONS By W J Colville William Rider and Son, Ltd, London

ALCHEMY ANCIENT AND MODERN By H Stanley Rodgrove William Rider and Son, Ltd, London

SELF CONTROL AND HOW TO CONTROL IT By Dr Paul Dubois William Rider and Son, Ltd, London

THE BOOK OF CEREMONIAL MAGIC By Arthur Edward Waite William Rider and Son Ltd, London

THE WAY OF THE SOUL By William T Horton William Rider and Son, Ltd, London

THE FATE OF HENRY NAVARRE By John Bloundell Burton Geo Bell and Sons

India in Indian and Foreign Periodicals.

INDIAN HISTORY AND ITS LESSONS. By His Highness the Maharajah Scindia of Gwalior ["East & West," March, 1911]

CREATION MYTHS [The Maha Bodhi, February, 1911]

THE ECONOMIC BOTANY OF INDIA By Bhim Chandra Chatterji Vidyabhushan, B.A., B.Sc ["The Modern Review" March 1911]

INDIA UNDER LORD MORLEY [Quarterly Review, " January 1911]

INDIAN URBEST By Mr S M Mitra [Fortnightly Review, " February 1911]

INDIAN REFORMS By Prof B S. Beesley ["The Positivist Review" March 1911]

IDEA OF THE PROPOSED MUSLIM UNIVERSITY By Mr Shah Munir Alan B A LLB [The Muslim Review March 1911]

Diary of the Month, Feb.—March, 1911.

February 21 In the House of Commons, Mr O Grady asked if Mr. Montagu would consider the appointment of a small Committee to report on the increase of public expenditure in India.

Mr Montagu replied that in view of the withdrawal of the Honble Mr. Gokhale's Resolution in the Viceroy's Council last January in favour of such a Committee, the answer must be in the negative. Lord Crewe, however, would communicate with the Government of India regarding the discuss on in India, and would draw attention to Mr. O Grady's question. Lord Crewe could suggest that an account of the growth of expenditure be prepared with a view to supplying full information to Parliament.

His Holiness the Dalai Lama on his way to Bodhi Gaya while staying at Benares came to see Sri Bharat Dharma Mahamandal at its Gurudham House. The house was tastefully decorated. There was a large gathering of Pandits and geotry of Benares. The Dalai Lama had a pretty large number of courtiers with him. He drove from the Cantonment to Gurudham on a motor in procession attended with persons in gorgeous attire and an elephant with silver howdah. He was received at the gate by the elite of Benares headed by Raja Bahadur Tahirpur, Chief Secretary of the Mahamandal, and respectfully conducted to a golden chair kept for him on the dais.

An address in Sanskrit was read by a preacher of the Mahamandal on behalf of this representative Hindu All-India Society and presented to his Holiness. The paternity of Hinduism and its close relation with Buddhism was in beautiful verses shown in the address and His Holiness the Dalai Lama was very pleased to accept it. The party was then treated to delicious fruits and His Holiness left presenting as a mark of his appreciation of the cordial reception accorded to him to the Mahamandal, one silk chadder and a picture of Tharadri covered in silk.

The Bombay University Convocation was held this evening, H. E. the Chanceller presiding. There was a large gathering, including members of the Executive Council, Syndics, Deans and Vice Chanceller. The usual procession was formed and proceeded to the Hall, where the usual business was gone through and the presentation of degrees and medals took place.

February 22 His Imperial Highness the Crown Prince of Germany and Staff arrived at Sealdah by special train this morning. The arrival was private, but a number of English and German officials were present to receive His Highness. The Crown Prince visited the wounded *shikari* in hospital whom he had brought down by the Golaunda special this morning and showed great sympathy with the unfortunate fellow. Subsequently H. I. H. visited the Zoo.

In the House of Commons, Sir John Roberts asked whether, in view of the direct interest of India in the Imperial Conference, any representatives would be appointed on behalf of the Government of India.

Mr. Asquith replied that the matter was being considered.

H. E. the Viceroy granted private interviews to the Honble Nawab Syed Mahomed Sahib Bahadur, the Honble Mr. S. S. Das C.I.E., and Babu Surendranath Banerjee at Government House this afternoon.

February 23 Sir Charles Bayley, K.C.B., the British Resident at Hyderabad left Hyderabad this morning by mail in special saloon en route for Bombay from where he sails on S.S. "Arabia".

The Freedom of the City of London is presented to day to Lord Minto in the Guildhall with the customary ceremonial. There has been a most distinguished gathering, including Lord Crewe, Lord Morley, Lord Lansdowne, Lord Cromer, Lord Middleton, Lord Strathearn, the heads of the India Office and the Indian Members of the Indian Council.

The Crown Prince left for Bombay, the Viceroy escorting in a motor to the Howrah Station. The departure was private. The Prince gave Lord Hardinge a picture of the German Emperor, Lord Hardinge giving photographs richly framed. His Highness presented the Viceroy *staff souvenirs* and head officials household models. The Prince constantly repeated regret in leaving. H. I. H. also presented his own portrait in silver frame to the Hon Mr. Wood, silver cigarette cases to Mr. L. W. Reynolds and Col Maxwell, diamond studded scarf pins and sleeve links to the A. D. Cs of His Excellency the Viceroy. In connection with the Imperial visit to Hyderabad and Jeypore, His Imperial Highness visited H. H. the Nizam with the Red Imperial of the 1st Class and H. H. the Maharajah of Jeypore with the order of the Crown of Prussia of the first class.

February 24 The Court of Arbitration has decided the Savarkar case in favour of Great Britain.

H. H. the Aga Khan presided this afternoon at the prize distribution of the Iqbal College, Lahore. The members of the Muslim Deputation, including the Rajah of Mahmudabad, Dr. Syed Ali Bilgrami, the Honble Rafiuddin and Nawab Vicar-ul-Mulk were present.

February 25 Reuter wires from Washington that the Senate has ratified the Treaty with Japan. The Treaty contains a note by Baron Uchida, Japanese Ambassador in Washington, in which Japan undertakes to deal with emigration as effectively as in the old Treaty.

The Board of Trustees of the Central Hindu College has finally decided to raise the scale of fees in order to meet the monthly deficit of Rs. 2,000, and the Managing Committee has fixed the fees to be half those charged in Government Schools and Colleges. The proposal to accept Government aid has again been postponed for a short time, for the Trustees hope that before long money will be forthcoming and that no Government aid will be required.

February 26 At the numerously attended meeting of the Reception Committee of the 25th Indian National Congress held to day the Honble Mr. Bhupendra Nath Basu was unanimously elected Chairman, and Messrs J. Choudhury, Pratibha Chandra Roy, Satyananda Bose, Hemendra Nath Sen, Dr. Nilratan Sircar and Rai Radha Charan Pal Bahadur, Secretaries of the Committee.

The death is announced of Viscount Wolverhampton, (Sir Henry Fowler, a former Secretary of State for India).

February 27 The Lieutenant-Governor of the Punjab laid this afternoon the foundation stone of the building for the University Library which will accommodate besides the library, the Oriental College.

February 28 James Hodgkinson, of Hodgkinson Limited, of Salford, has sold to American Syndicate for one million sterling an invention which it is intended shall revolutionise salt making. The Canadian rights were previously sold to the Canadian Pacific Railway Company who found brine along their line.

It is claimed that the new process will produce five or six times the quantity which could be produced under the old one.

The Indian Review: Calendar for 1911.

January.						February						March.						April						
S	1	8	15	22	29	S	.	5	12	19	26	S	...	5	12	19	26	S	..	2	9	16	23	30
M	2	9	16	23	30	M	.	6	13	20	27	M	...	6	13	20	27	M	..	3	10	17	24	...
Tu	3	10	17	24	31	Tu	...	7	14	21	28	Tu	...	7	14	21	28	Tu	...	4	11	18	25	...
Wd	4	11	18	25	...	Wd	1	8	15	22	...	Wd	1	8	15	22	29	Wd	...	5	12	19	26	...
Th	5	12	19	26	.	Th	2	9	16	23	...	Th	2	9	16	23	30	Th	...	6	13	20	27	...
F	6	13	20	27	..	F	3	10	17	24	...	F	3	10	17	24	31	F	...	7	14	21	28	...
S	7	14	21	28	..	S	4	11	18	25		S	4	11	18	25	...	S	1	8	15	22	29	..
May						June						July						August						
S		7	14	21	28	S	.	4	11	18	25	S	..	2	9	16	23	30	S	...	6	13	20	27
M	1	8	15	22	29	M	.	5	12	19	26	M	..	3	10	17	24	31	M	...	7	14	21	28
Tu	2	9	16	23	30	Tu		6	13	20	27	Tu	..	4	11	18	25		Tu	1	8	15	22	29
Wd	3	10	17	24	31	Wd		7	14	21	28	Wd	..	5	12	19	26		Wd	2	9	16	23	30
Th	4	11	18	25		Th	1	8	15	22	29	Th	..	6	13	20	27		Th	3	10	17	24	31
F	5	12	19	26		F	2	9	16	23	30	F	..	7	14	21	28		F	4	11	18	25	...
S	6	13	20	27	...	S	3	10	17	24		S	1	8	15	22	29		S	5	12	19	26	...
September.						October						November						December						
S	...	3	10	17	24	S	1	8	15	22	29	S	...	5	12	19	26	S		3	10	17	24	31
M		4	11	18	25	M	2	9	16	23	30	M	..	6	13	20	27	M		4	11	18	25	.
Tu	..	5	12	19	26	Tu	3	10	17	24	31	Tu	..	7	14	21	28	Tu		5	12	19	26	
Wd	...	6	13	20	27	Wd	4	11	18	25		Wd	1	8	15	22	29	Wd		6	13	20	27	
Th		7	14	21	28	Th	5	12	19	26		Th	2	9	16	23	30	Th		7	14	21	28	
F	1	8	15	22	29	F	6	13	20	27		F	3	10	17	24		F	1	8	15	22	29	
S	2	9	16	23	30	S	7	14	21	28		S	4	11	18	25		S	2	9	16	23	30	

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AT THE ENTERTAINMENT GIVEN TO THE HON. MR. V. KRISHNASWAMI Aiyar AT TAXKAR'S GARDENS ON FRIDAY THE 31ST MARCH 1911.



SITTING 1-2 Mrs. Allen, The Maharajah of Bati, H. E. Lady Lawley, H. E. Sir Arthur Lawley, The Hon. Mr. V. Krishnaswami Aiyar,
 The Hon. The Prince of Arcot, The Lord Bishop of Madras, Mrs. Whitehead
 STANDING 1-Mr. V. V. Srinivasan; Mr. Justice Aylmer, Hon. Mr. Lionel Davidson, Kiam Bahadur Wajid Ladd, Mr. A. R. Lawton, Mrs. Aylmer,
 Capt. Alkison, Mr. G. A. Niswan, The Hon. Mr. T. V. Srinivasan, Mr. C. P. Ramaswami Aiyar, Mr. P. Sambandam,
 The Hon. Mr. Justice F. R. Sankar Aiyer

THE INDIAN REVIEW.

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

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[No. 4.

THE NEW INDIAN FACTORY ACT.

By DR. T. M. NAIR, M.D.

(A Member of the Indian Factory Commission)

THE Factory Bill has at last been passed, and I hope that the new Act will drive the first nail in the coffin of 'sweating' in Indian Textile Factories. Probably, it will do more than abolish sweating. Curtailment and fixation of hours of labour may give better production and would, certainly, eventually tend to more uniform output, and to some extent assist in modifying the serious fluctuations of business which are baneful alike to master and man. For a measure of such far-reaching usefulness, alike to the capitalist and labourer, we are in the first instance indebted, if I mistake not, to Mr. Proctor (now Sir Henry Proctor) of Messrs. Killick Nixon and Co., of Bombay, and to Mr. Fraser who was Editor of the *Times of India* in 1905. The exposure in the columns of the *Times of India* of the inordinately long hours during which the Bombay mills were worked in 1905 first opened the eyes of the Government of India and of the British public. It was only then that Lancashire came on the scene. But even before the Lancashire deputation urged the Secretary of State to take action in the matter, investigation by the Government of India had been started. Foremost among those who were convinced of the necessity for shortening the hours of labour in Bombay mills were the Bombay mill owners themselves. The Mill Owners' Association

of Bombay passed resolutions both in April and August 1905 to restrict the working of their mills to 12 hours a day. But they were not able to keep to their resolution beyond a few months. The fact that the Bombay Mill Owners' Association twice passed resolutions expressing their desire to keep the working of their mills to 12 hours a day at once disposes of the theory of the Lancashire origin of the present factory legislation, and justifies the action of the Government of India in having undertaken legislation to restrict the working of Indian Textile Factories to 12 hours a day.

And before the Indian Factory Commission a number of leading mill owners came forward to give evidence advocating a legal restriction of the hours of male adult labourers in Indian factories. In the space of a short article like this I cannot go into the details of the evidence given by the various well-known manufacturers in India. But I will quote the opening sentences from the evidence given by Messrs. Tata & Sons of Bombay before the Factory Commission. I don't think that there will be any reader of the *Indian Review* who has not heard of Messrs. Tata & Sons of Bombay and of the commanding position which that firm occupies in the Indian industrial world. And Messrs. Tata & Sons began their evidence before the Factory Commission thus:—"We are strongly of opinion that the working hours of adult males should be restricted by legislation. However much we may deplore interference in private enterprise, we

vinced by our experience of late years that both owners of mills and work people are so much wrapped up in their greed for immediate gain that they are absolutely blind to the evils in store for them in future years, and the only sure way of preventing inevitable mischief is limitation of working hours by law. That is the opinion of the foremost firm of Indian manufacturers. And yet we have heard a good deal about the Indian industries being ruined to please Lancashire. The men who have talked most about the injury that will be done to the Indian industries by a statutory restriction of the hours of labour of the mill operatives are the men who have least studied the economic aspect of the question. The experience of other countries is that reduction of the number of working hours does not necessarily mean decreased production. And Indian mill owners who have tried the experiment of working their factories for varying hours have also come to the same conclusion. On this point the Factory Commission has recorded the evidence of 3 jute mills and 4 cotton mills. In the 3 jute mills it was found by experiment that a decrease in the working hours of the mills did not lead to a proportionate decrease in production. The actual figures are —

	Decrease in working time	Decrease in Production
Mill A	17 24 per cent	10 80 per cent
Mill B	17 24 "	5 95 "
Mill C	17 24 "	13 90 "
Average	17 24 "	10 44 "

And as to the 4 cotton mills which had tried experiments and were in a position to offer evidence on the point of relation between the length of the working day and production

(1) Mr Simpson of Messrs Binny and Co., stated in his written evidence that when the Buckingham Mills were worked for a short period for 10 hours a day only there was an increase of production from 2 to 4 per cent per hour. Before the hours were reduced to 10 the average pro-

duction per hour was 1116 lbs of yarn, and 1114 lbs of cloth. But during the time when the 10 hour day was worked the production per hour was 1122 lbs of yarn and 1116 lbs of cloth. In other words, with 17 per cent reduction in the working hours there was not only no reduction in the production, but there was a slight increase.

(2) The Cawnpore Cotton Mills stated that as the result of their experiments they found that they could get in a twelve hours day the same production as they got in a thirteen hours day and consequently they adopted a 12 hours day from February 1907 as they found that the most suitable working hours from an economic point of view.

(3) In the case of the Elgin Mills, Cawnpore, the management found that a 15 hour day led to hard work, great waste, and uneconomical working. They reduced the hours gradually to 12, and have been working 12 hours a day for the last eight years. Their experience is that the output and the piece work wages are practically the same now as they were when long hours were worked. The piece work rates have not been increased, but the earnings of the workers have remained practically stationary.

(4) The Manager of the Empress Mills, Nagpur, has also stated in his written evidence that from the experience of over 10 years he has found that the production per spindle per hour is on the average higher, the shorter the working day. The above described seven textile mills are the only ones which have tendered evidence on this point. Their evidence all points the same way, that production does not suffer by the reduction of the number of working hours and that wages do not go down. As time goes on and the Indian factory labourer gets more efficient, with improved machinery to attend to, the maximum production may be obtained at something less than 12 hours a day. Under existing conditions in India it has been found from actual experiments that the best

production is obtained in a 12 hour working day. The following figures given by a Calcutta jute mill will illustrate the point. The production per hour was noted with varying working days and this is the result —

No. of hours worked per day Production per hour

Hours	Tons
11½	5 14
12	5 17
12½	5 15
13	4 79
13½	4 72
13¾	4 75

Thus we see that the maximum production is obtained at about 12 hours work, and with 13 hours or more the production per hour goes down showing that the working of long hours is not economical. It may be asked if all the available evidence goes to prove that the shorter working day is the more economical, then why don't the mill owners adopt a shorter working day. One of the reasons why the Indian Textile Mills have not adopted a more reasonable and economic system of arranging the working hours has been pointed out by Sir John Hewett, Lieut. Governor of the U. P., in his note to the Factory Commission. His Honour wrote thus —

"I believe that the long hours which are followed, or at all events have been followed, at times in the jute factories in Calcutta and the cotton factories in Bombay have been to some extent brought about by what seems to me to be a pernicious system, namely, that under which in the former the agents of a mill are remunerated upon the gross outturn and not upon profits, while in the latter those who finance the mill in its early days receive a rate of remuneration fixed at so much per pound of cotton cloth produced. These two factors point to outturn, and not profits, as the object to be aimed at, and are productive of wasteful and uneconomical management.

It has been stated repeatedly by the opponents of the factory Bill that the labourers

did not want any legal restriction of their hours of labour. As far as the investigations of the Factory Commission go that statement is not correct. In the report of the Factory Commission it is clearly stated that "we also believe that the great mass of the workers in textile mills would welcome any measure calculated to prevent their being worked excessive hours in future. In the absence of any direct representation from the workers themselves we took every opportunity in the course of our tour of questioning the operatives and personally ascertaining their views, and we found them with few exceptions, strongly opposed to the practice of working excessive hours, and in favour of interference by Government to prevent it. That is the opinion of the Factory Commission. And from what I know of the thorough manner in which the investigation on this point was conducted by that body, I don't think it possible, under existing circumstances, to get a more reliable expression of the opinions of the working classes in India.

It has been said that the Government of India in their Legislative proposals went directly against the proposals of the Factory Commission which they themselves had appointed. But if any one will take the trouble of studying the report of the Factory Commission and the evidence collected by that body it will be quite evident that the Factory Commission after laying their premises, ran away from their own conclusions in framing their proposals. Here are the conclusions arrived at by the Factory Commission as to the hours of labour in Indian factories —

In the latter portion of the year 1900 the Bombay mills worked for 14½ hours daily with one set of hands. That state of affairs happily did not continue long in Bombay, but there is no guarantee that it will not recur, and we find it prevailing permanently in the mills at Agra and other industrial centres in Northern India. We consider that it is the duty of Government, on both economic and humanitarian grounds, to prevent the continuance or the recurrence of that system. We are convinced that it is impossible to work men regularly for

14½ hours a day—even in the manner in which Indian operatives admittedly work without serious permanent injury to their health, and also that any system under which they are required to work for such excessive hours must necessarily be prejudicial not only to them, but also to the industry with which they are connected. Apart altogether from economic grounds however, it appears to us indisputable that the Government cannot permit a large section of the industrial population to be regularly worked for 14½ hours a day. The evidence which has been recorded shows that in many cases the workers have to walk two or three miles before arriving at the mill in the morning or after leaving it at night, they are unable to ascertain the time exactly and in consequence a 15-hour day from start to finish may—and in many cases does mean—that the operative is absent from his home for 18 or 17 hours each day. In other words, when working a 15 hour day many operatives, as a maximum, obtain only seven or eight hours at their homes. In our opinion no further argument is necessary to prove that such a condition of affairs must inevitably lead to the deterioration of the workers it must also render factory work so unpopular that the labour supply necessary for the adequate development of the industrial resources of the country will not be forthcoming, and the abuse is of so grave a character, as opposed to all humanitarian considerations, and so fraught with serious consequences both to the industrial population and to Indian industries that the Government would, in our opinion, be justified in taking any steps which experience might show to be necessary in order to prevent it from continuing or recurring.

After coming to these conclusions how could the Factory Commission have objected to the restriction of hours of adult male labourers by law. Their proposal to create a young persons' class with restricted hours and thus indirectly through the young persons, women and children restrict the working hours of mills, went directly against the evidence they had collected and what they had actually seen in their tour throughout India. They knew perfectly well that there were no children, practically no women, and very very few young persons in the weaving departments of Indian mills. And therefore the weaving departments could not be indirectly influenced by the restricted hours of the children, women and young persons. When the Factory Commission went against their own facts the Government went against the conclusions of the Commission but accepted their facts.

If you analyse the evidence given before the Factory Commission you will find that there were

	Mill Owners	Mill Managers	Others
in favour of direct restriction of the hours of adult labourers	14	42	39
for the creation of a young persons' class with restricted hours	7	9	6

Just compare these figures for a moment and you will be able to realise on what slender foundation the proposal for the young persons' class was based. But the chief argument against the Legislative proposals of the Government embodied in the Factory Bill that was heard a good deal both in the Imperial Legislative Council and in the columns of the Indian press was the objection on principle to the interference of the State with adult labour. That is the old antiquated *laissez faire* doctrine of the Manchester school of political economists. Who laid down the principles that the State under no conditions should interfere with adult labour conditions? Even Adam Smith admits the right of every man to pursue his own interests in his own way only as long as he does not violate the laws of justice. And where is the justice of sweating the poor Indian labourers who are without education, combination or franchise, in the blessed name of freedom of contract? For all practical purposes the Indian mill operatives are without effective combination among themselves to call together in an emergency to secure a common end. And unless workers are protected either by combination among themselves or by the interference of the State, acting merely as individual unit they are placed at a considerable disadvantage in bargaining with their employers. With little self confidence and less education, the theoretical "freedom" of the Indian mill operative is very delusive. Through his weakness of will, ignorance, and his habit of submission to his social superiors, the Indian operative in his bargaining with his employer, loses all the advantages of free competition, and suffers deep and permanent economic injury. The Indian mill operatives supply apt illustrations of what Mr. Wacker has so clearly described in his work on Political Economy that "the working classes, unless protected in an unusual degree by political franchise, by the influence of public education, and by self respect and social ambition, show a fatal facility in submitting to industrial injuries."

I do not want to discuss this point at any length now. I have already done so in my dissenting report of the Factory Commission. I then felt the necessity for going into the question thoroughly, especially standing alone as I did with all my colleagues on the Commission opposed to the view I had taken on the question of direct legal restriction of the hours of male adult labourers. I was perfectly confident then, and subsequent events have justified my confidence, that if the existing conditions of the labourers were clearly pointed out, the Government would step in and protect them from a position from which they themselves were unable to extricate themselves, even though the majority of the Commission my report against direct State interference. The Lethbridge Commission of 1890 mainly considered the question of the hours of labour of women and children. The majority of the members of that Commission reported that no restriction as to the hours of employment of women was necessary. One member of the Lethbridge Commission, Mr. Shorahjee Shapoorjee Beogalee, dissented from that view and strongly advocated the restriction of the hours of employment of women to eleven per day. The Government accepted the view of Mr. Beogalee and the Factory Act of 1891 enacted a 11 hours day for Indian factory women. Fancy the majority of a Government Commission expressing the opinion that no restriction of the hours of employment of women is required in a country where poor, half starved, illiterate women are working in factories for 17½ hours a day for the magnificent daily wage of 3½ annas! Both the Lethbridge Commission of 1890 and the Indian Factory Labour Commission of 1907/08 attempted to fly in the face of stern facts. Even Government Commissions are helpless against facts. The cry of Lancashire interference was raised by the capitalists and the press in India. It was a sort of old herring drawn across the trail of the Factory Commission. But if there was real pressure from Lancashire then all that I can say is I wish more power to Lancashire's elbow. Some one must come to the rescue of the poor Indian labourer. If there was one thing more than another which was clearly brought out by the debate in the Imperial Legislative Council on the Factory Bill, it was that the Indian labourers could expect little or no sort of sympathy or help from the newly enfranchised educated middle class Indian politicians. They are more with the capitalists than with the labourers in the great industrial movement that is just awakening

in this country. When the non official Honorable Members of the various Legislative Councils press their Governments for encouragement of indigenous industries, they practically plead the cause of Indian capitalists. The labourers in their opinion form part of the machinery of production. The fact that every non official Indian member of the Select Committee of the Imperial Legislative Council on the Factory Bill dissented from the proposal for the direct restriction of the hours of adult labour is very significant. The great popular constitutional movement which commenced in 1884 and which completed the first stage in its journey of progress with the passing of the Morley Minto reform scheme must hereafter go forward as a movement of the educated middle classes. The mass of the people will always live the protection of the British Government. But at the same time in the light of the lesson taught by the Factory Bill controversy it is just as well for the Factory labourers to organise themselves. It is true that the Factory labourers in this country are not educated. But they have sufficient intelligence to follow capable leaders. The educated Indian people after all owe their Congress organisation to European leaders. Mr. A. O. Hume is the father of the Indian National Congress. When Europeans showed the way Indians followed readily. Why should not the same be done in the case of the Indian labourers? What Mr. Hume did for the educated classes, why should not Mr. Ramsay MacDonald, or Mr. David Shackleton, or Mr. Arthur Henderson accomplish for the labouring population in this country? I welcomed the announcement that was made in some of the newspapers that the English Trade Unionists contemplated making a move in the direction of organising trade unionism in India. I sincerely hope that they will. The educated Indian may sneer at the idea. So did the Anglo Indian at the Congress organisation. That is always the case in every country. Those who have obtained political privileges always sneer at the attempts of those below them at securing those privileges. We see the middle class movement at the present time at its zenith. We can also at the same time see the dawn of the great industrial movement with its acute conflict between the forces of capital and labour. The progress of the labour movement in India even with all the help of the English Trade Unionists, will be very slow. But when it does begin, although its velocity may be slow on account of its enormous mass, the momentum will be great,

The Universal Races Congress

BY

MR. S. K. RAJCLIFFE.

(Late Editor of "The Statesman, Calcutta")

THE first Universal Races Congress, to be held at the University of London at the end of July this year, should be of greater interest to the educated Indian public than perhaps any international gathering for many years past. Its programme, now being circulated among sympathisers throughout the world, is remarkably comprehensive, and the promoters of the Congress have been able to command an amount of active co-operation from representative persons in all the principal countries of the globe which would seem to prove their initial assumption to be fully justified. The assumption is that the interchange of material and immaterial wealth between the different races of mankind has of late years grown to such dimensions "that the old attitude of distrust and aloofness is giving way to a general desire for closer acquaintanceship. The chief object of the Congress is thus defined: 'To discuss, in the light of modern knowledge and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation. Political issues of the hour will be subordinated to this comprehensive end, in the firm belief that when once mutual respect is established, difficulties of every type will be sympathetically approached and readily solved.' In order that this general aim may be kept in view, the Congress will not discuss purely European questions or questions touching the relations existing between the Western Powers, nor will it be purely scientific in the sense of keeping strictly to the statement of facts and refraining from the passing of definite judgments. Debate on the controversial issues of politics will, of course, be avoided, since the Congress will be representative of innumerable parties and schools of thought, but it is understood that the writers of papers will have full liberty to express their own political views, provided only that needless provocation is avoided and fairness is maintained towards all sides.

The active work of organisation has fallen to Mr. Gustav Spiller, who three years ago carried

through with notable success the immense labour material to the International Moral Education Congress held in London during the autumn of 1908. Mr. Spiller is assisted by a strong Executive Committee, of which Mr. Pember Reeves, Principal of the London School of Economics, is Chairman, and there is a very large General Committee and an imposing list of Vice Presidents containing the names of prominent statesmen and administrators, jurists and ecclesiastics, economists, anthropologists, and sociologists, who may be taken to represent in an exceptionally complete sense the intelligence and authority of the civilised world.

In all its essential features the programme of the Congress was settled some months ago. It has been divided in the following manner:—

I Fundamental Considerations—Blessing of Race and Nation. II General conditions of Progress. III Peaceful contact between civilisations. IV Special problems in inter-racial Economics. V The modern Conscience in relation to racial questions. VI Positive suggestions for promoting inter-racial friendliness.

In order to economise the time at the disposal of the Congress all the papers will be taken as read. Brief abstracts will be available, and a month before the assembly opens every qualified member should receive a full set of the papers, printed either in English or in French.

In the first division there are to be four papers, and readers in India will be interested to see that an Indian name stands at the head of the list—Professor Brajendra Nath Seal, of Cooch Behar College, has been chosen to lead off with a paper on "Definition of Race, Tribe and Nation." Then come the "Anthropological View of Race," by Professor Felix von Luschan of Berlin University; the "Sociological View of Race," by Professor Alfred Fouillee of Paris; and "The Problem of Race Equality" by Mr. Spiller, organiser of the Congress.

Under the heading of "General Conditions of Progress" Mr. J. M. Robertson, M.P., will deal with "National Autonomy and Civic Responsibility," Dr. D. B. Macpherson with "Language as a Conciliating and Separating Influence," Dr. T. W. Eliya Davids with Religion in the same connection, and Sister Nivedita with "The Present Position of Women." Other papers in this section are:—

Professor Reinisch (Univ. of Wisconsin)—"Influence of Geographical, Economic, and Political conditions."

Dr. Giuseppe Sergi (Univ. of Rome)—"Differences to Customs and Morals and their resistance to Rapid Change."

Dr. C. B. Myers (Cambridge) and Mr. John Gray (London)—"Intellectual Standing of Different Races and their respective opportunities for Culture."

Dr. Franz D. B. (Columbia University)—"The Instability of Physical Types."

Dr J Deniker (Paris).—“*Inter racial Marriage.*”

The second part of this general division will be given up to the politicians and administrators. The opening paper, on “Tendencies towards Parliamentary Rule,” will be written by Dr Christian Laega, of Brussels, and contributions will be made on behalf of various nationalities mainly Eastern, as follows: China—His Excellency Wu Ling Fang Japan—His Excellency Sumitaka Itaseba, Turkey—Said Bey Persia—Hadj Mirza Yahya, India—The Itoo G K Gokhale, Egypt—Moh. Sourour Bey, Haith—General Legitime Sir Sydney Olivier, Governor of Jamaica, will consider “The Government of Colonies and Dependencies” and Dr Alexander Yatschenko (University of Dorpat) the Role of Russia in bringing together the White and Yellow Races.”

The influences coming under the head of “Peaceful Contract between Civilisations” are commerce, banking and means of transport, science, art, and literature, international conferences and exhibitions, international law, treaties and courts of arbitration. To the section devoted to Inter-racial Economics Mr J A Hobson will contribute a paper on “The Opening of Markets and Countries.” Other questions to be dealt with are “Investments and Loans” and “Wages and Emigration.”

The division under which are grouped the papers dealing with the modern conscience in relation to racial questions is perhaps the most important of all. Dr Felix Adler (New York) will write on “The Fundamental Principle of Inter-Racial Ethics.” Mr Zangwill on the Jewish people. Dr A Caldecott on Missions. Sir Charles Bruce on the treatment of tribes and dependent peoples and Dr J If Abendsson (The Hague) on the traffic in intoxicants and opium.

The list of “positive suggestions” in the final division is not, perhaps, as comprehensive as might have been expected. Sir John Macdonell will discuss the question of an International Tribunal. M Leon Bourgeois late Prime Minister of France, will make suggestions for the extension of the Conferences at the Hague. Baro d Estournelles de Constant, a leading member of the French Colonial party, will write on “The Respect due by the White Races to other Races.” Finally Herr Alfred H Fried a Vienna Editor, will deal with the power of the Press in promoting inter-racial friendships. Dr Zangwill, the inventor of Esperanto with the prospects of an international language. Professor J B Mackenzie (Cardiff) with the possibility of using the schools for ethical teaching in regard to races, Mr Edwin D Mead (Boston) a veteran peace-worker with “The Organisation of a World Association for Encouraging Inter-Racial Good Will.”

In connection with the Congress there will be an exhibition of books, photographs, charts, skulls, etc., illustrating the highest human types. This collection is being got together under the direction of Dr A C Haddon, the eminent Cambridge anthropologist, to whom sympathisers are asked to send specimens and photographs coming within the scope of the Exhibition.

It may possibly be thought that the programme summarized above is markedly incomplete in many departments, and doubtless the promoters themselves are fully conscious of its incompleteness. But the Universal Races Congress, it should be remembered, is the first of its kind to be held on anything like a comprehensive scale and the difficulties in the way of finding a place for every important problem of race without overloading an inevitably crowded programme are insuperable. The great thing is to have succeeded in gaining so large a body of influential support to the scheme and in covering so considerable a portion of the ground by means of papers to be discussed within the very limited space of four days. The immediate question of race, one need hardly point out, are questions of policy, to be handled by Governments and diplomatists in consultation or conflict with the peoples affected. Such, for example, are the problems of India, of Turkey, of Persia, of the Russian Empire in Asia, of the Pacific slope or the Australian Commonwealth in relation to yellow and brown immigration, of indentured Indian labour in Natal and the British Crown Colonies, or the obstinate struggle between the Transvaal and the Indian artisans and traders who knock so persistently at its doors. There are some among us who are convinced that the future of the Western Powers will be determined more by the policy they adopt towards the coloured races than by any other factor, and possibly it is too much to hope that any conclusion can be reached until the nations have passed through a searching period of conflict and calamity. But, however that be, there can be no doubt at all that the welfare of the world demands the fullest and farthest endeavour to reach an understanding between the peoples who now are kept apart by the barriers of race and colour and that for this reason alone, if for no other, the Universal Races Congress ought to receive the approval of intelligent and humane persons in every quarter of the world.

All those who are interested in the programme or aims of the Congress are advised to communicate with the honorary organiser and secretary Mr G Spiller, 63, South Hill Park, Hampstead, London.

Dr. Rash Behari Ghose's Speeches.

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THE DRINK TRAFFIC IN INDIA

BY

MR FREDERICK GRUBB

(Secretary, Anglo Indian Temperance Association
London)

— o —

In the February issue of the *Review*, Mr J B Pennington makes an attempt to state the facts about the increased consumption of intoxicants in India in what he calls a "simple fashion." With all his simplicity, however, he does not controvert any of the plain figures which were given in my article published in the December number. He only quibbles with some of the conclusions arrived at.

Well, what are the facts? The outstanding fact is that the revenue derived from this source has more than quadrupled since 1875, and is still increasing. I took care not to draw the inference that intemperance has actually increased during that period in the same proportion, but I did say—and the statement was based upon the evidence of competent observers in many parts of the country as well as upon the figures themselves—but there has been in recent years a serious spread of the drinking habit amongst a naturally abstemious population. Will Mr Pennington produce a single witness, official or unofficial, to disprove this statement?

I will refer him for evidence in support of my case to the provincial Excise Reports, to the employers of labour on the tea gardens and cotton mills, to the published views of men like Sir Frederick Lely and Mr Gokhale, to the recent speeches of Sir Louis Dore and Sir Lancelot Hale, and to many others who have closely observed the trend of social customs and the inroad of Western habits during recent years.

Mr Pennington's very "simple" calculation that the increased expenditure on drink amounts to less than a farthing a head per annum is based upon the assumption that all the inhabitants of India have taken to drinking the first being, as I distinctly stated, that the great majority of the people are still uncontaminated by the vice. By spreading the consumption of liquor over the whole population, drinking and abstemious alike, Mr Pennington makes it ap-

pear that the increase per head is ridiculously small. Let him confine his calculations to the drinking classes and to those who have gone to swell the drinking classes since 1875 and he will find that the increase is as serious as I represented it to be.

I have not denied that the working classes are better paid now than they were 35 years ago, but are we to look on with unconcern while they are being tempted to waste the added gains of their industry in Government liquor shops? The wages of the working classes in England have also improved during this period, but their consumption of intoxicants has gone down very considerably. There would have been a tremendous increase in Great Britain if its Excise revenue had increased in anything like the same ratio as it has done in India.

In this connection I may quote a statement which was made a little while ago by the President of the B. M. W. Owners' Association to a meeting of that body. He said—

"During the recent inquiry of the 'Liquor Committee' which held its sittings in Bombay, it was brought out in evidence that the mill hands spent more money in liquor than on food or clothes. It is possible that if liquor shops in the mill districts were reduced it might have effect on the sales and consumption of liquor. If the mill hands are cured of the vice of drinking, they would naturally spend their money on the education of their children."

Mr Pennington admits that certain classes in India, including many of the highly educated, have taken too freely to the consumption of European liquors, and he agrees that the revenue has consequently been increased in a very unwholesome manner. Exactly one of the things I said. I thank him for the corroboration.

But it is not only those who are suffering from the unwise facilities provided by the Government. The Rev C P Arlweiss has shown in the paper from which you quote that in nearly every province there has been a serious increase in the consumption of country liquors, and, as he points out, this means that the evil is growing among the poorer classes of the community. The simple fact is, as Lord Morley told us three years ago, that in regard to the Drink Traffic, India is face to face with a "new, dire, and additional plague."

— o —

THE SHAKA ERA OF 78 A D

BY

RAO BAHADUR C V VIDYIA.

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THE founding of the Shaka era of 78 A D is a subject of as much controversy between Eastern and Western scholars as the founding of the Vikrama era of 57 B C. The subject is still shrouded in mystery and we are thrown still on conjecture for its elucidation. Western scholars generally maintain that the era was founded by the Shaka kings of Kathiawar and Ujjain though there are some who would ascribe it to Kanishka. Dr Fleet in July, 1910, number of the Royal Asiatic Society's Journal ascribes it distinctly to the well known Shaka satrap Nahapan who he says ruled from 78 to 126 A D. Eastern scholars on the other hand ascribe it to the Satavahana rulers of the Deccan, and believe, in accordance with the current tradition by which the era is named Shalivahana Shaka, that the era was founded by some Shatavahana king in commemoration of his defeating the Shakas. Mr Rajwade, the latest supporter of this theory, maintains in the preface to his newly published *Dnyaneshwari* that the era was very probably founded by one Saku whose name appears under one of the figures in the Nasik caves, and adds that the word Shaka need not mean a foreigner as it may be derived in the Maharashtra from the word Shakta. We shall try to see how far facts and arguments support the one or the other theory.

Let us examine Mr Rajwade's theory first. The objection which naturally rises against the tradition now current is how can an era be called the Shaka era if it was founded to commemorate the defeat of the Shakas. Mr Rajwade has, indeed, ingeniously got over this objection by abowing that there was a prince by name Saku or Shaka among the Shatavahana rulers of the Deccan and the era was probably founded by him. Mr Rajwade has not given the date of this prince nor of the inscription in the Nasik cave in which this name appears, nor has he given any reference to any Puranic story or tradition in which the name of the Shatavahana king who defeated the Shakas is given as Saku or Shaka. On referring to the list of Satavahana kings we do indeed find a name Shakasena. Mr Vincent Smith has given in his now almost standard history of Early

India a list of the Andhra Shatavahana kings from the Vayu and the Matsya Puranas with their approximate dates of accession. In this list (see page 190, 1st Edition) appears the name of Shalivahana Madhariputra Shakasena No. 22. His date of accession is given as 85 A D. His predecessors are shown to have reigned only 1½ years while he is shown to have reigned 28 years. His successor and probably son was the well known Viliyakura II, Gautamiputra Shrishatakarni, who defeated and expelled Nahapan from the Deccan in the year 126 A D (Mr Vincent Smith's *Early History*, page 188). His son again was Pulumayi II the Siro Polemaios of Ptolemy. The date of Shakasena therefore is tolerably correct from contemporaneous and later evidence, as also from coins and inscriptions. If his name and figure appear in the Nasik cave inscriptions as that of a prince it is possible that he may have as his apparent inflicted a defeat on the Shakas in 78 A D seven years before his accession. Or, it may even be possible that he began his reign a few years earlier as dates in Ancient Indian History are usually approximate unless fixed from contemporaneous foreign chronology. There is therefore a great probability in favour of the theory advanced by Mr Rajwade that Madhariputa Shakasena founded the Shaka era of A D 78. Mr Rajwade strengthens his position further by arguing that unless the era had been founded by a Hindu and Aryan king the era would not have been used by orthodox Hindus in religious formulae, as it undoubtedly is used since several centuries back up to the present time.

But there are many and strong reasons why we would not be justified in accepting this theory. In the first place, the Shaka era is frequently mentioned in Sanskrit works and inscriptions as the era of the Shaka *kings*. The word Shaka therein is not a proper name as Mr Rajwade would have it. Even if we take the name as the era of the Shaka *king* the word Shaka is still not a proper noun. The two eras which have survived till this day in India, viz, the Malava and Shaka eras are usually referred to in Sanskrit writings as the eras of the Malava and Shaka kings. In either case the name of the king who founded the era is not mentioned. The eras are also spoken of as current with certain dynasties of kings and the name of the founder is not mentioned probably because the persons who used these eras were so familiar with the names of the founders that

they did not think it necessary to mention them. The dynasties of the kings who used them were more important in their eyes and hence the eras were named as eras of Malava kings or of Shaka kings. This appears to have been the custom from the beginning down to about 800 or 900 A D when there appears to have been a change in the name of the eras which we shall presently speak about. What we are concerned with here is that the earliest documents mention this era as that of the Shaka kings and Shaka is undoubtedly not a proper noun herein. This is the first strong objection against Mr Rajwade's theory.

Secondly, the Shatavhana kings of the Deccan do not appear to have used this era in any of their inscriptions and coins, a fact which is admitted by Mr Rajwade himself. If the era had been founded by Madhariputra Shakasena his successors would undoubtedly have used the era in their writings. Moreover, the defeat of the Shakas by Shukasena is not mentioned in any of the Shatavhana inscriptions. The memorable defeat of Nisadapa by Gautamiputra Viharayakura II, is mentioned in the inscriptions in the Nashik caves and this event historians have placed in 126 A D. The glory of Viharayakura II, as the "destroyer of Shakas and the preventer of the mixing of castes" is spoken of by his mother Balashri in eulogistic terms. Supposing Shakasena was his father it is strange that the mother does not mention the notable exploit of her husband in defeating the Shakas and his founding an era to commemorate the event. These two reasons to my mind militate strongly against the theory propounded by Mr Rajwade.

On the other hand, the probabilities are in favour of the opposite theory maintained by many Western and Eastern scholars that the era was founded by some one of the line of Shaka kings who ruled in Kathiawar and Ujjain. This era was used by those kings in their inscriptions and these date from very ancient times. The famous inscription of Rudradaman recording the repair of a great tank built in the time of Ashoka near Girnar in Kathiawar shows that the Kathiawar and Malwa Shaka satraps used the Shaka era. In later Sanskrit works again, especially of the early Indian astronomers, the Shaka era is referred to as the era of the Shaka kings and we are naturally led to infer that the era was founded by the Shaka kings of Kathiawar and Malwa who ruled that part of the country from the first century A D down

to their downfall in about 395 A D (Vincent Smith's Early History, page 255). The name of the era therefore and its use by Shaka satraps are strong arguments in favour of the theory that the Western Shakas founded the era of A D 78. Who founded the era and what event it commemorates, however, remains an unsolved mystery. Dr Fleet does not give any authority for making the statement that the era was founded by Nahapan whose date is given by Mr Vincent Smith as falling in the second century A D. His predecessor Bhumaka is also said to have attained power at about the beginning of the second century A D (Early History, page 188). Chastana, the Tistenes of Ptolemy, comes later and Rudradaman, the repairer of the Sudarshana lake, is probably still later. We therefore do not know what Shaka king was in power in 78 A D and what event he commemorates by the founding of the era. It would not be an untenable surmise, however, to suppose that the Shakas then destroyed the power of the successors of Vikramaditya I of Ujjain, who had founded the era of 57 B C. The course of Indian history does not conflict with such a surmise. The empire of Pushyimitra who preceded Vikramaditya did not last long. The successors of Yashoharman of Malwa of the sixth century and of Shriharsha of the seventh century were equally weak and the empire which they founded survived for a few years only. The Maurya and Gupta empires were of course longer lived but even they did not extend beyond two centuries. It would not therefore be improper to surmise that the empire founded by Vikramaditya of 57 B C declined under his successors and that it was overthrown by some Shaka king in 78 A D after having lasted for about 135 years, a sufficiently long period even in itself. But this is after all a surmise and we cannot definitely state from recorded evidence who the Shaka king was who founded this era and what event it commemorates. The subject is still a mystery and will probably remain so for ever.

But it needs no stretch of the imagination to see that it was not a mystery to those who used the era in its early years. To them it was a matter of common knowledge, a thing which needed no mention. To take a modern instance, the Marathi Bakhars who use the Rajyarchana Shaka know that the word Rajyarchana means Rajyarchana or coronation ceremony of Shivali but they never think it necessary to mention it.

and use the word *Shivarajya Rohina Shaka*. By the same analogy we can conceive that the early users of the Shaka era knew the name of the Shaka king who founded it or the event which commemorated it, but did not care to mention it. A few centuries rolled on and the Shaka kingdom was forgotten, the knowledge was gradually lost and the matter was involved in mystery. The Shaka era being taken up by astronomers for reasons which we shall presently explain, lived on while eras which were subsequently started like the Gupta era or the Valabhi era or the era of Shriharsa died with the dynasties which had founded them. The era thus began to be used in later centuries without the knowledge which its early users had, and consequently new theories and ideas began to be started about its origin. The orthodox people who used the era were naturally averse to believe or suppose that it was founded by foreigners and the theory had also gained ground from the example of many noted eras that the conqueror of the Shakas was entitled to assume the title of Vikramaditya and to found a new era. It was therefore surmised that the Shaka era too was founded to commemorate the destruction of the Shakas. This theory gradually gained credence and the astronomers of the 9th and 10th centuries accordingly used the word *Shakanripantakala*. As mentioned by Shankar Bala Krishna Dikshit, Blatolpale uses this expression. The theory current in the days of Albiruni accordingly was that the same Vikramaditya who had founded the era of 57 B C also founded the era of 78 A D. It was the theory of Kashmiri astronomers and Albiruni naturally got it from them. Of course he recorded it along with his own surmise that this could not be correct and it must have been some other Vikramaditya who founded the era of 78 A D. This obvious objection to the new theory was corrected by still later astronomers who flourished in the Deccan and the modern theory was started, i.e., that the Shaka era was founded by a Deccan king of the Shatavahana family, also named Shalivahana who in popular belief is supposed to have defeated Vikrama of Ujjain by means of clay horses miraculously changed into live ones. Of course, there is a jumbling of traditions here and a chronological perversity again appearing as the Vikrama of 57 B C, could not have lived to 78 A D. As I have explained in my paper on the Vikrama era published in December 1909, in the *Indian Review*, there may have lived a tradition in the Deccan that Vikramaditya was defeated by some Shatavahana king who was his contemporary, and this tradition may have been added to the new theory about the founding of the Shaka era. The memory of the defeat of Nahapan may also have been jumbled up with this older event. Whatever that may be we find in the latest astronomers of the 11th and 12th centuries A D, coming from the Deccan, the naturally patriotic and orthodox theory that the Shaka era was founded by Shalivahana or Shatavahana. This theory is sufficient to explain why in later times still, down to the present day we use the Shaka era even in religious formulae. Mr. Rajwade tries to derive support from this to his theory about the founding of the Shaka era. But the real explanation of its use lies in the fact that the new theory has changed the foreign origin of the era and hence it is that we have no objection to use it in religious formulae. Had Mr. Rajwade proved that we used the era in religious formulae in ancient times, it may have been something in support of his views. Historical facts, however, arranged in order of sequence tell us, 1st, that the era was originally used by the Shaka satraps of Kathiawar and Ujjain 2nd, that it was not used by the Shatavahana kings of the Deccan, 3rd, that early inscriptions and early astronomers ranging roughly from 400 A D, to 800 A D, used the expression *Shakanripantakala* or the era of the Shaka kings, 4th, that later astronomers from 800 A D, to 1000 A D, used the expression *Shakanripantakala* and believed, as stated by Albiruni, in the theory that Vikrama founded both the eras of 57 B C and 78 A D, and lastly that astronomers later still of the Deccan attribute the era to Shalivahana, lead us to conclude that the era was founded by foreigners, that its origin was gradually lost in mystery by their disappearance, that the era lived on owing to its use by astronomers, and that they naturally enough gradually gave the era an orthodox origin, the real origin having been long forgotten. This seems to me to be the probable course of that change in tradition about the Shaka era.

Dr. Fleet is correct in attributing the general use of the Shaka era, even though founded by foreigners and notwithstanding the subversion of their rule to the fact that astronomers selected it for their calculation. It may be stated that I pointed this out long before Dr. Fleet did it in my lecture on the eras of the world delivered at Poona in Marathi in May 1909 and reproduced in the *Vividhadnyanavistara*, a noted

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monthly magazine of Bombay, in the same year I also quoted therein two similar instances of the survival of eras owing to their use by astronomers, viz., the era of Nabo Nasar and the era of Yazdgird. The former era was founded by the last Babylonian dynasty and continued to be used for centuries after the destruction of that dynasty by Cyrus, the founder of the first Persian Empire, the era was in use down to the days of Ptolemy in the Alexandrian schools of astronomy. The latter era was founded by Yazdgird, the last king of the last Persian empire, and continued in use in spite of the conversion of that empire by the Arabs. The unorthodox era of Yazdgird was in use down to the days of Albiruni who himself always used that era in preference to the Mahomedan orthodox era. These examples show that an era founded by foreigners may still live on owing to its use by astronomers. The general theory of Dr Fleet is thus correct, but his explanation is notably incorrect and insufficient in several respects. "At some time about 400 A. D." observes Dr Fleet in the July number of the last year's *Journal of the Royal Asiatic Society, London*, "the Hindus received the Greek astronomy. They then devised for their computation the Kaliyuga era, the commencement of which they placed in February, B.C. 3102. Subsequently, retaining the Kaliyuga for the higher astronomical work they looked about for another reckoning to be used for certain more practical purposes dealt with particularly in works called *harana*. The selection was plainly made in Western India, perhaps at Ujjain, but with equal probability at Bharukachha. The choice fell on the era beginning with 78 A. D. It was the official reckoning in Kathiawar, and, secondly, it began with Chaitra Shukla 1, or some day near the vernal equinox. Yavanas, Pallavas and Shakas are frequently associated together in India. Panini 2.2.84 requires Shaka to be placed before Yavana. Again, Patanjali under Panini 2.4.10 instances Shaka Yavanam. Thus, under the effect of a grammatical rule, the Shakas obtained a special prominence in the traditions of the Hindus and thus when a name was wanted by the astronomers for the era of 78 A. D., the name of the Shakas presented itself and was given to it."

One may be pardoned for observing that the above strikes one as a curious jumble of unhistorical, illogical, and even self-contradictory inferences and surmises. Coming from such

an eminent scholar as Dr Fleet it is all the more surprising. The last sentence especially is inexplicable. Why should the Indian astronomers be in a funk about naming the era of 78 A. D., which they selected for astronomical calculations? Did they not know that the era was used by the Shaka kings of Kathiawar and Ujjain? The Shaka kingdom of Ujjain was subverted by the Guptas, as we have seen above, so late as 398 A. D. Could the astronomers of Ujjain who lived between 400 and 500 A. D., and who, according to Dr Fleet, made this choice of the era of 78 A. D., not have known that it was the era of the Shaka kings? Dr Fleet himself says that the era was founded by Nahapin, a Shaka, and was current in Kathiawar. It is simply inexplicable why Dr Fleet goes to the *Sutras of Panini* and the *Bhashya* of Patanjali for accounting for the name of the era and why he thinks that the Indian astronomers wanted a name for the era and gave it one under a grammatical bias in favour of the word Shaka. But the whole detail of Dr Fleet's explanation is questionable. No doubt, the subject is one in which we have to rely on conjecture only, but we think that the explanation of why the astronomers of India chose this era of 78 A. D. can be based on a more historical and logical conjecture. The rise and origin of modern Indian astronomy is shrouded in mystery. We know nothing of the history of its development till it stands before us full fledged in the theory of Aryabhata. The stupendous system of the astronomy of modern or Post-Greek India with its calculations from the beginning of the enormous kalpa, the revolutions or Bhaganas of planets in the whole kalpa and so on stands before us complete in the work of Aryabhata like the perfect grammar of Panini, a wonder and a mystery. But two things are clear. First, the system is plainly influenced by Greek astronomy. Secondly, it had had a development extending over centuries before we come upon the perfected system of Aryabhata. Astronomy must have been cultivated zealously with the help of Greek knowledge for centuries before it could be put into the present perfect system, in the same way as grammar must have been studied for centuries before Panini could put it in the unsalable form he has given it. Dr Fleet says "some time about 400 A. D., the Indians received Greek Astronomy." This is plainly incorrect both logically and historically. Greek connection with India dates from

Alexander and ceases with Menander. Real intimate connection lasted between 200 and 100 B C. It seems therefore impossible that Greek astronomy could have been received in India so late as 400 A D. Shaka invasions of India also ranged from 150 B C to the end of the first century A D, and the Shaka rule in India ended in 398 A D. It is perfectly inexplicable how India could have received Greek astronomy about 400 A D. Dr Fleet perhaps thinks that Aryabhata and Varabamihira who flourished about 500 A D, in their system show marks of influence of Greek astronomy and hence Greek astronomy might have been received a century earlier. But as we have stated above one century cannot suffice to explain this clever amalgamation of Western and Eastern sciences. It must have taken many centuries of close study. Varabamihira's Pancha Sidhantha also shows that long before Aryabhata wrote his work, the system had been perfect. Shankar Balakrishna Dixit assigns to some of the old Sidhanthas a date as early as the first century B C. In short, the knowledge of Greek astronomy by Indians evidently dates from a period much anterior to 400 A D.

It seems to me that Greek and Indian astronomies were amalgamated together by Indian savants at Ujjain under the rule of the Shaka kings. Their kingdom lasted as we have seen between 78 A D and 398 A D, a sufficiently long period for the cultivation and development of astronomy. That Ujjain is taken as the zero meridian by all Indian astronomers whether of the Deccan or of Magadha or of Kashmir without demur clearly shows that the place was looked up to with reverence as the chief school of modern astronomy. The Shakas though foreigners were not rude and illiterate. In fact, they had entered into the shoes of the Greeks in Bactria and came to India with all the advantages of Greek knowledge and science. The engineering achievement of Rudradaman in rebuilding the Sudarshana lake testifies to the great civilization of the Shaka kings. It is not therefore absurd to assume that under the long and undisturbed sway of the Shakas, astronomy was zealously cultivated at Ujjain and amalgamated with Greek knowledge. Observations were probably taken and recorded over a number of years. These observations would naturally be recorded in terms of the Shaka era. Rules for the new astronomical calculations would also naturally be laid down in terms of the Shaka era. And it is these observations and these rules based on the Shaka era which must have

naturally induced, nay almost compelled, later Indian astronomers to adopt that era for all astronomical calculations. To take an analogy from other eras, the era of Nabonassar was used by later and even Greek astronomers of Alexandria simply because they found a long series of astronomical observations recorded in that era and convenience and brevity favoured the adoption of that era for astronomical calculations. We can easily conceive how Ujjain was the seat of astronomical study in the days of the Shaka kings and how that study laid the foundation of the modern astronomical system of India. The Shaka kings were gradually Hinduised and their foreign habits and garb must have also changed along with the change of religion. The famous astronomers of the sixth century therefore must have had very little scruple to adopt the era of the Shakas already used during three or four centuries for the same purposes and must also in a manner have been compelled by the tradition and the state of knowledge of astronomy. It is thus we believe that the Shaka era obtained prominence over other eras and has lived on while other eras have dropped out of existence. The Indian astronomers divided time from the beginning of Kalpa into several Yugas and Kaliyuga again into several eras including the Shaka era which later transition changed into an era founded by a Shatavahana or Shalivahana king and thus this era has crept even into the religious formula used by the people in reciting the exact time of their religious acts. But this fact cannot shake the historical considerations which compel us to conclude that the era was founded by the Shaka kings of Kathiawar and Ujjain.

A Supplement to Elementary Education.

BY MR. B. N. BHAIJEKAR, B. A.

THE Honble Mr Gokhale is to be congratulated on his excellent speech in the Vice-regal Council, when he introduced his Bill for elementary education. Various countries are compared, their varying methods both for free and compulsory elementary education and the relative expenditures are concisely and clearly stated. Even little Baroda has beaten British India hollow. In Baroda, in 1909, 79.6 per cent. boys of school going age were at

of water and breakers of stone. A Committee of experts can easily fix upon a number of subjects, a general knowledge of which would be deemed sufficient to bring the adult population of India on a level with the average population of civilised countries.

Such a Committee will have to include rudimentary Astronomy in its course of teaching. The tides, the eclipses, the shooting stars are sufficiently attractive. Magic lantern slides, charts, diagrams, can make them doubly so. Those who have heard Professor Naigamwalla and seen his plates know full well the absorbing interest of such views and the great audiences he secured. Take Elementary Chemistry again as another interesting and informing subject. The analysis of water into oxygen and hydrogen works like a miracle on the minds of the audience. Those who have seen such experiments in Poona, Kolhapur, and other places know full well how easy it is to secure and fascinate big crowds. Take again Hygiene, domestic and public. How necessary and pleasant and attractive such knowledge is. Specialists like Dr. Turner can easily testify to it. His illustrated lectures on plague to the most illiterate classes in Bombay always drew big crowds. Indeed, the complaint was often the want of room. Malaria and other prominent ills of Bombay and India can be equally well explained, provided you secure qualified men to do so. The terrible infant mortality of India its causes and remedies ought to be equally dealt with. Take again the mechanical and agricultural appliances in various countries. How few know the simple mechanism of the cablegram that reaches India from the far off countries every day! Even educated men are most often ignorant of these things. Take Sociology again. With charts, diagrams, slides, cinematographs, what a superabundance of resources we have at hand, which lie unused with out any systematic plan! Well, it is a public misfortune that Gujarathi and Marathi educated men do not get these slides and explain them in the vernacular to the illiterate audiences in our various cities and towns. People who have watched the phenomenal success of the Excelsior and the cheap America India cinematographs can easily understand what a powerful educative instrument we have in a cinematograph. Maharaja Scindia and Maharaja Gwalwar have travelled far and wide. The latter is incessantly never too weary of dilating on the informing and liberalising advantages of travel. But surely he can take all his subjects through all the countries he has travelled and

show the things that influenced him by magic lantern slides and the cinematograph. The cost will be insignificant compared to the vast strides in general information that his subjects will make. The Maharaja has led in the cause of education of children. Let him be more original and solve the problem of adult education. How few Indians know India itself! Sociological slides on Sikh, Gurkha, Rajput and Burmese life would be of absorbing interest. A Gurkhaman, woman, girl, and boy can be shown in their own various phases from birth to old age. Social religious scenes and peculiarities can be best shown and learnt through slides. It is the pictures that appeal most to all. Pen is available only to a very few in India. How few Indians knew still less the world outside India! Japan and the Japanese, China and the Chinese, the Russo Japanese war, the Russo Turkish, the Franco German, the American Spanish wars will stimulate public interest and create a love of knowledge. Newton and Co. and other English firms can easily supply slides. How few Indians know the vast extent and power of the British Empire itself! Surely we ought to know more of our empire to understand its responsibilities and its vast potentialities for good. One feels certain that if slides and films of the main Hindu temples in India were secured, as also of Mosques, Agyaries, etc., the general public knowledge of these matters will be materially increased. The religious minded population of India will feel pleased. Take again the zoology of the world and India's fauna and flora. What infinity of knowledge can be secured from these and other subjects? It is little use solely confining our attention to the comparatively small number of school going children, leaving the vast adult population to live and die in utter ignorance of elementary things.

Well, it will be said, it is not difficult for a Committee of experts to fix upon eight or nine subjects and to secure slides, charts, cinematograph films, diagrams, etc. But it will be asked, where the machinery that will impart this general knowledge to the adult population lies? The answer is not difficult to give, provided there is a strong desire to impart such general knowledge to the adult population. We can trust Government who have to maintain the high and noble traditions of the early British pioneers of education, to find the machinery for imparting such general knowledge to such generally agreed subjects to the adult population. Two graduates, knowing the subjects above mentioned and sup-

plied with the materials referred to, can be appointed in each division headquarters like Poona, Ahmedabad, Belgaum, etc., and one in each district town to impart knowledge of the subjects to the illiterate population. These graduates must have no duties connected with any high school teaching. The pay, rank and promotion of such graduates should be in line with the other graduates employed by the Educational Department. Special stipendiary students in the Training Colleges of the division should be also required to have a knowledge of the subjects mentioned above.

In course of time each Government High School in each district ought to have a graduate attached to it who will be told off to impart general knowledge to the illiterate classes. The training college successful special students can do similar educative work for taluka towns and villages. These graduates in the districts and training college masters in the talukas with their pays and ranks equally recognised by the Educational Department will be the most efficient machinery for the object in view. The cost of the initial materials will be not at all exorbitant. The Educational Department can send round the slides and cinematograph by turns to save expense. There is the further advantage that we can extend or attenuate such a teaching machinery as experience warrants us.

But a further question will be asked and it will be said that it is easy to take the horse to the pond but is not so easy to make him drink the water in it. It will be asked in what way we are going to secure a fair number of illiterate audience of at least the male sex, if not of either sex in each district. Now let us remember that Indians yield to no nation in their love of music, vocal and instrumental, one has simply to walk what a cluster of men gather round any old singer in a street at any time of the day; and many even throw down coin to the singer. Well, Government employs a music master in every Training College of each division in the Bombay Presidency. Let such a Government singer be given additional pay or another employed in connection with this new arrangement. Take Ahmedabad or Poona for instance. Certain halls or compounds near the quarters of the illiterate classes should be secured by Government. A specified number of lectures on particular days and hours in the week should be given by the teachers, with the help of their slides, charts and films. The music master must begin so that a

number of people are attracted to the place, of course, no fees are to be levied from the public. Spaces should be reserved apart for women. The music and the pictures are sure to attract audiences and the teachers can easily ascertain who are more regular in attendance. The regular ones can be easily subsequently requested to begin to learn the three R's. Everybody likes to write his own name. Let each one learn to write his name, then his child's or brother's, etc., so that he may be led on to learn the alphabets. If the slides of the renowned Hindu temples be secured like Rameshwar, Puri, Dwarka, etc., one feels certain that even old ladies will raise up their hands in reverence and bless the teachers. Knowledge must be made attractive and can be made attractive in the above way. When once the prejudices of the adult illiterates against book study vanish, and knowledge appears cheerful and useful, what a Himalaya of difficulties will be removed! Adult illiterates will then urge their children to go to school very willingly and riches prophesy will be realised, all India over. The reward of the British Government will be in the grateful remembrance of an illiterate people who form nearly 1/3 of the population of the whole globe. No effort ought to be untried by a Christian Government to remove the dense darkness in the land. Will the Directors of Public Instruction of each Presidency make a move in this direction? Will the Maharaja of Baroda lead in this attempt also?

To sum up, it is necessary to supplement the extension of elementary primary education to children, by not neglecting the far vaster number of ignorant adults, it is necessary to appoint a Committee for selecting a number of subjects, a general knowledge of which will make the adult population more informed, such subjects should be taught by graduates in district towns and by Training College qualified masters in taluka towns and villages, with their pay and promotion guaranteed by the Educational Department, slides, charts, diagrams, lanterns, films should be supplied to each district for itself or by rotation, a music master should be employed in each place, a course of lectures should be given, and then the three Rs should be taught to adults. Money, masters and materials being thus permanently secured, permanent results are bound to follow. Prizes should be, later on, offered to the best candidates in the audience.

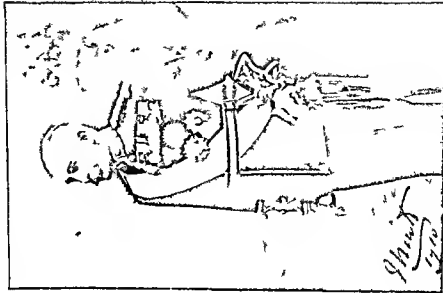
TO THE RESCUE!



MR RATAN J TATA

Whom I have known for many years and who has been
a great help to me in my work.

A FRIEND OF INDIA.



LORD MINTO

The 1st Vice of India

LORD MINTO'S INDIAN POLICY.

FOR a proper understanding of the merits of the Viceroyalty that has drawn to a close, it is necessary to glance back at the events of the stressful lustrum that preceded it—in other words, to define the situation as Lord Minto found it. It was a situation such as no Viceroy had inherited, whether regard is had to the depth and intensity of the popular discontent that then prevailed, or the circumstances in which that discontent originated. It was an India in painfully angry mood that Lord Minto found Bengal had just been set aflame. The educated classes, and not alone in Bengal, had again and again been told that their interests and sentiments counted for very little.

SHOWY "REFORMS"

A series of "reforms" of a showy character had followed in rapid succession, which in their origin as in their later development, reflected less the considered opinion of the Imperial Government than the bustling methods of a too masterful Viceroy, who indeed came to India with a ready-made programme of "reforms" which he was clever enough to force on others. In spite of Lord Curzon's boast, his famous Commissions have solved nothing in particular, and satisfied nobody. One recalls with amusement the Irrigation Commission, which toured the country in breathless hurry taking what was called "evidence" on projects which would have required decades to work out and generations of careful husbanding of resources to finance. Lord Curzon's action with regard to Indian Irrigation was typical of much that he did by way of enquiry by Commission "to set the standard of British administration." And, then, it would take years for the Police to be really reformed. The officialisation of the Universities is complete, but to day they are as far from being capable of realising the ideals of Lord Curzon himself as they were in 1907. We might, had space permitted, have dwelt upon the obvious differences in the mode of financing Police and University reforms. Nor can we pause to dwell upon that wonderful make-believe, the Industrial Committee, whose recommendations Lord Curzon promptly buried after the delivery of a funeral oration of becoming gravity!

LORD CURZON AND THE EDUCATED CLASSES

So far we have dwelt upon the more showy acts of Lord Curzon's administration. The spirit

which informed his every act is plain for all men to see. As we have said, never were the educated classes made to feel so poignantly how little they counted. Lord Curzon began by loudly proclaiming that "official wisdom is not so transcendent as to be superior to the stimulus and guidance of public opinion" and that "the opinion of the educated classes—it is not statesmanship to ignore or to despise." The sequel shows that Lord Curzon had exalted notions of the superiority of official—or at a by rate his own—wisdom, and that the opinion of the educated classes was only worth ignoring or despising if it did not fall into line with official opinion. A recent writer in the *London Morning Post* states the case for the educated classes in this way—

It is worse than folly to dismiss the educated classes with a sneer at their numbers. We cannot afford to do that. The educated classes, growing larger and more representative, stand, politically, for the people of India. The rest are in the cradles however brave, however loyal however long-descended, the rest are in the cradles.

How far Lord Curzon was from realising the profound truth of these observations may be judged from the fact that while at Madras, he administered what was meant to be a severe rebuke to the Mahajana Sabha by telling a deputation from that body that waited upon him at Government House, how small their membership was and how large (and, of course, totally untenable) their claims to represent the Mahajanas of Madras were!

CENTRALISATION "IN EXCELSIS"

The fact is, Lord Curzon never believed in the educated classes and missed no opportunity of telling them what his opinion was of their aspirations. It was his fixed belief that it was not wisdom or statesmanship, in the interests of India itself, to be led into making political concessions to Indians. Nay, he held—and justified the Partition of Bengal on the ground—that "it cannot be to the lasting good of any country or any people that public opinion, or what passes for it, should be manufactured by a comparatively small number of people, at a single centre, and should be disseminated thence for universal adoption, all other views being discouraged or suppressed." That is a fine text for a dissertation on the evils of the centralising tendencies of Lord Curzon's rule, whereby a comparatively small number of officials crowded into a Secretariat on a remote hill station disseminated for universal adoption their views on administrative matters, all other views being

discouraged or suppressed. It was characteristic of Lord Curzon that he should depiccate that in the tendencies of public opinion—assuming for argument's sake such tendencies did exist—which he systematised and standardised in Imperial administration. To quote a memorable *obiter dictum*: "From every point of view, it appears to us desirable to encourage the growth of independent opinion, local aspirations, and local ideals, and to preserve the growing intelligence and enterprise of Bengal from being cramped and stunted by the process of forcing it into a mould of rigid and sterile uniformity." That, in Lord Curzon's opinion, was a good case for destroying the racial, political solidarity of the Bengalee race, but, of course, he never dreamed of applying these principles to the system of centralised administration he perfected. Lord Curzon was obsessed with the notion that he was setting the standard of British administration for all time. Certainly, he did things cleverly. Having satisfied himself that what he did not undertake to reform was not worth reforming, he considered himself free to hypothesize in advance the future financial resources of the Government to the Police and other reforms. The cost of the Partition of Bengal was seriously underestimated. Then there were the pressing needs of military reorganisation, which absorbed practically all the available surpluses of his regime.

AN EMBARRASSING LEGACY

Thus it was that the Viceroy who professed the greatest anxiety that he should leave an embarrassing legacy to his successors ended in gloriously by leaving an India unreconciled to his reforms, in revolt against the declared object of his policy (which was to exclude Indians from the higher branches of the administration and to deny them political rights), in open hostility with him for opinions and sentiments expressive of contempt for the Indian character, and for little unremembered acts of unkindnesses which we need not pause to chronicle. To sum up, administrative efficiency had been carried to such limit that it blistered everything it touched, and exaggerated every known fault of the administration—e.g., its excessive centralisation and aloofness from and indifference to the people's opinions. On the political side, Lord Curzon's whole aim was to make the people understand, as clearly as he could make them understand, that they had no hope of political advancement in the future. This policy had to be thorough, if

Lord Curzon meant it to succeed, and in his imperiousness, the great Proconsul made no distinction between Indian Chiefs and what are called middle class British subjects. The aristocracy and the Mahomedans whom he now patronises were then laid in an equality as of death with the rest. Lastly, it was a pitiful exhibition this "strong" Viceroy *par excellence* now and then made of his desire to catch the popular imagination by methods that would have appealed to Barnum, but which only moved Indians to mournful resentment.

Lord Minto succeeded to a most difficult task; but it was a task which by his previous training in public life and admirable qualities of head and heart, he was well fitted to discharge. Lord Minto was the third Viceroy of India who had previously held the Governor Generalship of Canada. He was also the second Viceroy of India to succeed an ancestor at the headship of the Government of India. He was the first soldier Viceroy of India, the only soldier Governor-General before him having been Lord Hardinge, whose grandson has now succeeded Lord Minto in the Viceroyalty.

LORD MINTO

Gilbert John Elliot (Murray Kynynmound), Earl of Minto, is the fourth Earl (United Kingdom) a Baronet of Scotland, Privy Councillor (1902), G M S I and G M I E (1905) G G M G (1898), V D, B A, LL D, Vice President of the Royal Colonial Institute, a Knight of Grace, St John of Jerusalem, a Colonel in the Volunteer Force, Son of the third Earl, he was born on July 9th, 1845; and succeeded to the title on the death of his father in 1891. He married in 1883, Mary Caroline, a lady of Grace, St John of Jerusalem, and daughter of the late General Grey, son of the second Earl Grey. Lady Minto is thus the sister of Earl Grey, who has won great distinction for himself as Viceroy of Canada. The issues of the Earl of Minto are—

Lady Eileen Nina Evelyn Sibell Elliot, born 1884.

Lady Ruby Florence Mary Elliot, now Viscountess Errington, born 1886, m Viscount Errington, son and heir of the Earl of Cromer.

Lady Violet Mary Elliot, born 1889, now Lady Charles Fitzmaurice, m Lord Charles Fitzmaurice, second son of the Marquis of Lansdowne.

Viscount Melgund, heir to the Earldom, born 1891.

Hen Gavin William Desmond Elliot, 2nd heir, born 1895.

Lord Minto was gazetted an Ensign in the Scots Guards in 1867 and retired three years later from the Regular Army. He volunteered and saw service with the Turks in 1877, in the Russo-Turkish War, taking part in the brilliant campaign which culminated at Plevna.

In 1879, he was in the Afghan War, and in 1881 as Private Secretary to Lord Roberts he played some part in the conclusion of the armistice which followed Majuba. Then he went to Egypt, taking part in the fight against Aribi and was wounded. His active military career had apparently ended, when he went to Canada as Military Secretary to Lord Lansdowne (1883-85), but in point of fact, the rebellion in North-Western Canada in 1885, gave him the chance of taking part in the operations against the rebels, who were finally crushed at the battle of Batouche. That was the last Lord Minto saw of war, but his reputation as an authority on military subjects endures. He has occasionally contributed articles to the *Edinburgh Review*, the *Nineteenth Century* and the *United Service Magazine* on military topics. Of his fame as a sportsman there is little need to speak. In his younger days he was in the front rank of cross-country G. R. S. and out hunting he was well known with the Grafton, Lord Yarboroughs and the Bicester. A keen fisherman and a good shot, he was also a very promising oar at Eton and Cambridge. In this hurried sketch, we can only make a passing reference to his admirable work in Canada as Governor General (1889-1904), work to which he went with special knowledge gained during the time he was on Lord Lansdowne's staff. In Lady Minto, he had a helpmate whose charming hospitality in the Dominion in India and work for the alleviation of suffering has endeared her to all hearts.

INDIAN ARMY ADMINISTRATION

Difficult as was the task he was called upon to discharge in India, Lord Minto soon showed himself to be possessed of exceptional qualifications for it. One of the first things that engaged his attention on his arrival in India was the system of dual advice to the Viceroy on all army matters, which Lord Kitchener maintained was inimical to economical efficiency and continuity of policy. It is not necessary to go over the forgotten controversy raised by Lord Curzon in his memorable fight with Lord Kitchener. Suffice it to say that the policy favoured by Lord Curzon has become totally obsolete, and the transition to the new system, now complete, has been attended with the

most gratifying results. Lord Kitchener was the first Commander in Chief of the Indian Army to unite entirely in himself the command of the Army and the administration of the Army Department. Emphatic testimony to the success of that system was given by Lord Minto at the meeting of the Legislative Council on 29th March, 1909.

I have no intention of going over the weary arguments, for or against a system which has now become obsolete but it may not be out of place for me to say a few words on the one really vital question affecting a prolonged dispute. Will the new system of Army administration ensure for the Government of India the necessary constitutional control over the Commander-in-Chief? I unhesitatingly assert, after an experience of some years of the results of the transfer to the Commander in Chief of the powers and much of the work of the Military Member that the change of system whilst giving him wider administrative authority has materially detracted from his independence of action. I can understand the apprehensions of my predecessors as to their want of control over him, for though the proposals of a Commander-in-Chief may often have been checked by the interference of the Military Member, the former was in many matters free to act on his own initiative; there was no direct channel of communication whatever between him and the Viceroy; there was no Secretary to Government answerable to the Viceroy for a clear explanation of the Commander in Chief's views. The post of Secretary to the Army Department will now always be held by a distinguished General Officer, on the same footing as a Secretary to Government in every other Department—fully entitled to differ with the head of his Department, and with free access to the Viceroy.

Again as to military finance,—for the careful supervision of which we have to thank Lord Kitchener,—a full acquaintance with any extravagant expenditure proposed by a Commander-in-Chief is much more directly and promptly available to the Viceroy and the Government of India than in the days of the Military Member, for the Secretary to the Military branch of the Finance Department is Joint Secretary to the Finance Department itself, with the same access to the Viceroy and the same powers as any other Secretary to Government. I believe therefore that the higher administration of the Army has now been placed on a constitutionally safe and thoroughly sound footing and that the Government of India will do wisely in following Lord Kitchener's advice to safeguard the continuity of that military policy which he has done so much to inaugurate.

It was characteristic of Lord Minto that he should leave out the part he played in inducing calm where there was storm and in contributing to the peaceful evolution of the policy Lord Kitchener had inaugurated.

THE PARTITION OF BENGAL

The muddle over Army Administration was not Lord Minto's only bad legacy. He had, moreover, worse still, in the Partition of Bengal. Now, the Partition may or may not be reversed or modified, it may or may not be judicious to

revive the controversy over this most ill fated of Lord Curzon's measures. But the fact remains that the Indian domestic situation as Lord Minto found it, was permeated through and through by the ill feeling caused by that measure. Before Lord Minto had been many days in India, the Indian National Congress, at its twenty first Session at Benares, recorded its emphatic protest against the Partition and appealed to the Government to reverse or modify the arrangements made in such a manner as to conciliate public opinion and allay the excitement and unrest prevailing among all classes of the people. One of the greatest—if not the greatest—of Indian statesmen, who presided over the Session of the Congress, devoted a considerable portion of his masterly opening address to this subject. Now, the present hurried and necessarily imperfect sketch is concerned with a great Vicereignty and not with an isolated grievance. It is not necessary, therefore, to go over the whole ground, to trace the origin of the administrative change—"the determination to dismember Bengal at all costs", as Mr Gokhale has well said, and the determination, at all costs, to suit every thing to the interests and convenience of the Civil Service. The thing was done, anyhow. The author of the mischief had gone, amidst a blaze of glory or a pall of gloom,—it does not matter which.

LORD MINTO'S TASK.

In judging of the part played by Lord Minto, attention is necessarily drawn to the presence at the head of affairs in England of a Liberal Secretary of State,—one of the greatest names in British Liberalism of the present generation. We can well imagine Lord Morley and Lord Minto anxiously canvassing the situation during 1906. We can imagine them arguing, that while there were circumstances connected with the official operation resulting in the Partition which called for severe reprobation, there were others of which they were equally bound to take note. First, the operation of Partition in an administrative and legal sense was complete. The new boundaries had been marked and the new servants were at work. Indeed, the Imperial and Bengal Secretariats had been at work for months perfecting a scheme of administration for the new Provinces to be set a going at a moment's notice. As the popular outcry against the measure grew louder, the quicker the Secretariat machinery worked, so as to make the fact of the Partition "settled" on a large and imprigable basis. The present writer is in

full agreement with those who hold that the dismemberment of Bengal is repugnant alike to sentiment and common sense, that it is opposed by every community and by every section of each community, and that the storm of passionate protest it provoked five years ago, should have stayed the hand of Government. But we are concerned here primarily with the situation that Lord Minto found, and the manner in which according to the measure of his opportunities, he dealt with it.

A PLEXA FOR LORD MINTO'S POLICY

Administrative things are difficult to unmake in India. A change so vast and diversified as that Lord Curzon was in the greatest hurry to complete and set working on the 16th October, 1905, did not easily lend itself to change of a fundamental character in January, 1906. Many things had happened in the interval, of a character to stagger bureaucratic humanity. The inauguration of the boycott and the series of anti Partition demonstrations that followed, certainly alienated a certain amount of sympathy which would otherwise have told in favour of the Bengalees. The new Lieutenant-Governor of Eastern Bengal did not hesitate to impress the predominant Mahomedan community with the thought that the Partition was effected for their especial benefit. Lord Minto found diverse forces arrayed against the Bengalees: the whole current of bureaucratic sympathy flowed on the side of the "settled fact", Mahomedan feeling was unduly inflamed and found expression in terms of varying degrees of impressive absurdity. European commercial opinion was decidedly pro Curzon and tinged with contempt for the Bengalee agitation. This agitation steadily grew in volume, as it lost in reason, first, by the association of a certain amount of lawlessness (picketing, &c) and, second, by the notorious adhesion of school boys. It must, in fairness to the Bengalees, also be remembered that Lord (then Mr) Morley gave a direct and unequivocal encouragement to agitation towards the end of February, 1906, in the debate on the Address. The fashion then was to denounce the anti Partition agitation as "machine made". Lord Curzon was responsible for that opinion. Mr. Morley dealt with this particular allegation with his accustomed force.

It has been said, and unfortunately by an important person in India (Lord Curzon) that this demonstration of opposition in Bengal was "machine-made" opinion.

that it was the work of political wire-pullers and political agitators. I have often heard that kind of allegation made before Governments are apt when an inconvenient storm of public opinion arises to lay it at the door of political wire pullers and agitators (Hear, hear) There are, however, Indian officials of great weight and authority who entirely put aside that insinuation, and who argue that these Calcutta agitators would have had no response from the people they were appealing to if there had not been in the minds of the people a distinct feeling that they were going to suffer a great wrong and inconvenience and, although no doubt the agitators could form and disseminate these *vis à vis* yet these sentiments and views existed quite independently of any wire pulling or agitation. That is my own conclusion from reading the papers.

It is not too much to say that this expression of opinion gave an immense filip to agitation in Bengal. "Agitate," "Educate," were the cries then. As the agitation and education progressed, they assumed undesirable forms.

ANTI PARTITION AGITATION

In a reasonable view of the then state of affairs, it is impossible not to realise that both Lord Minto in India and Lord Morley in England were giving the matter the most serious and anxious consideration. The late Sir Henry Campbell Bannerman and Lord Morley himself were quite willing to reconsider the whole question afresh. But things were developing with startling rapidity in the two Bengals, and in the resulting turmoil and confusion, the Partition grievance became obscured. It was impossible in view of the sinister aims of the agitators, the wide hold the agitation had taken and the innumerable undesirable forms which it had assumed, for responsible statesmen to tackle the Partition question on its merits, apart from the purposes of the agitation it had engendered. It is all very well to say that responsible statesmen should have paid due heed to the agitation; yes, they might have, in a sense different from that the critics imply—they might have stamped upon the agitation in the early months of 1906. The struggle would perhaps have been sharp, but short. The Viceroy who forbore to take extreme measures against the agitators has been blamed for his weakness. On the other hand, he showed uncommon courage in letting the agitators go the full length (and as some say even beyond the length) permissible, from a constitutional point of view. It is in judging of this branch of Lord Minto's regime, that it is necessary to guard ourselves against error.

WAR AGAINST CRIME

The present writer is unable to trace any single reference in Lord Minto's speeches to the Parti-

tion. From his Executive Council he could not possibly have received the slightest support, had he made any suggestion towards re-considering the question. In any case the Secretary of State had accepted responsibility for confirming the action of his predecessor—the new Viceroy's position was necessarily a neutral one. It is only due to Lord Minto to say that those who criticised him for looking on as if he were an uninterested spectator, while the anti-Partition agitation grew and developed, forgot Lord Morley's words already quoted, by which he practically started the agitation afresh, with a blessing and a hope. When the inner history of this period of Lord Minto's Viceroyalty comes to be told, it will perhaps be seen with what consummate tact, courage and provident statesmanship the new Viceroy presided over the anti-Partition agitation. Meanwhile, the Extremist movement had come to a head. The break up of the Provincial Conference at Barisal and the long drawn out legal proceedings in connection with the arrest of Mr Surendranath Banerjee, the myriad forms in which the boycott movement and the intellectual inspiration behind it manifested themselves, the visit of Mr B. G. Tilak to Calcutta in the middle of 1906, the circumstances attending the resignation of Sir Rampfylde Fuller, the subsequent civil war in Eastern Bengal, and the climax of the series of crises, the coming of the bomb—*it is an interesting, if in many of its details, a melancholy story.* By this time the movement had passed beyond the bounds of Bengal. Then ensued the sharp and decisive struggle with the forces of anarchism, marked by the deportations, and the enactment of the so called repressive legislation. This came in quick succession. *Lord Minto was master in his own house hold.* By the end of 1908, the forces of disorder were fairly under control.

In the presence of the anarchist danger and the measures rendered necessary to put it down, the anti-Partition agitation lost ground irretrievably so. The agitation in Bengal was bound to be kept up, but it is and has long been a spent force.

REPRESSIVE LEGISLATION

It was Lord Minto's misfortune, not his fault, that he found an India seething with discontent. It was the cruelty of the irony of things that drove one of the most peace-loving of men—and the most tender-hearted of rulers—to provide himself with an armoury of weapons to fight the anarchic forces that had grown up around him, and that in deed threatened him, as it did one or two other high officials, with personal

outrage The Prevention of Seditious Meetings Act, the Press Act, the Newspaper Incitement to Offences Act, and the Criminal Jurisdiction Act—this is a list of repressive measures which we have all deplored but it would be positively unfair to ourselves and to Lord Minto to pass judgment on his Viceroyalty on these alone. Nor would it be fair to say that there was no necessity for some sort of legislation to put down anarchy and sedition.

THE DEPORTATIONS

There is another branch of Lord Minto's policy in dealing with the Unrest that has come in for a great deal of severe criticism, and that is his resort to the obsolete weapon of Deportation. The present writer is content to quote Lord Morley

Quite early after coming to the India Office I had pressure put upon me to repeal the regulations of 1818, under which natives are now being deported without trial, without charge, or without intention to try or charge. That, of course, is a tremendous power to place in the hands of an Executive Government, but I declined to take out of the hands of the Government of India any weapon they possessed in circumstances so obscure, so formidable, and so impetuous as the circumstances surrounding British Government in India. There are two paths of folly. One is to regard Indian matters as if they had to do with Great Britain or Ireland and to insist that all powers must necessarily suit India, and the other is that all we have to do is, as to my amazement I have seen suggested in print, to blow a certain number of men from guns.

I do not ignore the frightful risks involved in transferring what ought to be power under the law into the power of arbitrary personal discretion. I do not forget the tremendous price we pay for all operations of this sort in the reaction and excitement which they provoke. But these are situations in which a responsible Government is bound to run these risks and pay this possible price. It is like war—a hateful thing. The only question for us is whether there is such a situation in India to-day as to justify the passing of this Act of the other day, and to justify a resort to 1818. I cannot imagine that any one reading the list of crimes given the other day, and remembering all that they stand for, can have any doubt that summary procedure is justified and called for.

After all, it is not our fault that India is like this. We must protect the peaceful inhabitants, both Indian and European, from bloodshed. Believe me, it is no matter of form when I say—and I believe everybody in this House would say the same thing—that I deplore this necessity, but we are bound to face the fact, and I, myself, recognise the necessity with infinite regret, and something much deeper than regret. But it is not the Government here or in India who are the authors of this necessity.

The right to deport is a "tremendous power," but the circumstances in which they were used were undoubtedly formidable. At the time the deportations were made, the facts were

obscure and involved in impenetrable mystery; perhaps those who have paid close attention to certain phases of anarchic conspiracy and crime in Bengal might (although the full story is not before the public) obtain an insight into the motives of Government. Judgment upon individual cases there can be none, it is perfectly possible the Government struck blindly and at innocent persons. By the conditions of the case, a too meticulous nicety of judgment was out of the question.

It is a fair conclusion from our general survey of the "repressive" measures of Lord Minto's regime that those measures were meant honestly to meet an extraordinary situation. That they have proved successful is equally undeniable. The critics who blame Lord Minto for the failure to modify the scheme of Partition forget that in the turmoils of 1906 and 1907, the Partition grievance lost its importance altogether. From the point of view of the Extremist School, it was no longer a question of applying a remedy to one grievance, they concentrated on the removal of the greatest grievance of all. From the point of view of the Government, the supreme issue was whether law and order were to be maintained and the people protected from the consequences of reckless and criminal conspiracies.

LORD MINTO AT HIS BEST.

We now pass from the controversial to the constructive aspect of Lord Minto's regime. Never was braver, more fruitful work in the field of reform begun and carried through. Never were the essentials so firmly grasped. Here we see Lord Minto at his best. He had been through a storm the end of it left him with no malaise; the passage had improved his outlook. A less resourceful statesman would have sought glory in mere repression of anarchy. After ages will perhaps do full justice to the statesman who saw clearly and saw courageously, and realised that after all, the Viceroy of India is not a mere glorified wire puller who is expected to call upon people to "sit down in awe struck admiration of his astonishing effluency," but the representative of British Rule, its beneficence equally with its strength. No Viceroy since Lord Ripon who left these shores showed himself possessed of a more discerning vision and breadth of view of the essential purposes of British Rule than did Lord Minto. Quite apart from individual grievances however great, or isolated measures of administrative reform. However

desirable, there was one great work to be done, which, and which alone, could have obliterated the bitter memories—the desolating record—of the Carzonian regime. Mr. Gokhale took an early opportunity in the new Viceroyalty to impress this on Lord Minto. Speaking on the debate on the Budget in March, 1906, Mr. Gokhale said —

The question of the conciliation of the educated classes is vastly more difficult, and raises issues which will tax all the resources of British statesmanship. There is but one way in which this conciliation can be secured, and that is by associating these classes more and more with the government of their own country. This is the policy to which England stands committed by solemn pledges given in the past. This is also the policy which is rendered imperative by the growth of new ideas in the land. Moreover, my Lord, the whole East is to-day throbbing with a new impulse—vibrating with a new passion—and it is not to be expected that India alone should continue unaffected by changes that are in the very air around us. We could not remain outside this influence even if we would. We would not so remain if we could. I trust the Government will read aright the significance of the profound and far-reaching change which is taking place in the public opinion of the country. A volume of new feeling is gathering, which requires to be treated with care. New generations are rising up, whose notions of the character and ideals of the British rule are derived only from their experience of the last few years, and whose minds are not restrained by the thought of the great work which England has on the whole, accomplished in the past in this land. I fully believe that it is in the power of the Government to give a turn to this feeling, which will make it a source of strength and not of weakness to the Empire. One thing, however, is clear. Such a result will not be achieved by any methods of repression. What the country needs at this moment above everything else is a Government national in spirit, even though it may be foreign in personnel,—a Government that will enable us to feel that our interests are the first consideration with it, and that our wishes and opinions are to it a matter of some account.

THE TWO COURSES

This passage is a masterpiece of lucid statement of what all India was thinking and longing for. That Lord Minto paid due heed to what Mr. Gokhale said, the history of these five years amply attests. The machinery of Government was in majestic working order, but its old spirit had utterly been perverted, so as to convey the impression that the machine mattered everything to administration and that in India, at all events, deference to public opinion was a sure sign of weakness.

The problem, then, was how to change the spirit of British administration. Lord Minto saw at once that a new chapter of constitutional reform must be opened. The "intrepid coolness"—the phrase is Lord Morley's—with

which he pushed on with his reform enquiries, while at the same time he grappled with the growing forces of anarchism, has not always been rightly understood. The Anglo Indian critic saw in his perseverance in the path of reform a new menace to British Rule, the Indian, while free to acknowledge the sincerity of the effort for reform, could not make up his mind that reform and repression could go hand in hand. There were sundry other causes of misunderstanding which ignorant would be partisans have sedulously propagated down to the very end of the chapter.

LORDS MORLEY AND MINTO

It seems appropriate that this fruitful source of misjudgment should be dealt with here. It was an article of faith with a large section of the Anglo Indian community that the reforms were originated by Lord Morley and that at every stage they were forced down the throat of the Indian Government. Simultaneously, it was made a matter of complaint that Lord Morley did not "support" the Indian Government in all the measures that were taken to repress anarchy. Both these charges are devoid of foundation. So far as the reforms are concerned, Lord Morley made public confession, in a great speech and on an historical occasion, that he took up the reforms at the "instigation" of the Government of India. This was prior to the passage of the Reform Bill through both Houses of Parliament, and, of course, long prior to the sitting of the reformed Legislative Council which Lord Minto opened with a notable speech to which we shall refer later. As for the repressive measures necessitated by the prevalence of anarchy, we have Lord Minto's explicit assurance made to Lord Morley in December 1908: "In all our dealings with sedition, I could not be more strongly supported than I have been by you." Other circumstances, and diverse other connections have been made the basis of another complaint, namely, that Lord Morley interfered with the Government of India far too much. Probably he did: the circumstances were peculiar, the law allowed it, and no harm has resulted. It is really absurd to judge of the intricate relations into which the Government of India is brought with the Secretary of State, by isolated instances of so-called 'interference.' In this connection, a passage occurring in Lord Minto's message already referred to has been torn from the context, and much lurid comment made upon it. Lord Minto said —

The question of the control of Indian administration by the Secretary of State, mixed up as it is with the old difficulties of centralisation we may very possibly look at from different points of view

"The old difficulties of centralisation ! The critics hold up their hands in horror at Lord Morley interfering with the Indian Government ! But when has the Secretary of State *not* interfered with the Indian Government ? Opinion may differ as to the wisdom of the interference in any particular case, whether legislative or administrative

ULTIMATE RESPONSIBILITY

But the right of control has always been there. Just in the same way as the policy of the Government of India had tended to draw into its own hands all legislative and administrative control over the Provincial Governments, so the policy of successive Secretaries of State had tended to centralisation of power at Whitehall. Mr. Joseph Chailley puts the case clearly when he points out that a Local Government cannot introduce measures into its own Councils without the cognisance of the Secretary of State and the preliminary approval of the Government of India, not merely of the principle of the proposed Bill but of every clause thereof.

Sometimes the Government of India accepts such a Bill in principle, and holds that the time is not opportune for its introduction; the Local Government must await this result of similar experiments which have been tried, or contemplated in other Provinces. Again, even when it sanctions a Bill, it very often makes considerable modifications in the details. In short, in legislative matters, and still more in questions relating to ordinary administration, there is a tendency (though it is as yet only a tendency) to despotic concentration of power in the hands of the Government of India. This Government does not content itself with general instructions; it supervises the detailed application of these. When life is too much concentrated in the centre, the extremities get cold and now-a-days one notes as a significant and regrettable symptom, that ambitious Civilians long to exchange service with their own Provincial Government for direct employment under the Government of India.

What, again, is the position of the Secretary of State ? He is necessarily a "regulating power."

The Secretary of State watches from a lofty and distant position the ebb and flow of the Indian tides. Charged by Parliament with the control of the Government of India, his deliberate attitude towards that body is neither hostile nor complacent. He watches; he consults; sometimes he intervenes in what the Government of India consider an irritating manner. In the struggle of race he has to defend himself against his own prejudices as an Englishman, and he is faced by another power which is ready to open his eyes in this respect, the Parliamentary Opposition.

THE CRITICS CRITICISED

A fruitful source of misunderstanding is that the Secretary of State is "ignorant" and possibly always mischievously inclined. But as Mr. Chailley says, "the Secretary of State, on his side, has expert councillors by him. He is duly informed of facts." Why should his "interference" with the Government of India be inspired by ignorance any more than the interference of the Viceroy with the Provincial Governments ? After all, it is a true remark that Mr. Chailley makes that it is the peculiar prerogative of the Secretary of State to hold the balance between the exigencies of administration and those of politics. That is a function that is *best discharged not by the man on the spot*.

So far at any rate as the relations between the Secretary of State and the Government of India during 1906-10 are concerned, we have nothing except surmises and insinuations. No single instance has been brought to light in which the Secretary of State interfered *unconstitutionally* or showed himself to be avid of power he did not possess. It is absolutely idle, moreover, for would-be supporters of Lord Minto to pretend that his Lordship simply effaced himself and consented to an usurpation of powers which would reflect on his own reputation for strength of character and seriously prejudice his successors. Those who urge this view do even greater injustice to Lord Minto than to Lord Morley.

The tendency has always been to fasten upon some isolated instance of alleged "interference" and to declaim against Radical doctrinaires in general, and the greatest Radical doctrinaire of all "the Grand Moghul in a frock coat" at Whitehall ! And yet all this criticism implied that Lord Minto was miserably "weak" and that the Government of India had no backbone ! It is difficult to write with restraint in dealing with the pettiness of mind which prompted the critics to judge of the broad results of the Morley-Minto regime in "the language of a lawyer and with the conscience of an attorney." While the Anglo-Indian press in general found no epithet too strong to apply to Lord Morley's handling of affairs, the British press of all shades of political opinion showed themselves capable of taking a broad-minded view, when the Radical doctrinaires quitted his high office. It cannot be too strongly insisted that Lord Minto bore his full share of responsibility for every act of the administration and that it is idle to attempt to divide the responsibility for the initiation or the carrying out of great

projects of reforms. The constitutional reforms were taken up by Lord Morley, as he himself says, at the instigation of the Government of India. In their broad general features, as in many matters of detail, the Government of India's scheme did undergo material changes. Does this justify the blatant critic who would have us believe that all the credit for the reforms belongs to the one side or the other?

A RARE COMBINATION

The truth, of course, is that if Lord Minto could not have "instigated", if Lord Morley were not agreeable, and, indeed, if both these distinguished statesmen did not enter heartily into the scheme, the whole thing would have ended in smoke. If the Government of India were lukewarm, it might have delayed, objected, obstructed, and finally made the thing impossible. So might the Secretary of State have thrown cold water upon the Government of India's reforming zeal, and suggested unacceptible modifications of principle or detail. It is sufficient that the scheme ran the gauntlet of criticism, and finally emerged in the shape in which it did with the practically unanimous support of both the authorities, not to speak of Parliament and public opinion. That was great work which requires to be judged in a broad minded spirit, not in the narrow way of personal partisanship. Lord Morley uttered a great truth when, in replying to a deputation that waited on him in January, 1909, he said "You will never again—I do not care whether the time be long or be short—you will never again have the combination of a Secretary of State and a Viceroy, who are more thoroughly in earnest in their desire to improve Indian Government and to do full justice to every element of the Indian population."

MR GOKHALE'S TESTIMONY

That is noble testimony to Lord Minto's worth. Let us gain to the glowing eulogy of Mr Gokhale, in the Viceroy's Legislative Council, on March 29, 1909—

I think it is safe to say that when, in later times, the eyes of our countrymen turn back to these days, they will see two figures standing apart from the rest. One will be your excellency and the other Lord Morley. My Lord, I am at a disadvantage in speaking of your Lordship in your presence, but the occasion is exceptional and I trust the Council will forgive me for any apparent breach of propriety. The country owes a deep debt of gratitude to your Lordship, both personally and as the head of the Government of India, for these reforms. You had not been many months in the land before you recognized frankly and publicly that new aspirations were stirring in the hearts of the people, that they were

part of a larger movement common to the whole East, and that it was necessary to satisfy them to a reasonable extent by giving the people a larger share in the administration of affairs. And throughout, your purpose in this matter has never wavered. Your Lordship started the first deliberations in your Council on the subject. The tentative proposals published in 1907, which had caused great dissatisfaction, were revised and recast under your own direction, and nine tenths of the scheme in its final form is that of the Government of India. But this is not all. The throwing open of your Executive Council to Indians—which in some respects is the most notable part of the reforms—is principally your Lordship's work. Serene, clear sighted, supremely modest, your Lordship has gone on with the work of reform with noble courage amidst extraordinary difficulties, and I am sure your greatest satisfaction will be that when you lay down the reins of office you will leave to your successor a task far less anxious than the one you inherited. My Lord among the many great men who have held office as Governor General in this country, there are three names which the people cherish above all others—the names of Bechook, Canning and Ripon. I venture to predict, both as a student of Indian history and as one who has taken some part however humble, in the public life of the country for the last twenty years, that it is in the company of these Viceroys that your Lordship's name will go down to posterity in India. Of Lord Morley I will say only this. It would have been a sad thing for humanity if his tenure of office as Secretary of State for India had produced nothing more than deportations and Press laws. One who has taught so highly and to whose name such great honour attaches even in distant lands cannot afford to be 'as other men are—a slave of routine and a victim of circumstance. However, his great Liberalism has been simply and strikingly vindicated even in so difficult a position as that of the head of a vast bureaucracy, and the temporary misunderstandings of friends and the unworthy slurs of opponents will not have been borne in vain, when the full results of the present measures of reform show themselves in this country. That passage in his speech in the House of Lords, forshadowing Mr Sinha's appointment, with its phrase 'one of the King's equal subjects,' has touched a chord in Indian hearts which will keep vibrating for some time. It is a passage that will live in the history of this country—in any case, it will remain engraved on the hearts of the people. My Lord I sincerely believe that your Lordship and Lord Morley have between you saved India from drifting towards what cannot be described by any other name than chaos. For however strong a Government may be, repression never can put down the aspirations of a people and never will.

Nothing need, or could, be added to this weighty and noble appreciation.

THE BEGINNING OF THE REFORMS

To complete the narrative of this portion of the subject, the story of Lord Minto's exertions in the direction of reform may be briefly told. The pregnant words in which Mr Gokhale summed up the situation in March, 1906, have already been quoted. It is an instructive commentary on those words that in the August

following, Lord Minto drew up a Note for circulation among his colleagues, in the course of which he said —

The growth of education which British rule has done so much to encourage is bearing fruit. Important classes of the population are learning to realise their own position, to estimate for themselves their own intellectual capacities and to compare their claims for an equality of citizenship with those of the ruling race, whilst the directing influences of political life at home are simultaneously in full accord with the advance of political thought in India. But we, the Government of India, cannot shut our eyes to present conditions. The political atmosphere is full of change. Questions are before us which we cannot afford to ignore and which we must attempt to answer, and to me it would appear all important that the initiative should emanate from us, that the Government of India should not be put in the position of appearing to have its hands forced by agitation in this country or by pressure from home, that we should be the first to recognise surmounting conditions and to place before His Majesty's Government the opinion which personal experience and a close touch with the every-day life of India entitle us to hold.

That, undoubtedly, marked the genesis of the reforms. Its subsequent developments cannot be minutely traced here, for they form part of the general history of India during an eventful period.

THE PROGRESS OF THE REFORMS

We are content to recount here the part borne by Lord Minto in the evolution of the policy of beneficence and justice with which his honored name will be inseparably associated. It will be remembered that in consequence of his Note on the Reforms dated August, 1906, the Government of India proceeded to formulate certain proposals, the main features of which were the institution of an Advisory Council of Notables, the enlargement on a popular basis of the Legislative Councils, and the fuller discussion of the Budget. This, known as the Simla scheme, was submitted to public criticism, and elicited very important pronouncements of opinion. It would take us too far afield to trace the subsequent developments of this policy, and we had better tell the story in Lord Minto's own words, in his simple straight forward manner and soldierlike directness of speech. Speaking on the debate on the Budget of 1908, his Lordship expressed the hope that when the Viceroy's Legislative Council met in the following year, measures would have been adopted by His Majesty's Government, which would go "far to meet the aspirations of those who have the welfare of the Indian people at heart." The exigencies of Parliamentary legis-

lation—and Lord Curzon's pleasure—delayed the fulfilment of Lord Minto's hope. What was the attitude of the Government of India throughout? Let Lord Minto answer.

Those measures have been fully discussed by the public in India and in England and are now passing through the last stages of Parliamentary criticism—the fulfilment of my hopes, for their success must depend largely on the spirit in which they are finally received by the people of India and upon the honest endeavours of Indian political leaders to further the objects for which they have been framed. But we cannot conceal from ourselves that the origin of those measures, and the conditions which they were intended to meet, have to a great extent been lost sight of, or misrepresented. Attractive side issues have arisen and have eclipsed the main objects the first framers of the reform scheme had in view and the fact that they were the first framers of that scheme, has either been buried in oblivion, or their action has been attributed to ignoble concession, to unlawful agitation, or to unjustifiable servility.

His Lordship goes on —

A true conception of what has been the attitude of the Government of India throughout the history of these reforms is of such immense public importance in respect to the qualifications of that Government to administer the affairs of India that I will venture to quote to my colleagues the words I made use of in replying to the Honble Mr. Gokhale in the spring of 1907. I said —

"I recognise with him that politically India is in a transition state, that new and just aspirations are springing up amongst its people, which the ruling power must be prepared not only to meet but to assist. A change is rapidly passing over the land, and we cannot afford to dally. And to my mind nothing would be more unfortunate for India than that the Government of India should fail to recognise the signs of the times. I have deemed it all important that the initiation of possible reforms should emanate from us. I have felt that nothing would be more mischievous to British administration in India in the future than a belief that the Government had acted on no conviction of their own, but simply in submission to agitation in this country and in accordance with instructions conveyed to them from home. If there has been misconception as to this, I hope I may be allowed this opportunity of correcting it. The story as far as I can tell it at present, is simply this—that last autumn I appointed a Committee of my Council to consider the possibility of a development of administrative machinery in accordance with the new conditions we were called upon to face. That Committee's report was considered by my Council, and a despatch expressing the views of my colleagues and myself has been forwarded to the Secretary of State. What I would impress upon you is that this move in advance has emanated entirely from the Government of India."

That is what I said two years ago and I repeat it again to-day with the more strongly. The material from which the Bill now before Parliament has been manufactured, was supplied from the Secretariat of Simla, and emanated entirely from the bureaucracy of the Government of India. The deliberation and correspondence of which the Bill now before Parliament is the result commenced over 2½ years ago. It was in

August 1903 that I drew the attention of my Council in a confidential Minute to the change which was as rapidly affecting the political atmosphere of India, bringing with it questions which we could not afford to ignore and which we must attempt to answer, pointing out that it was 'all important that the initiative should emanate from us that the Government of India should not be put in the position of appearing to have its hands forced by agitation in this country or by pressure from home, that we should be the first to recognize surrounding conditions and to place before His Majesty's Government the opinions which personal experience and a close touch with the every day life of India entitle us to hold. I consequently appointed the Aundel Committee. That Minute was the first seed of our reforms, sown more than a year before the first anarchist outrage had sent a thrill of shocked surprise throughout India by the attempt to wreck Sir Andrew Fraser's train in December, 1907. The policy of the Government of India in respect to reforms has emanated from a man a consideration of political and social conditions whilst the administrative changes they have advocated, far from being concessions wrung from them have been over and over again endangered by the commission of outrages which could not but encourage doubts as to the opportuneness of the introduction of political changes but which I have steadfastly refused to allow to injure the political welfare of the loyal masses of India. As to the reforms themselves putting aside points which have from time to time formed part of our proposals but have been in no way vital to them the original pith of our scheme was the enlargement of the Imperial and Legislative Councils on a basis of wider representation of the most stable elements constituting the population of India—and in a popular sense, I mean in respect to the effect such enlargement of representation will have on the people of this country, that is still the most important point in the changes about to be introduced. I have no intention of embarking this afternoon upon any expression of opinion as to the intricate machinery the creation of such representation may require, but I have listened with pleasure to the broad minded remarks with which my Hon'ble Colleague, Mr. Gokhale, approached the peculiar necessities of representation in this country. My Hon'ble Colleague also alluded to the Opposition Clause III of the Reforms Bill has met with at home. I need only say that the Government of India fully recognise the effect the enlarged Councils must have in the future position of Lieutenant-Governors and the transaction of the increasingly heavy duties that will be imposed upon them, and are in full accord with the Secretary of State as to the necessity of the powers the Clause confers.

THE COMPLETION OF THE REFORMS

The story, as Lord Minto has told it, was completed when the new, reformed Council met. His Lordship in welcoming the new members, after pointing out that the India of ten years could continue to be the India of to-day, proceeded—

Many influences have combined to make it so and we have had to follow in the footsteps of the statesmen who have preceded us and to recognise that British rule must again be re-adapted to novel conditions—far more novel than any with which our predecessors had to

deal, in that political forces unknown to them have come into existence in India, which it is no longer possible for British administrators to ignore, whilst the trend of events in the Far East has actuated the ambitions of Eastern populations. When I took up the reins of Government as Viceroy in the late autumn of 1905, all Asia was marvelling at the victories of Japan over a European Power. Their effects were far reaching. Now possibilities seemed to spring into existence. There were indications of popular demands in China, in Persia in Egypt and in Turkey. There was an awakening of the Eastern world, and though to outward appearance India was quite in the sense that there was at that moment no visible acute political agitation, she had not escaped the general infection. And before I had been in the country a year I shared the view of my colleagues that beneath a seemingly calm surface there existed a mass of smothered political discontent, much of which was thoroughly justifiable and due to causes which we were called upon to examine. We heartily recognised the loyalty of the masses of the people of India and we were not prepared to suppress the new but not unnatural aspirations without examination. You cannot sit for ever on a safety valve no matter how sound the boiler may be. Something had to be done and we decided to increase the powers and expand the scope of the Act of 1892.

These words of wisdom will be recalled when the passions and partisanship of the hour are forgiven and forgotten. It is the absolute truth that no Viceroy, since Lord Ripon's time, laboured more assiduously to promote a real cordiality of feeling between the Government and Indians.

And not alone between officials and non-officials. Lord Minto had the sagacity to perceive that the success of the great reforms he initiated, the progress of which he watched with the loving care of a parent, and which he was long enough at the helm of affairs to set to work under the most favourable auspices (unlike, it may be remarked in passing, some of his predecessors whose good intentions were thwarted by their successors)—we say that Lord Minto had the sagacity to perceive that an even greater factor than the co-operation of officials with non-officials was the co-operation, one with the other, of the communities affected by the reforms. It would have been fatal to the reforms if the Hindu was jubilant, and the Moslem depressed, if, in short, any one section felt itself favoured at the expense of the rest. Now, the present writer has no inclination to stir up the embers of the political strife that has raged over the grant of special electorates for Moslems. We are only concerned with Lord Minto's conception of his responsibilities in reference to a situation full of difficulties, and apparently irreconcilable antipathies. Mr. Gokhale has defined that situation with his usual candour and statesman

In a word the object of my Government has been to interpret the pronouncement of two successive Sovereigns as indicating in accordance with the eloquent words of His Royal Highness the Prince of Wales in his speech at the Guildhall after his return from India, a more sympathetic and therefore a more elastic policy. The foundation stone of the whole system is the recognition of identity of interests between the Imperial Government and the Durbars and the minimum of interference with the latter in their own affairs. I have always been opposed to anything like pressure on the Durbars with a view to introducing British methods of administration. I have preferred that reforms should emanate from the Durbars themselves and grow up in harmony with the traditions of the State.

We are at the commencement of a new era of thought in India. We shall have many new problems to face as years go on, problems surrounded with difficulties and anxieties in the solution of which I trust that the Ruling Chiefs of India will ever bear in mind that the interests of themselves and their people are identical with those of the Supreme Government.

These words, uttered at Udaipore, were addressed to Indian Chiefs generally. But they were practically the words in which he habitually addressed every class of the "equal subjects of His Majesty the King Emperor." Need it be added that the memory of the great Viceroyalty of Lord Minto will never fade in India?

THE ROMIC ALPHABET FOR INDIA

BY

MR P T SRINIVASA IYENGAR M A

BY the Romic Alphabet is meant not the symbols as adopted in English writing—the English Alphabet whose defects of omission and commission every school boy knows by heart—but the same as modified for writing Sanskrit and the vernaculars of India. Many such adaptations of the Romic Alphabet have been actually made, (1) by Orientalists, (2) by publicists in one newspaper at least of Upper India, (3) by the Government in the transliteration of place names and names of books in their publications, and (4) by every man, be he Hindu, Mussulman or European, when he is writing the address on an envelope.

All people that have actually used the Romic Alphabet for Sanskrit or the vernaculars of India are enthusiastic advocates of its adoption in the place of the various alphabets now in vogue in this country and glorying in a sum total of 19,000 symbols. Of these latter Deva Nagari is the most

important because it is used for Sanskrit by the Hindustanis of Upper India and because some people regard it as in some sense holy, for the word "Deva" occurs in its name. But the question of the advantages and disadvantages of an Alphabet is to be decided by considerations of common-sense, utility and ease, rather than of prejudice and passion. An Alphabet is useful only so far as it subserves writing and printing, and has no mystic virtues of its own. We shall therefore approach the subject from a purely practical point of view, leaving holiness out of account.

First, the Romic script is more easily written than the Deva Nagari. The ultimate elements of these scripts may be taken to be the straight line or the dash and the semicircle. Thus, the Romic "a" may be considered to consist of three semicircles, and "b" of a straight line and a semicircle and so on. The Nagari "अ" (a) consists of two semicircles and three straight lines and "इ" (i) of four straight lines and two semicircles. Counting thus every one can find for himself that most of the Nagari letters require much more expenditure of energy, of paper and of ink than the corresponding Romic letters.

This is not all. The Nagari Alphabet is unnecessarily profuse, because it provides two sets of vowel symbols—one for a vowel when it occurs by itself and another when it occurs combined with a consonant in a syllable. Similarly, the forms of certain consonants too are duplicated, a simpler form when it occurs in a conjunct consonant and a more complex one when it occurs alone. On account of this useless wealth of symbols the acquisition of the alphabet is a painful process necessitating a great loss of time to pupils of primary and other schools.

It is surprising how this evil of an unnecessary profusion of alphabetical symbols becomes accentuated in printing. If the Romic Alphabet were used, Sanskrit would not require more than 32 separate symbols to mark all the sounds of that language according to the analysis made by the ancient Sanskrit phoneticians and a few less if that of the modern phoneticians be accepted; whereas an ordinary Nagari type-case contains 500 symbols. This one fact alone is enough to condemn the use of any other alphabet than the Romic, unless the users of the Sanskrit language decide to set back the hands of the clock, to give up printing and return to the glories of the Golden Age when printing was unknown.

Another result of the excess of curves and straight lines and of the existence of what are

called "conjunct consonants", but what ought to be more properly called syllable letters in the Nagari alphabet is this a Nagari type has to bear on its face a letter much smaller than a Roman type of the same or even smaller size. A Nagari letter of "English body"—to use the technical language of the printer—is as small as a Roman letter of "small pica body" and so on Nagari letters, especially the syllable letters above referred to, extend up and down and waste the space occupied by the elementary letters. Thus, if a work printed in Roman be printed in Nagari of the same size, it would take up about three times the space of the original.

These two considerations are ample to prove that there cannot possibly be any development of cheap or good printing in this country so long as the Roman Alphabet is not universally adopted and that a wide spread of elementary education cannot hence be possible. Easy and cheap printing is essential if the Indian is not to be left behind in the breathless rush of modern civilization, if the masses are to be allowed to drink at the fountain of knowledge. Hence, all those that feel that this country should not be excluded from the sphere of modern civilization, that the people of this country should not be left perpetually submerged in illiteracy should unhesitatingly adopt the only rational solution of the question of the "Common Script for India."

Other minor considerations may be adduced for the adoption of the Roman Alphabet by us, e.g., that it is the script of Europe, America, and Japan, that its adoption will help the man and the woman who have not learnt English to decipher sign boards, signatures, telegrams and addresses on letters and post cards. But these are obvious. But it is not so obvious how this intricacy of the existing Indian alphabets stands in the way of Officials, Indian and non Indian, from acquiring proficiency in the many vernaculars of this country. Most Officials cannot help picking up a working knowledge of the language of the people among whom they live, but the inability to negotiate intricate alphabets prevents them from extending such knowledge by reading books and even if they succeed in this the variations of the same alphabets in their script forms make it impossible for them to deal with vernacular petitions themselves.

Wholly irrelevant considerations have been brought in by the advocates of the Deva Nagari alphabet. One is that some Sanskrit books published in Europe are printed in the Nagari alphabet.

This does not prove that in the opinion of the European scholars responsible for the publication of these works, the Nagari serves the purposes of Sanskrit better than the Roman, it merely proves that the publisher expects people who cannot read Sanskrit except in the Nagari alphabet to buy those books. Another argument has been advanced that the Hindus superstitiously regard the Nagari as a divine alphabet and that prejudice ought to be pressed into service by those that desire all India to adopt one alphabet. Not to raise the question of the dubious morality of this proposal of attempting to serve a great good by doing a little wrong, it might be pointed out that a superstitious faith in an alphabet does not seem to influence people to adopt it. The Lubbhay Mahomedans of Southern India use Tamil, the Mahomedans of East Bengal use Bengali, in the Telugu country a considerable number of Mahomedans know the Telugu alphabet and not the Urdu, the Borneo of Bombay use Gujarati, yet all these regard the Arabic script as holy. Again, orthodox Brahmins who believe in the sacredness of Deva Nagari yet resort to their Telugu, Tamil or Canarese script even while reading a holy book like the Bhagavat Gita. One may also very well ask, if the name Deva Nagari renders it divine, will the name Balabodha (the name of the same script in the Mahabharata) make it puerile?

Many seem to think that the Deva Nagari is an ancient alphabet, which is not a fact. The Nagari alphabet has, like all other alphabets of India, slowly evolved through the Ages, the chief factor that influenced the form of Nagari letters being nothing proceeding from the Devas, but the necessity of writing on birch bark, this has caused the predominance of the straight line in the Nagari, as the circle which is the chief feature of the South Indian scripts is due to the palm leaf and the stylus. The present form of the Nagari script is not even 800 years old. Even during this short period, the script has frequently changed, so much so that the manuscripts of Manorama by Bhattoji Dikshit about 300 years old, is very difficult to decipher. Others believe that it was evolved entirely in India, whereas like most other alphabets known, it is derived from a Semitic ancestry.

There is also a notion that the Nagari is a perfect alphabet in the sense that each symbol has one well known value attached to it. This is another superstition. The very first letter of the alphabet, "a" approximates to "o" in

Bengal and Orissa is a vanishing quantity (especially when final) in Upper India and has a broad sound in Southern India. The vowel "ri", the final nasal of 'ch' series, and 'h' are other symbols having varying values. The first consonant of the word 'Siva' is pronounced in three different ways. Many other examples may be cited, but it is enough to point out that if a South Indian hears a Bengali Pandit recite Sanscrit slokas he will imagine that it is Prakrit and not Sanscrit. The Cashmiri attaches still different values to Nagari letters. It is absurd to contend that one of these ways is right and the rest wrong. If one is right, which is the orthodox, and which heterodox? Where is the Pope who can pronounce judgment on this question? Can the ghost of Pannini be raised for this purpose? The old 'shubboleth' of 'sh' and 'kh' has been the cause of the separation of the Hindus into the two great classes of Dravidas and Gaudas and if our symbol has been a bone of contention for not less than two thousand years, who will undertake to solve these other difficulties?

The fact of the matter is that Sanscrit not being a spoken language, no one knows *exactly* what sounds are to be attached to the various symbols. The Telugu man attaches his Telugu sounds to the Nagari symbols, the Uriya his, and so on. Vata vriksha becomes boto brikkio in Orissa. Krishna, Krushna, Kishen, Kissen are various pronunciations of the God's name, though written all alike.

Another mark of perfection in an alphabet is that there should be separate symbols only for elementary sounds and none for compound ones. Nagari sins grossly against this rule. The conjunct consonants have already been mentioned. Besides, there are the vowels 'm' 'au' and the consonant 'ch' which are really compounds and yet have separate symbols in Nagari. There are thus many unnecessary symbols in the Nagari.

Further the Nagari alphabet does not contain symbols to represent a great many sounds that occur in the vernaculars of India. The Tamil closed 'u,' the Telugu short 'e' are a few of the numerous sounds that come under this category. In the face of all these difficulties one should think twice before recommending that Deva Nagari should be the common script for India.

As to the vernacular alphabets, they are even more unfit to be universally adopted. The Tamil and the Urdu possess few symbols and are used by a small minority of the people. The Telugu

alphabet has as many letters as the Nagari, but a Telugu type case has to contain 1030 different types.

If the Romic Alphabet were adopted most of these difficulties would vanish. Writing would be far easier than now. A great impetus would be given to good and cheap printing. A wide extension of primary education would thereby become possible. And last though not least the work of Government would be greatly facilitated. The only difficulty in our way is sentiment. Are we to discard the time honoured and divine Deva Nagari, the native alphabet that have made us what we are and nursed our knowledge like a kind mother? This sentiment is worth considering.

Is it a sentimental love of Nagari or a sentimental hatred of Romic? There is no evidence to prove that there is a sentimental love of Nagari among such people of India as Mahomedans, non Brahmins of Southern India, and for the matter of that, even Brahmins who are not familiar with Nagari. On the other hand, there seems to be no sentimental hatred of Romic anywhere. The meaning, then, of this argument from sentiment is this—that a few people who are familiar with Sanscrit books printed in Nagari and who have not seen any one of the numerous Sanscrit books printed in Romic, feel the use of Romic letters for the Sanscrit language a desecration. It is difficult to believe that the people of India are such fools as to refuse a good thing because of sentimental objections. Nothing can be stronger than the Hindu sentiment against beef eating, but yet beef juice and ox gall (*gorochana*) are freely used by people to illness. The Semitic sentiment against pork does not stand in the way of the use of peppermint porci. The Municipal taps from which filtered and clear water is now taken home daily by even the most conservative of Brahmins were once regarded as unholy things unfit for a man who had a soul to be saved. But time has cured all prejudices. The utility consideration has prevailed and, curiously enough, many a learned and orthodox Pandit now prefers the tap water to that of the nearest well and is quite convinced that it is sweeter and healthier. Speaking in English, the vernacular language, during meals or a holy ceremony was once the most unholy thing a Brahmin could do, but now the priest himself commits this sin at times. Sentiment, therefore, like all things sublunary, is subject to change and decay, and when it stands in the way of a nation's advancement it should be brushed aside without a moment's hesitation.

THE INDIAN SUGAR INDUSTRY.*

BY

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THE importance of Sugar Industry to India cannot be exaggerated. Apart from the attention it deserves at present, it is a very old industry. Sugar has been manufactured in India since very ancient times being mentioned in the Atharva Veda. Various Sanskrit writers and the travellers of the Middle Ages mention sugar as being manufactured in India from sugar cane, and there is sufficient evidence to show that the sugar cane was taken to European countries from South of Asia at least, if not from India alone. The first official records of this Industry dates from 1609, when the English ships sailing for India were commissioned to bring a "few chests of best Indian sugar for a trial". Gradually, with the expansion of East India Company's trade, the export of Indian sugar increased, the quality being good enough to secure a steady market in Europe, till the beginning of the 19th century when the West Indies Colonies also began to manufacture cane sugar. The competition which began thus between East and West Indian sugar was started a century ago and has proved disastrous to the cause of the former at present. East Indian sugar could make a stand in England and Europe as long as it was admitted free of duty. But in 1830, an import duty of 38 per cent *ad valorem* was imposed on East Indian sugar (duty—which amounted to 120 per cent on the gross price and 200 per cent on the prime cost (Evidence from Common's Committee 1830-32, quoted by the late Mr R C Dutt). This led to a reduction in the exports of Indian sugar but a remission of duty in 1836, was again attended with increase in the exports which went on steadily, until checked by West Indian sugar which not only drove it out from Europe, but has made inroads into and established itself in India. At present India is exporting only a little of raw sugar, while her imports of sugar have been rising every year by leaps and bounds. The following figures of exports and imports of sugar, show the state of Indian Sugar Industry during the century, of course, indirectly—

EXPORTS.		IMPORTS.	
Year	Total sugar in Cwts	Year	Total sugar in Cwts
1800	120,471	1871-2	562,559
1821	377,228	1881-2	982,262
1833	101,100	1891-2	2,774,491
1879	19,000	1901-2	3,65,272
1881	1,057,501	1902-3	4,987,193
1881	1,607,508	1904-5	6,34,797
1886	845,961	1905-7	9,730,713
1888	1,180,208	1907-8	10,044,000
1901	192,890	1908-9	10,666,000
1903	230,438	1909-10	

These figures show the gradual downfall in the exports of sugar and the rapid rise in the imports during the last few years, amounting to about 1030 per cent in the last twenty eight years. The figures for 1881 and 1909 being respectively 98 and 111 million cwt. It is certain that at least a portion of the imports was due to the sugar being protected by bounties in the manufacturing countries, and admitted into India on free trade policy. This can be seen, in a way in the reduction of the import of bounty fed beet sugar, after the imposition of an import duty in 1899,

	Percentage of Cane sugar to total imports.	Percentage of Beet sugar to total imports.
1897-8	61.5	18.5
1902-3	73.1	26.9

Thus import duty was a source of good revenue to the Government, amounting to about 40 lakhs of rupees per year. It was, however, abandoned in 1903, when India was dragged into the Brussels Convention of 1903, as a tail of the free trade loving British Empire. At present all sugar is admitted free of duty in India except the usual *ad valorem* duty on all foreign imports. Whether due to the free trade policy or not, these imports of cheap sugar have certainly affected the Native Industry yet, as the darkest cloud has a silver lining, this reduction in prices has increased the consumption of sugar in India, and has thus rendered, indirectly, the possibilities of success of Indian Sugar Industry greater, having expanded the large and near market.

The phenomenal transition of India from a sugar exporting country to a sugar importing country, might be compared also with the rise of certain sugar manufacturing countries of the world. The following figures show the present state of imports of sugar into India and the way in which the supply is met.—

* Prepared for the Industrial Conference.

IMPORTS OF SUGAR IN THOUSANDS OF CWTs

	1901	1906-7	1907-8	1908-9	1909-10
Java	2,046	3,467	6,553	6,172	7,815
Mauritius	1,823	2,310	2,600	2,514	2,135
Total Cane sugar,	4,869	5,776	9,153	8,714	10,276
Austria	1 04	2,016	730	1,918	72
Germany	151	1,637	51	3	31
Total Beet sugar	1,716	3,653	781	1,941	829
Grand total including molasses and confectionery	6,585	9,730	10,044	10,661	11,136
Total value in crores Rs.	67	81	88	104	107

Analysing the imports, it can be seen that the bounty fed beet sugar has been replaced by the cheaper cane sugar and that now the major portion of the imports comes from Java, Mauritius and Austria. The control of the Indian market by these countries is due to the perfection in the methods of cultivation and refining approached by the sugar growers. A comparison between their methods and our methods will show and explain the present depressed condition of Indian Sugar Industry. The inflow of this cane sugar into India was greatly accelerated by the expansion of sugar cane cultivation at the hands of Americans in Hawaii, Philippines, Cuba, and Porto Rico which resulted in the closing of these markets against Java and Mauritius. Japan has also recently taken steps to expand the Sugar cane Industry of Formosa, and is expected in a short time to close her markets also against these countries, and perhaps join them in invading the Indian Sugar markets. It is, therefore, high time for India to make steady and sure attempts to check if not to stop the rapid inflow of foreign sugar which is soon expected to swell enormously and to destroy the indigenous industry just as the Indigo plantations have suffered from the importation of cheap synthetic Indigo.

Besides these large and increasing imports of sugar amounting to 10 million cwt. worth 10 crores of rupees, India consumes a large quantity of sugar of her own manufacture. The total amount of sugar manufactured by India is difficult to calculate accurately, but has been variously estimated to approach 5 million tons of raw and semi refined sugar including the output from the Native States. India is the largest single producer of sugar cane in the world, with an area of 25 million acres under sugar cane, she pro-

duces about 2,424 per cent of the total supply of the sugar cane production in the whole world, though she does not hold any rank among the manufacturers of refined sugar. Sugar is a valuable and useful article of food suitable for the warm climate of India and the vast population of India ensures a very good and flourishing market for the commodity. Thus, with a large supply of raw materials, and a good market for the finished product in the neighbourhood, there seems to be no reason, theoretically at least, why Indian sugar should not hold any position against the imported article, which comes over long distances and pays a large freight charges.

We will now try to see why this theoretical possibility is not being realised, restricting our attention to cane sugar only.

The details of the consumption of sugar in India will be of great help in our study. India produces about three million tons of sugar cane annually but a good part of it is chewed as such for its nutritive value, a large part of it is crushed by primitive wooden mills and the juice is boiled down to *gul*, while only a portion is treated directly for obtaining crystal sugar. The *gul* or *gur* or jaggery is valued and used by the people more than sugar, for its flavour, cheapness, and also for its larger nutritive value in the form of albuminoids, etc., which are removed in the refining of sugar. Calculation brings the figures for consumption per head to about 20 lbs of *gul* and 7 lbs of sugar (out of which 4 lbs are supplied by foreign sugar). *Gul*, therefore, brings comparatively more price than sugar, though its cost of production is far less. Thus, the price of *gul* is about Rs 6 per Bengal Maund, and of sugar is about Rs 7 8. This difference of Rs 18 per B Maund does not always pay the manufacturer to prepare sugar from Indian *gul*, because the percentage of sugar in it is scarcely above 50, and because much of the

* The production of sugar cane during 1908-09, was 7,644,000 tons in the whole world —

	Tons		Tons
India	1,841,800	Hawaiian Islands	448,000
Cuba	1,513,482	Porto Rico	245,000
Java	1,241,885	Mauritius	195,000
Louisiana	355,000	Formosa	120,000, etc

The following figures from the Balance-sheet of the Prayag Sugar Co., Ltd., of Allahabad, are interesting —

Cost of <i>gul</i> for sugar manufacture	Rs. 6-9 per Maund.
Cost of manufactured sugar (average)	" 9-5 "
Selling price of the sugar	" 11-3 "

sugar is inverted, and the colour spoiled. On the other hand, manufacturing sugar directly from the cane juice does not pay so much as preparing *gul* from it. For example, 1000 lbs of cane juice (worth Rs 10) would yield 180 lbs of *gul* worth Rs 13 8, the same if treated for sugar would yield 80 lbs of sugar worth Rs 7 8 and 80 lbs of molasses worth Rs 5, making a total of Rs 12 8 or say 13. This income falls very much short of *gul*-makers' receipts, depreciation of machinery, interest on capital, etc., all of which are not to be paid by the *gul* maker. This shows that sugar manufacturing will not pay as much as *gul* making unless we calculate the price of the sugar as that of the Benares sugar which fetches at present Rs 11 to 13 per B Md (though loaded with impurities), but surely, the high price charged for Swadeshi goods is bound to be an economic failure in the long run and should not be counted upon in all proper considerations of the prospects of any industry.

As long as *gul* fetches good price in the market, sugar manufacture in India will be always at discount, and we should not expect our sugar cane fields, vast as they are, to be utilised for manufacturing refined sugar directly. Sugar factories will not also get cheap sugar cane, as the *gul* maker can afford to pay a little more, as the cost of production is so small for him. The competition therefore is, in a way, not between foreign and Indian sugar as between India refined and raw sugar, the manufacture of the latter being conducted in a way most detrimental to the cause of the former. The number of sugar factories is smaller than *gul* factories because of this great difference in profit in spite of wasteful management. The cause of failure of many sugar factories in recent years is the increasing price of the raw produce, sugar cane, the contracts for which are usually broken during the season. At the same time the importation of cheaper sugar from Java and Mauritius has introduced a tendency to reduce the price of the finished product. Thus, a rise in the price of the raw product (both sugar cane and *gul*) and a fall in the price of the refined sugar are among the most serious difficulties in the financial management of factories.

Besides these difficulties, there are more important defects in Indian Sugar Manufacture, on the Technical and Scientific side which is utterly neglected at present, except in a few cases. The whole process has been followed with a hidebound orthodoxy involving a large waste on all sides.

The Indian farmer is of course a hard worker and a frugal cultivator, but he is ignorant and poor. Though sugar cane can be grown on almost any soil, if there is a good manure, good irrigation and good drainage, the quality of the crop in India has never been so high (except in some portions of land in the Deccan) as in other cane growing countries both with respect to the yield of cane per acre and to the percentage of sugar in the cane.

Country	Yield of cane per acre in Tons	Yield of sugar per acre in Tons	Tons of cane to one ton of sugar	Cost of production per Ton
Java	42 6	3 6	7 1	8½
Sandwich Islands	33 4	8	10	8½
Egypt	22	2 2	10	9½
Bengal	20	2		
Queensland	16	1 8	10	16½
Japan	15 2	1 1	14 3	13 to 16
Mauritius		1 6		1
Hawaii		3 6		
Cuba	2		9	
Peru	40 60	6		5½

These figures though not very complete, give an idea of the relative state of cultivation in these countries.

The soil is exhausted by centuries of continuous cropping, and the poverty and the ignorance of the farmer has prevented him from using the best manures which are necessary in large quantities for the present state of the soil. The system of cultivation in small farms prevents him from taking full advantage of the Western methods of agriculture with costly appliances. It is also detrimental to the interest of the sugar manufacturer as it prevents the concentration of crop round the factory. It is necessary that cane should be crushed soon after being cut and under the present circumstances, the farms being situated in distant parts and the conveyances being not cheaply and readily available, the crop gets spoiled and a large proportion of sugar as much as 10 to 15 per cent of the sugar becomes inverted before it can be worked up into juice. Again, the irregularities of rainfall makes sugar cultivation a hazardous job for the farmer, who is more willing to cultivate cotton, the price of which also is increasing. Moreover, in those cases where a constant supply of water is available from the Irrigation canals, the farmer shows a tendency to use excessive water without providing for a good drainage. Besides these, there are

many points of agricultural importance, e.g., the best way of keeping away insects and pests, the best rotatory and secondary crops, necessity of keeping the land fallow after three or four years, etc., which must be properly and intelligently attended to by the cultivator.

It is necessary to point out that the central factory system alone can work satisfactorily with sugar cane. This system is the key of the success of cane sugar factories in other countries. For example, Mauritius which is a small island with an area of 800 square miles had 200 factories a few years ago, but now they have been centralised to 80 factories which turn out about 200,000 tons of sugar annually. Similarly, Cuba has 71,000 acres of sugar cane area centralised into 186 factories, each factory dealing with the crop of about 380 acres the production of sugar in Cuba is fast advancing, being 1,515,000 tons in 1909, 1,765,000 tons in 1910, and the estimate for 1911 being 2,000,000 tons. Besides, these results which are convincing in themselves, there are many reasons why India should resort to this or a similar system. The success of a sugar factory depends upon the quality and the quantity of the crop of the cane, the expected improvements in the sugar cane cultivation are not likely to be realised under the present system. As long as the farmer gets a good return by pressing the cane and boiling down the juice to go, he is not likely to spend more money for heavy manuring or better water supply, etc. No theoretical attempts to improve the crops by spreading agricultural knowledge among the farmers will succeed unless the factories themselves take the matter into their own hands directly or indirectly. In the other countries, a factory is located in the midst of an area of sugar cane or its rotatory crops the sugar cane is sent to the central factory by suitable conveyances to be crushed immediately after being cut. Looking to the facts that contracts for sugar cane have been so often abandoned, it is a necessity for the success of a factory to have its own sugar cane fields or to finance them or at least to manage them, and then it is an easy thing to introduce all possible improvements with expert scientific skill. Certainly, it would require large capital and resources, but the attempt if properly conducted is bound to succeed. It is only a matter of detail to lay down the lines on which such a system can be worked out in different parts of India, dependent upon the climatic and the agricultural conditions, nature of land

tenure, water supply, modes of transportation, etc.; but this principle should be acknowledged and brought into practice if the industry is going to be a success. One factory started strictly on such a basis on lines similar to the colossal plans of Tata Iron and Steel Works will do much more good to the Indian Sugar Industry, than 50 of the ordinary ones, dependent as they have to be on the mercy of the cultivators for the quality and quantity of the cane, which cannot be stocked even for a part of the season.

But the defects in Indian Sugar Industry do not stop with cultivation if the cultivator has done any harm to the industry, the refiner has done far greater. The methods pursued at present are of very crude type, the cane is crushed generally not soon after being cut, in primitive wooden mills, the juice is clarified by wasteful methods, boiled down to the viscous state allowed to solidify and sold as such under the name of *gul*. Lehman has shown that "more than one fourth of the total quantity of the juice is left in the refuse by crushing with crude wooden mills, 20 per cent of the sugar is lost often by fermentation in careless work, and over 13 per cent. of the total juice is lost by under-rolling." Thus, about one half of the sugar is lost in the manufacture, and only one-half comes out in the market as output. And even the *gul* that is prepared contains such a large amount of inverted sugar which spoils the colour of the refined product beyond curing. The manufacture of *gul* therefore on a small scale by individual farmer has led to a loss both with respect to the quality and the quantity of the crystal sugar obtained from the cane. It is true that farmers cannot afford to work on a large scale, but improvements in the small scale machinery will surely benefit them. The attention that the industry is being bestowed upon by the different provincial Governments is surely fraught with important consequences, especially the work of Mr. Hadi under the auspices of the U. P. Government is noteworthy. He has devised an economical plant for manufacturing sugar directly from the juice on a small scale. Though the method is said to be a great and ingenious improvement on the older methods in various points, it cannot be expected to do much for the Indian Sugar Industry in the face of foreign competition. The figures worked out above have been taken from the results of actual work by that method in the experimental farm at Manjri, and show that the manufacture does not pay so much as the *gul*-making. Again, the work of Clarke and Banerji

(Agri Jour of India, 1910, V) has shown that 19.2 per cent, of the sucrose entering the factory in the form of juice was lost by inversion, and that 4.7 per cent was removed with the scums. Production on a small scale in isolated patches is bound to be attended with far greater loss than in a single large factory worked under expert technical advice.

If such a factory were working, the farmers will prefer to sell their cane to it, rather than undergo the trouble of preparing *gul*. A large portion of the *gul* prepared by the small farmer with crude appliances is used for refining to get crystal sugar, though it contains a large proportion of inverted sugar. In manufacturing refined sugar from this *gul*, about 22 per cent of the *gul* is lost, 45 per cent is sold as molasses, only 33 per cent being recovered as yellowish sugar. If the sugar was prepared directly from the juice without stopping at *gul*, the loss would have been obviated, the yield would have been increased, and better quality secured. It should be impressed, therefore, upon the minds of these small farmers or *gul* makers that it is a great loss to the country to prepare *gul* by such methods; they should know that it is bad and injurious to stop at *gul* and if they cannot improve their methods, they must co-operate to get better machinery, or send the same to a sugar factory in the neighbourhood. Many of the sugar factories at present refine sugar only from *gul* or the raw sugar which had been prepared by wasteful methods of crushing, boiling and clarifying, the quality of this sugar is always yellow, as it cannot be improved without the use of animal charcoal, against which people seem to have strong objection, but if the cane juice were directly worked up by the factories using best machinery for crushing, etc., the yield would have been increased and the sugar would be white, without using any animal charcoal, sulphurous acid being quite sufficient.

Moreover, there are many improvements in the refining and crushing for which we must take a leaf out of the Ferriguer book. The crushing by wooden mills should be abandoned as soon as possible in favour of heavy iron and steel rollers, which ensure more complete extraction. Even where large factories are not possible to be established, similar smaller mills driven by bullocks would be very useful and economical. They would extract at least 70—80 per cent of the juice, whereas the wooden mills extract only up to 50 or 60 per cent of the juice present in the

cane. In other countries, under central factory system, heavy crushing machinery is used, 9 to 14 rollers being common. The residuum in the bagasse is re-extracted after being soaked in water. The cane is crushed as such or sometimes after being cut into thin slices by a shredding machine. This method extracts more than 90 per cent of the juice and is very economical. Extraction by a diffusion process is also said to work more satisfactorily as no impurities are introduced except crystallisable sugar, the colloids remaining in the fibre, and as maximum amount of sugar can be recovered from the cane. But it requires an ample supply of water and fuel (about $\frac{1}{2}$ ton of wood for one ton of cane) besides the bagasse being utilised for the purpose. However, a detailed study* of the two methods and their suitability to the conditions of India will surely be of considerable importance.

Improvements in the refining after getting the juice require great attention. The clarification is not done well here, sometimes too much or too little of lime being added. The proper liming should be controlled by chemical examination of the test portions from time to time. An inquiry should be made to find out the best agent for neutralising the acidity of the juice and precipitating the albuminoids, e.g., lime, chalk, crude soda, or calcium phosphate, etc. Besides these, there are various other points, e.g., determination of the ripeness of the cane for being cut and crushed, separation of the bye products from molasses, and the general refining of sugar which require the help of a trained chemist, who is conspicuous by his absence in this field in India.

Machinery for filtration under pressure is necessary for the rapid separation of the solid impurities which accelerate the fermentation while evaporating with double and triple effect. Vacuum pans form a necessary though a costly

* Since writing this I came across the latest edition of Mr H. C. Prinson's interesting book on Cane Sugar and its Manufacture. It seems to be in favour of the milling process. Thus, though the diffusion method gives more regular work, extracts more sugar and gives a purer juice, it requires more fuel, more and also higher skilled work, and more steam for the heavy steam machinery it gives the bagasse in a form less valuable as fuel. It lacks in the adaptability to a decrease or increase in the quantity of the cane to be worked, it leads to greater losses on sudden stoppage due to irregularity of supply. Moreover, the improvements in the milling machinery have increased its efficiency and 13 per cent of the sugar in the cane can be extracted with a dilution of only 15 per cent, whereas the diffusion process can extract 50 per cent sugar with 20 per cent dilution.

part of the sugar machinery, but its use will soon repay the cost, as it prevents the sugar from charring or turning yellow and increases the yield. These and similar other costly appliances, e.g., large centrifugals, the machinery for drying the sugar in the centrifugals, etc., which though comparatively small items can be cheaply and profitably used only by large central factories with the least waste of fuel and power.

The utilisation of bye products has been always a very important factor in the success of all large industries and is the chief cause of the rapid industrial development in the Western countries. The molasses on the liquid separated in the centrifugals can be more profitably worked and utilised than at present. It is sold generally by the factories to the rum distilleries, instead of which a small distillery might be set up, if the Excise department gives the permission, to get the profits thereof also, by distilling spirits and separating the various important products as is done in Germany with beet sugar molasses. Another better use can be made of the molasses which may be worked for the sugar by the strontia method to get one more crop of sugar, and then used for distillation. The strontia method of separating the available sugar will ensure considerable economy, which on a large scale is sure to profit the factory by increasing the yield of sugar, and diminishing the amount of waste material. There is another and perhaps more profitable use that is made of molasses in Louisiana, which should be noticed by all sugar factories. The bagasse or the megasse is soaked in molasses and is then given to the cattle as a very valuable food, thus a large price for a useful fodder can be easily secured from the wastages of the factory. The attempt made at the Manjri farm near Poona to utilise the molasses in this way bids fair to become a good success, in utilising the nutrient elements in bagasse and molasses which were being wasted, and in bringing a good price.

The megasse is used generally as fuel in India. It can be worked up in the manufacture of paper also, but it is found that it requires mixture with bamboo or some other fibrous plant to make good paper out of it. Moreover, it can be easily dried and used as a fuel directly, saving other expenses of fuel in evaporating or refining; therefore, unless any cheaper fuel is available, the bagasse cannot be spared for paper manufacture, for which there are few chances of success as long as the required chemicals are not manufactured

cheaply in India. The ash of the megasse, contains a fairly good quantity of potash and other mineral salts, which can be separated and sold in the crude or the purified form to the soap manufacturer, etc. It is used as a manure at present but it can be more profitably utilised for separating the mineral salts present in it. Perhaps, the compounds so prepared may not stand the competition of imported chemicals, but will surely command a good market for immediate consumption in making crude soap, in clarifying cane juice, etc., etc.

It has been pointed out that the preparation of *gul* from cane is very injurious to the industry but as long as the present conditions prevail, *gul* will have to be made for direct consumption, if not for refining. So, all sugar factories must prepare *gul* also and as the season for working cane does not exceed 100 days in a year, to get work for the remaining part of the year, the *gul* or the raw sugar is to be made and stocked. Thus raw sugar can be refined after the cane season is over so, for the present, it is necessary that the factories must have two plants, one for making *gul* during the season, and the other for preparing raw sugar and refining it after the season. It was shown that the price of *gul* should go down if sugar manufacture is to succeed; this could be done by extensive cultivation, but it may be helped by the factories making cheap and good *gul*, using all the modern improvements, and selling it at a low price, which will soon bring down the market price also. If the price of *gul* is once lowered, its preparation will be abandoned by the farmers, who will be forced to send the cane to the central factory (for the conveyance of which a net work of light truck railway can be laid out) and then the manufacture of sugar directly from the juice may be followed with much facility.

To sum up, the Sugar Industry of India has been a historical fact in the past, and though threatened in the present, is not impossible to be revived in the near future. But there are various difficulties, the relative prices of *gul* and sugar are not very favourable for sugar manufacturer, unless he is a clever hand at finances and quick enough to take advantage of change in the prices. The methods of cane-growing are very backward, so also the methods of sugar refining are very wasteful and needs to be considerably improved, so as to yield a maximum yield of sugar and to utilise to the utmost all the waste products. The future of the Indian Sugar Industry does not depend on

as the general body of members may decide, amounting to nearly Rs 9,000. It has nine branches distributed over different parts of this city of distances and sold articles to its members last year (1910) to the extent of nearly Rs 4½ lakhs. It is discouraging, however, to learn that productive societies have not shown to be successful. The Cingsevaram Weavers' Union is slowly making headway and the only other considerable co-operative productive society in India, the Benares Silk-Weavers' Association, is sinking. The only way to help these industrial classes is, as one Registrar has pointed out, by way of affording cheap money.

The second important modification, which has been agitated for from the beginning, is the classification of co-operative societies into those whose liability is limited or unlimited as the case may be—the only scientific division that is possible. The distinction made in the Act of 1904 between 'rural' and 'urban' societies was criticised at the time as being both artificial and faulty. The provision that in every 'rural' society four fifths of the members at least should be agriculturists and in every 'urban' society four fifths should be non-agriculturists has been found to give room for disputes and to hamper the starting of societies. Originally it was borrowed, as Mr Wolfe says, from the practice followed in one little district of France where it has not been successful. In the new Bill this unscientific distinction has been done away with.

The third most important change, proposed as a result of the multiplication of societies, is the enabling of co-operative societies to be members of other co-operative societies, allowing of the formation of unions of societies for the purpose of financing and controlling the affiliated societies. These unions have already been started, chiefly in Bengal, the United Provinces, the Punjab and Madras, but largely in Bengal where there are now four. It seems necessary, in view of the importance of the subject, to give an outline of these unions. The Bengal scheme is thus described, and this is being followed in other parts of India—

The sound societies of a particular neighbourhood combine to form a union, the aims of which are four—

(1) To develop co-operative societies within its area, (2) to carry on a banking business with such societies, particularly with the object of balancing excess and deficiency of funds, (3) to control its affiliated societies by careful and regular inspection, and (4) to settle all matters of joint importance and to further the interests of its members in every way. The union has a share basis, and only affiliated societies can be shareholders.

Of the future prospects of these unions, the Registrar of Co-operative Credit Societies in Bengal says in his latest report: "If co-operation is to be an economic force in India as it is in Europe, and if it is to be developed from a quasi-official into a national movement, our societies must organise themselves in such a way as to be able to stand alone and be independent of Government help. The experience of these two years' working has shown that although here and there the scheme requires adjustment of details, it is on the whole suited to Indian conditions."

The above are the principal changes that are proposed to be carried out in the new Bill, but this opportunity has been availed of to have a few other modifications made which are worthy of mention. Clause 29 of the new Bill empowers societies to set apart, after one-fourth of the profits in any year are carried to the reserve fund, an amount not exceeding ten per cent of the balance to any charitable purpose, as defined in Section 2 of the Charitable Endowments Act of 1890. Clearing of brambles and other growth in village communal sites, the digging of wells, the establishment of elementary schools, improvement of village sanitation and scores of other useful purposes may be mentioned as coming within this definition. We are told how the Shikhar Society in the Benares district supported eight village paupers during the famine and carried out certain agricultural experiments. A society in the Coimbatore district has passed a bye-law that a certain percentage of the profits should be set apart for the spread of primary education and sanitation. It has already started a primary school in which, with the aid of the State grant, it proposes to give education free to the pupils.

Certain other minor alterations have been embodied in the Bill. The term of lien on agricultural products is proposed to be extended from 12 months to 18 months and a lien is to be permitted on manufactured articles from raw materials supplied by, or with the help of, a registered society. Clause 31, permitting a creditor of a registered society to inspect the accounts of the society is new.

There are, however, a few points in the new Bill which need examination. The provision in the Act of 1904, which laid down that no charge should be made for audit of societies has been omitted. It is believed that the withholding of this privilege will check the progress of societies, at this stage of the development of the movement.

No doubt, as unions are formed in large numbers and the societies have laid by a decent reserve fund, the latter may be asked to bear the cost of audit. But that stage has not been reached anywhere in India. The total reserve fund of all societies in India at the end of June 1909, was a little less than 2 lakhs of rupees and the slow growth of the reserve has been a source of some anxiety. In Madras, it is only about half a lakh. The reason why it has not been possible to build up the reserve fund as fast as may be desired has been clearly pointed out by Dewan Bahadur R. Ramachandra Rao in his latest report of the working of the co-operative societies in the Madras Presidency. "Most Societies," he says, "borrow at 7½ per cent and lend at 9½ per cent; the margin of profit is only 1½ per cent which is only one fifth of the gross interest earned. Out of the gross interest earned, the necessary expenses of management have to be met, the items being chiefly cost of account books and stationery and heavy postal and remittance charges. Such being the case, compelling the societies to pay for their audit at this stage would offer an effective check on their progress." When it is remembered that the cost to Government in Madras is only 0.611 per cent of the total transactions of the year, and that free audit is most essential for some years at least, the unwisdom of deleting the provision for free audit from the new Bill will become apparent. It is earnestly to be hoped that the Government of India would postpone this matter to some future time and not burden the societies with the cost of audit at present.

One other matter may be mentioned in this connection. The new Bill does not provide for the registration of Nidhis in the Madras Presidency—a provision which was recommended to be adopted by the Registrars' Conference in 1909. There are about 190 of these institutions at present in the Madras Presidency with a paid up capital of over 150 lakhs. They are, in spite of certain serious defects, mainly co-operative in character and promote thrift and lend only to members. Though not suitable for agriculturists, they have proved to be of immense good to artisans of small means in towns and to the middle classes. It is eminently desirable that such of these Nidhis as want to reform themselves and desire to come within the Co-operative Societies Act, should be encouraged to do so.

On the whole, the new Bill is entirely beneficent in its character and forms a welcome advance over the old Act.

CURRENT EVENTS

BY RAJDUARI

ECONOMIC WAR IN THE COUNTRY OF CHAMPAGNE

THE most striking event during the month was the enormous loss sustained in the Champagne province of France by her vine-growers and wine sellers. It was the direct result of the economic war which commenced in consequence of the legislation recently passed in the French Chamber. It had its genesis in the loud grievance of the vine-growers in Marne on the dumping of foreign wines in the district which keenly competed with the indigenous vintage. So protective legislation, dear to the heart of the average Frenchman, had to be introduced, but the Chamber seemed to have taken no cognisance of the feeling of resentment aroused by its action among the fiery men of Aube—a district which was excluded from the protective legislation. It has been alleged by those in the trade that that district was left out of the operation of the protective law for the good reason that it was not so materially affected as the adjoining arrondissement. Anyhow Aube considered itself aggrieved and in its resentment began a series of devastation of vineyards and wines with the net result that an enormous economic loss has been inflicted on growers and merchants alike amounting to many million francs, apart from the temporary cessation of the industry and the consequent unemployment of thousands of the fieldworkers. French temper seems to have been sorely tried. And the attempt by the Government to put down the bloody economic struggle by the military has vastly added fuel to the fire. The fiercest resistance known of an organised strike, cleverly manoeuvred and successfully engineered, was offered. Barricades were raised, the gendarmerie roughly handled and maltreated, while the military themselves did not escape the wrath of the strikers. They too were badly routed in the first instance till reinforcements in battalions and squadrons eventually arrived and quelled this riotous economic war. It was every way most suicidal. Utterly blind to the fact that they were completely impoverishing themselves and crippling the industry and the trade for at least five years, they went recklessly devastating and destroying everything that they can lay their hands on. In India, we have


the farmers or the capitalists, but will be worked out only by a sincere co-operation between the expert agriculturists to take care of the quality and the quantity of the crop, the Chemist and the Engineer to help the most economical management of the Technical processes involved and the able financier to take advantage of the rise and fall in prices of raw and refined sugar. And the failure of the recent sugar factories can be best attributed in a nutshell to the absence of this co-operation. If this co-operation is secured, the wastages in sugar manufacture amounting to 30 or 40 per cent. will be saved, and by the use of modern methods and machinery, with extensive and intensive cultivation, the Sugar Industry of India will be put on a sound basis, and will surely be able to keep up with the rapid inflow of foreign sugar.

The Co-operative Societies Bill

BY

A CO-OPERATOR

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HEN, during the last stages of the discussion of the Co-operative Credit Societies Act, in March 1904, several non-official Hon'ble Members had spoken heartily supporting the legislation. Lord Curzon expressed pleasure at the unanimity of sentiment and in contemplation that in this measure, the lion laid with the lamb. Subsequent events have shown that, among his Lordship's twelve famous labours, not one has proved to be of such lasting good to the people of India and capable of such infinite possibilities as the Co-operative Societies Act. It is due to his prescience to say that this beneficent piece of legislation was framed so as to allow of the introduction of various 'types'. At the same time, certain important features, such as the encouragement of unlimited liability in the case of purely rural credit societies and the absence of any summary procedure for the recovery of debts, were recognised in the measure, the wisdom of which has been amply borne out by the most successful manner in which the societies have worked during the last seven years.

One can be pretty sure that the same warm reception will be vouchsafed for the new Co-operative Societies Bill, which was introduced on March 1, in the Imperial Legislative Council,

by the Hon'ble Mr Carlyle. Before giving a resume of the principal changes contemplated in the new Bill and of the necessity that has arisen to modify the present Act, it is necessary that the past work in the field of co-operation in India should be briefly reviewed. We have now in India very nearly 3,500 co-operative societies, with a membership of about 2,30,000 and a working capital of 103 lakhs, of which the State has contributed only about one-fifth. The Hon'ble Mr E. MacLagan has calculated that the movement embraces within its fold about one million people. This astonishing progress was unexpected, especially by those who had not fully realised the significance of organisations, mainly co-operative in nature, which had existed in India for a long time and which had prepared a favourable atmosphere for the development of the movement. For instance, we find the Committee appointed in 1901, with Sir E. Law as President, to consider the question of the establishment of agricultural banks in India, reported in most cautious language about the future prospects of the movement. "Any opinion", they wrote, "as to the ultimate success or failure of the co-operative system in India as a means of encouraging thrift and alleviating the burden of agricultural debt can be little more than a matter of conjecture. Lengthened experience alone can show whether the natives of India are prepared to follow the example of their Western brethren in their appreciation of the advantages of co-operation." The principle of unlimited liability and the absence of summary procedure for recovery of debts due to societies seemed to some of our countrymen, at the time of the passing of the Act, as defects which detracted from the excellence of the measure. But the success of the movement has demonstrated that the ryots are able to appreciate the value of the essentially co-operative nature of the principle of unlimited liability, and so far, the repayment of loans has, on the whole, been remarkably regular, as is seen from the very few cases in which societies have had to resort to courts of law. "Of all countries in the old world and the new," says Wolff in the latest edition of his splendid work on "People's Banks," "there seems none so especially marked out for the practice of co-operative credit as our great Asiatic dependency of India." And the development of the movement here has made him declare "Certainly to India co-operative credit promises to be a boon."

The work that has so far been done is, however, a mere flea bite when the problem of Indian agricultural indebtedness is taken into consideration. The one million people whom the movement has touched form only a most insignificant fraction of over 230 millions directly dependent on agriculture of whom the greater portion stand in need of cheap money. Again, the amount of agricultural indebtedness is enormous and the relief so far afforded by the co-operative societies is nothing when compared to it. It is said, for instance, that the estimated debt in the Punjab is from 25 to 30 millions sterling. The total amount for all India is many times this amount. The fringe of the problem has not yet been touched and several years must elapse before even this is done. It has also to be remembered that unless other conditions such as mass education, and a diminution in the States' demand from the ryot considerably improve, co-operative credit by itself cannot satisfactorily solve the problem. Still the movement has shown to possess vast potentialities and it is certainly pleasing to be told as an example of what these co-operative societies could do even now, that in the Punjab 12½ to 15 million sterling of agricultural debt will be liquidated within a few years.

The movement was barely five years old when its phenomenal success brought into prominence certain new problems for the solution of which no provision had been made in the Act of 1904 though the latter was intended to be very elastic and to give the utmost latitude to Local Governments in the matter of encouraging various types to be experimented upon, by permitting, for instance, the registration of societies started for purposes other than affording credit. The large increase in the number of societies and the considerable development of their transactions have given rise to important questions of finance and supervision which were not considered as of immediate importance in 1904. The Conference of Registrars of Co-operative Credit Societies which met at Simla in October 1908 had suggested considerable modifications in the Act and the Conference of the next year drafted a new Bill embodying several important changes. This Bill went through the usual course of re-drafting by the Government of India and reference to Local Governments after which it was again modified in the light of suggestions and introduced in the Imperial Legislative Council this year. It may be stated at once that this Bill is essentially

the Registrars' Bill in so far as the principal modifications embodied in it are concerned, though the form in which it has been clothed may be different. It is a pleasure to acknowledge the essential soundness of the Bill the more important provisions of which are beyond criticism.

The first considerable change is the deletion of the word 'credit' from the title of the measure so as to make it clear that societies established for purposes other than credit carried on according to co-operative principles ought legitimately to come under the Act. The Act of 1904, chiefly dealt with 'credit', but it has now been recognised—and this is a very important matter—that the formation of co-operative distributive and productive societies which had till now to be registered with the sanction of Local Governments, should be encouraged. This has been adopted in Section 4 of the Bill which lays down that "a society which has as its object the encouragement and development of the economic interests of its members by means of operations in common, may be registered under this Act." There is a very wide field for the development of the movement in India, especially in the distributive side. One's enthusiasm is roused as one reads of the remarkable success of this side of the movement in Europe, especially in England. The latest reports tell us that there are nearly 1800 distributive societies in England with an associated capital of £50 millions sterling, doing business to the extent of £110 millions sterling every year, deriving a profit of £12 millions yearly and operating with wholesale co-operative societies which possess a capital of £3 millions, doing wholesale transactions of over £25 millions sterling annually. In an agricultural country like India, there may not be, at any rate at present, much scope for 'stores' in all villages. But it is undeniable that in towns which roughly number 1,500 in the whole of India there is the greatest guarantee of the success of distributive societies, with their strictly cash transactions. So far, however, such societies have been formed only in Madras and Mysore and there are only about two dozen societies in the whole of India. The success of the Triplicane Co-operative Society, which was started in 1904, and which has been described as "the premier Co-operative Stores in India," should afford a striking example of what a combination of consumers could do. This Society has now 1,539 members, a paid up capital of nearly Rs. 15,000, a reserve fund of over Rs. 10,500, and a common good fund, intended for such common purposes.

known of lawless looting of grain shops and bloody rioting during a severe famine. But it was in a way excusable—this rebellion of the belly. Such a reckless, bloody, and criminal economic waste however, as that committed by the fiery spirits of Aube is somewhat unprecident in recent continental annals. No doubt quietude has been restored and the delinquents have been brought to book. Also the work of recuperation will commence, though, unlike other industries, restoration of vine growing and the making of the final products is not so easy. Much depends on the season and much more upon the wisted fields. But the troubles would seem to point the moral that in these days orderly and peaceful governments have to be vigilant to protect life and property generally against the sudden ebullition of an infuriated mobocracy, chaffing, flitting and foaming at the mouth and otherwise incensed with a spirit of retaliation to wreak its own vengeance for imaginary or real grievances. Another lesson to be learnt is that even when economic injustice is sought to be adjusted and redressed, interested class legislation is most dangerous. The consequences of such a legislation have to be carefully calculated and weighed beforehand. Thirdly, that economic wars are likely to be more bloody and furious in the future and in a way more costly than an ordinary arbitrament to arms. The loss inflicted by an ordinary war is nothing compared to that inflicted in a few hours by economic strikes. Fourthly, there is the baneful influence on the course of ordinary business, let alone special trades and industries. It must be ruefully acknowledged that organised strikes in the future are likely to be greater precursors of misfortune than an occasional war. The war of international tariffs is one thing but this economic civil war waged by a disaffected or aggrieved class of workers is infinitely more portentous and dreadful in its ultimate consequences. Great nations engaged in peaceful industries will have in the future to count more and more with strikes, leading to enormous national disasters, than hitherto. Let them conjure the potentialities of such contingencies as they choose. There can be no two opinions that the twentieth century is bound to take serious cognisance of economic disturbances of which the vine-workers of Aube have given us such a disagreeable foretaste. The social fabric will have to be searchingly examined and the unstable or obsolete parts immediately replaced

by new ones, in every way fitted to the new order and conditions of things. Otherwise this economic evolution now going on is certain to land the civilised world into a new revolution the focal consequences of which none can foresee. It is, indeed, a tough problem, tougher than that of a double standard or triple standard navy. Let us hope modern statesmen will be found equal to avert the threatened revolution and direct the resentful industrial energy into peaceful channels and safe havens of rest.

BLOATED NAVAL ARMAMENTS

The parable of bloated armaments is still the vexatious problem of the Great Powers. Apart from Germany and England, France, Russia, Italy, Spain and Austria are seriously engaged either in strengthening their existing navy or rebuilding it anew. In France, the return of Mon Delsesse in the Government, with the Marine portfolio, has been the signal of a pronounced policy of the greatest activity in this direction. In Russia, too, the Duma has been insistent on a strong naval programme, but with this essential proviso that the thorough overhaul of the rotten Admiralty shall be the preliminary to all fresh rebuilding of the navy. That is, indeed, a wise and patriotic resolution of the Russian representative assembly. But the retrograde Council of the Empire endeavoured to obstruct this resolution. However, after many a subterfuge Mr Stolypin has been able to drive his team to silence and carry his point, with the assurance to the Duma to respect its patriotic wishes for a radical lustration of the corrupt naval departments. That was the last act of the great Prime Minister who had held tight the reigns of Government for well nigh five years with all the statesmanship of a Machiavelli and all the art of the conservative democrat. His fall was not unwelcome to the party of progress but he still is in favour with his master. *Constitutional ray* in Russia is still a sham and delusion, though it is somewhat gratifying to note that the Duma in spite of the bectoring to which it is subjected by the reactionary in power and authority, is steadily progressing with the main object of moulding the future destinies of Russia toward a less autocratic and imperious Government.

Turkey, too, is rebuilding her navy and has just placed an order for two Dreadnoughts with a well known British firm.

As to Germany, the redoubtable Chancellor has proclaimed *ubi et orbi* that the country will

not cease adding powerful battleships after battleships till some ten years hence she will hold her own against the world. No doubt Germany will be true to her boast. All the same there may be many an event during the interval to minimise the value of that boast. In our age, empires are so susceptible to unpredicted and unsuspected gales and storms that, he would be a bold prophet who could foresee events for more than twelve months. Meanwhile the inventors or rather destructors have announced with the greatest glee that the British navy is to have the honour of mounting a 15 inch gun. This will beat 'all record. But it is superfluous to say that in these days of high pressure scientific activity in the destructive line, the record of to-day becomes the commonplace of to-morrow. Science heaps her miracles after miracles on nations with such electric rapidity that the ordinary world stands aghast and quite dazed. It is to be devoutly hoped that this very feverish activity to surpass one's neighbour in the art of destruction with the greatest volume of energy in the shortest possible time may be the glad harbinger of a really pacific era. The reaction is bound to come. It seems to be already casting its shadow. The moment it becomes a reality we may see the end of all this activity in the destructive line. It never can bode any good to Humanity.

GENERAL SURVEY

Taking a birds-eye view or general survey of European politics during the month we may begin by observing that the battle of the Veto Bill seems now to recede slowly into shade. The reforming Lords have certainly not increased their reputation for any specific constitutional mongering. Indeed, they are climbing down. The first clause of Bill in the House has just passed and it may be taken for granted that the rest of the law provisions will soon be accepted after the usual show of plausible opposition accompanied by the customary soporific artillery of the astute leader on the other side. The people of England seem now to be tired of the hereditary press and would like to see them go back to the back woods from which most of them lately emerged. They are more absorbed in the coming Coronation ceremony which is to surpass the one of Edward the Peace maker. Meanwhile, progress is being made with the Declaration of London while Mr. Lloyd George has announced another scheme of insurance for the aged based on more rationalist and economic prin-

ciples. He is a fortunate Chancellor seeing that the revenue for the official year which ended on 31st March last closed well nigh with 200 million sterling of which 48 millions more were contributed by the Income tax. Viscount Morley still holds the acting seat of Secretary of State which no doubt in the present condition of India is lucky.

The President of the French Republic, has been voyaging in the Mediterranean in state, with Tunis as his objective. He has just landed there and declared that the Republic wishes for peace. Affairs in Morocco are still at sixes and sevens. It is evident that this naval cruising is meant as an object-lesson to the continentals as to the strength of the French navy in the waters of the Mediterranean. In other respects France is quiet, harrying the economical struggle in Champagne to which reference has already been made.

Italy has just celebrated her jubilee of independence and is receiving the congratulations of all her friendly powers which are most gratifying.

In Spain, the Ministry had to resign owing to the acrid dissensions touching the Ferrer incident, but Señor Canalejas is now actively engaged in reconstructing the Cabinet. Cabinet making in Spain and Portugal is a kind of Sisyphean labour. Ministries come and go with periodic precision which shows how unstable is the foundation of these Governments. Portugal has shown no signs of anything like a healthy reform. Only a republican Amurath has succeeded a monarchical one, otherwise affairs there, are just as bad as they were before *coup d'état*.

Turkey is greatly embarrassed by the Albanian revolt on one side and the Yemenis on the other. To add to her difficulties there was anti-Greek boycott in Smyrna. When the Frankenstein which is now exhausting all the available financial resources of the Ottoman will subside giving some whiff of ease to him and a pause to direct his activities in more pacific directions, it is impossible to say. The Albanians are being brought to book somehow, but the Bedonins of Arabin Petris, who never have been subdued, are the greatest enemies of Turkey. Here and there the revolt is being quelled. But while it is quelled in one place, it bursts out like a conflagration in another. Turkey will have to change her policy altogether if she is ever to find peace and go on with her true economic evolution. Consummate statesmanship is

needed to pacify the country. Perhaps, the best thing she can do is to take counsel of the British whose experience of subduing nomadic tribes on the Afghan borders and in Baluchistan will prove of valuable service. Meanwhile, heroic attempts are being made to place the finances on a stable basis. It is, however, a Sisyphean labour so long as the resources are drained away in distant and most fruitless military expeditions. The reconstruction of the navy is another big slice of the national revenue. The position of Turkey, situated as she is, demands no doubt a reasonably strong Army and Navy. And so long as that is being done, it is doubtful if she can spare any monies for overhauling the purely civil administration. The glamour of the bloodless revolution has completely vanished and the Committee of Union and Progress finds itself hopelessly muddled and unable to make any head. All the bright promises of the earlier days of reform have faded away and to-day the Turkey of Abdul Hamid's brother is no better or worse than the Turkey of Abdul Hamid himself. It is, indeed, a dismal situation and the best friends of Turkey and her most active sympathisers despair to see any immediate improvement in the near future.

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THE INDIAN GUILD OF SCIENCE AND TECHNOLOGY.

BY MR. A. R. PANIKER, M. A., M. Sc.

(Honorary General Secretary)

There was a time when the people of India could well afford to drown their thoughts in ultra-mundane speculations of a nebulous nature which were not directly influential on the material well-being of the Society. You will agree with me that the march of events in this modern age points to the fact that unless we try to develop other equally important and indispensable branches of human activity, the moral and material well-being of the nation cannot show a clear and profitable Balasheet. The need for a more extensive popularisation of scientific knowledge has long been felt, not only to secure a methodical development of our indigenous industries but to bridge over the gulf of ignorance and superstition which separates the poor and uneducated classes amongst the Indian population from the happiness

and comforts of better sanitary conditions. The wave started a few years ago when both the State and other Voluntary Associations became keenly alive to the importance of such problems, and the migration of young men to foreign countries with the special object of undergoing efficient scientific training has since been continually on the increase. The magnitude of the responsibility which rests on the shoulders of such young men has, I am afraid, not been fully realised by the parties concerned. Having been myself, for the past three years, a student of technology, I have had sufficient opportunity to exchange thoughts with a large number of my colleagues and any observation I make in this connection, though apparently commonplace, has to say the least been tested through a sufficient period of investigation and found correct.

A student of Applied Science is not necessarily a commercial man in the strict sense of the term and his critics seem to ignore the fact that his full time has to be devoted towards specialising in the particular branch with which he is connected. If, on his return, he is called upon to discharge duties of which he has no special experience and proves not quite to the standard he is erroneously expected to possess, it is uncharitable to put him down as an incapable man. Try him with tools he is familiar with and construct any machinery with parts that fit harmoniously into each other and then test the wearing properties of each separately.

Our position is unique in many ways. In several branches of Pure and Applied Science where practical experience is essential to success in any prospective career, facilities for gaining the requisite preliminary experience are few and far between. The gates of factories are closed against us and in several cases progress is also hampered through lack of ways and means. In spite of the limited opportunities and scanty means, there are an unnumberable number of young men, desirous of picking up knowledge in an absurdly short period, trying to swell the ranks of industrial men in India so much so that a reaction has set in an unfortunate detriment to the cause of Indian industrial development. Capitalists have already begun to lose their faith in students returning from foreign countries and at present existing openings are insufficient to decrease the number of the unemployed. It is against all administrative principles to imagine that the State should come to the rescue. The matter is one which should receive the consideration of the Capitalist classes.

It was only recently that we began to match the forces working against us, and to solve the multifaceted problems that stare us in the face we decided to band ourselves together for mutual help and co-operation. Such and other equally significant causes of vital importance to the stability and consolidation of the cause of Science in India gave birth to the existence of which your students are no doubt aware of.

I could no doubt give several reasons why such a widespread of national organization amongst men and students of Science in India is a great necessity, but it present I need not go into them and prolong this letter more than necessary. In my capacity as its General Secretary I shall be pleased at any time to try and satisfy our critics if they will only be pleased to write to me on such topics. It is unnecessary for me to state that the citizens are very grateful to the Government and other Voluntary Associations who have addressed themselves to the scientific and industrial advancement of our country but such attempts are by no means sufficient to face the problems connected with our work. Our objects though not in the slightest degree incompatible with the aims of existing institutions are sufficiently distinct to justify our separate existence. The interest of special branches of Pure and Applied Science may now be fostered by existing Associations but it is quite plain to any one who is conversant with our conditions, that no serious attempt has been made by Indian men of Science to combine together with a view to disseminate scientific knowledge and eventually create an Indian Scientific World, worthy of our past traditions. To bring home to the minds of your readers that this Association is not a visionary and pretentious body aiming at any clerical project, I can offer no better authority than our General President, Prof Arthur Smithells, F.R.S., who being intimately in touch with the work of this Association from the day of its birth is in a better position to judge us than any one else. I quote the following from his inaugural Address delivered at Leeds on the 18th December, 1909:

"The special objects of your Guild are best perceived when we consider its origin. It is the outcome of a new and very remarkable migration which has carried away a large body of young Indians to study Science and Applied Science with the special purpose of using it for industrial pursuits in their own country. It is only during the last three or four years that Indians have come to this country in any number to study these subjects. You are in a sense pioneers, and if you desired to associate yourselves whilst here merely

because you have the bond of a common interest in Science, that alone would be natural and reasonable. But you go much further than that; you believe that there is a great need in your country for a wide dissemination of scientific ideas, that there is room for a scientific propaganda among the educated inhabitants. You believe that this dissemination of scientific ideas will be the groundwork for the establishment of successful industries and for raising the standards of health. You think that whilst the State is promoting education and organising scientific Research in the way it thinks best and the way it finds feasible, and whilst individual institutions are taking up each its special task, there is still not only opportunity but an urgent need that a national movement should coalesce to raise a national sentiment in favour of scientific progress, so that scientific enterprise both in the more detached form of research and in the material form of manufacturing industry should not seem to be merely an exotic plant in your midst by a benevolent authority. You want your fellow countrymen to see the good in it all, to go out to meet it with intelligent appreciation, to initiate and not merely to receive.

This seems to me to be a most intelligible basis on which to promote an Association essentially different from any which so far as I have been able to learn, exists in your country. It offers an inexhaustible field of work, and a great opportunity.

You will understand that I have felt it wise to fortify myself with some opinions as to the need of such an Association from those who are outside your ranks, and who cannot be charged either with the rashness of inexperience or the blind enthusiasm of youth. These opinions leave me in no doubt as to the place that exists for such a movement as you desire to promote. The only preliminary question that remains is whether you are strong enough to give the impulse. I hasten to say that I am satisfied this question may be answered in the affirmative. I believed that a band of enthusiastic students animated by an idea embodying the welfare of their native land, forms about as effective an instrument as anyone could wish to see, and I, for one, could desire no better missioner as of a good cause. Not having a shadow of a doubt as to the beneficence of your purpose I do not care how ardent may be your belief in your power, or how uncalculable may be the consummation of your aims within the time you may think sufficient. At the same time, it is, no doubt, wise and necessary that you should not be carried by the impetuosity of a generous enthusiasm into the appearance of attempting a quixotic enterprise. You must avoid both the appearance and the reality—you, a small body of men in early life, assembled in a distant country—of making final schemes for a population of 300 million people. You must address yourself to the questions which are within your own right and competence, and having done a little well, you will have qualified yourself for more ambitious efforts in the future. You will not forget that in your own country there are your elders in wisdom and experience, as zealous for the objects you cherish as any of yourselves can be, and it is with them that you must hope to set in giving effect to your ultimate and greatest aims. Do not suppose that I under-rate, on the one hand, your modesty, or, on the other your power. I know that you are conscious of your limitations, and as to your power, I know that your ardent young men who have travelled so many thousand miles to study Science are the most

likely of all men when you return, to send Science speeding through the vast distances of your own country."

On behalf of the Guild whose Headquarters we are now endeavouring hard to establish in India, I appeal to every educated citizen who has the material prosperity of his country at heart, to give us what financial assistance he can for the speedy realisation of the following objects —

1. Publication of a Scientific Journal
2. Endowment for Research facilities
3. Institution of suitable Prizes for Essays and Original Papers referring to the special Public Health and Industrial Problems of India.
4. Publication of easy Science Primers and other Technical Books in the principal vernaculars of the country to aid the education of the masses and the amelioration of their sanitary condition.
5. Establishment of a permanent Head Office in India with an efficient paid staff.
6. Removal of disabilities that exist in the path of Scientific and Industrial students at home and abroad and to assist them wherever possible to gain knowledge and experience even by creating public interest, if necessary.

In England and other foreign countries, the Guild has, during the short period of its existence, secured the goodwill and sympathy of many eminent men of Science. Its activities are not only confined to the scientific field. Through force of circumstances Indian students of Science are being confronted with certain disabilities many of which are at present engaging the attention of our Committee. Although it may not be possible for us to remove them all at once we shall at least be able to create a public opinion which is bound to produce beneficial results.

Further information regarding the Guild could be obtained from any of the following Indian Secretaries —

THE WORLD OF BOOKS.

[Short Notices only appear in this Section]

Reminiscences and Letters of Joseph and Arnold Toynbee.—*Edited by Gertrude Toynbee (Henry J. Glauser, London)*

Joseph Toynbee and his son Arnold Toynbee are two interesting persons in the recent history of England, who are unfortunately not well known in this country. The former was an eminent man of science whose researches into the field of medicine won him adequate recognition (1815-1866). It was his privilege to be acquainted with a large circle of distinguished men of his age. The latter who achieved extensive popularity as a scholar of sociology and as a Reformer is commemorated in the Toynbee Hall, a charitable institution in London. Born in 1852, he died when he was only thirty-one years old as Tutor and Bursar of Balliol College, Oxford, leaving a large number of friends. It is only fitting that a member of their own family, Joseph Toynbee's daughter, should have come forward with some reminiscences of these two distinguished men. A large number of their letters, throwing light on their character, are presented now for the first time and the author has also done well in prefixing a brief memoir to the correspondence. Apart from the subjects of the biography, the volume has an additional importance, in affording valuable information about several writers and artists of the Victorian era.

Hazell's Annual 1911 (*Hazell, Watson and Viney, London*)

Revelations of the Secret Service By
William Le Queux (*Bell's Colonial Library*)

Some of the evils associated with the usual detective novel have really inimitable effects on the reader, but they are minimised in Mr Le Queux's novel, which does not deal with sordid stories of vice and crime but with the secrets of the diplomatic service. The book begins with a touching love story which leads us into a sympathetic insight of the narrator of the various adventures. Disappointed in love, and discovering the crime of his rival lover who kills his sweet Pierina, the Italian girl, he enters the Secret Service, the nameless Department of the British Government and engages himself in the work of unravelling the mysterious question connected with the Army, the Navy and Political Affairs. We see Hugh Morrice—that is his name—at work with the cleverness of a Sherlock Holmes to all the capitals of Europe, Paris and Vienna or Berlin and Constantinople. It is now a fashionable Salon in the French capital it is again a sombre castle on the Bosphorus it is now again a Hall of Audience in which are met the ambassadors and diplomats of all Europe—it is a lively and exciting account of a born 'adventurer and cosmopolitan' as Morrice calls himself.

We do not, however, approve of the author's constant indulgence in drawing lurid pictures of an imaginary bogey like the German invasion of England. His treatment of the German scare is too elaborate and too serious to pass without an amused condemnation. It is difficult to put up with incidents like the diplomat's serious mission to frustrate a league that has been formed among Germany, the United States and France to crush the British Empire.

The stories, however, furnish excellent reading for the holidays.

Apophisms and Reflections—*From the works of Thomas Henry Huxley* (Watts and Co., London)

This is a cheap edition of the R P A Series. The Apophisms and Reflections from Professor Huxley's works are 'picked out for their philosophy, some for their moral guidance, some for their scientific exposition of natural facts, or for their insight into social questions, others for their charm of imagination or genial humour, and many—not the least—for their pure beauty of lucid English writing.'

Castes and Tribes of Southern India—
7 Vols. By E. Thurston, C I E., Assisted by
K. Rangachari, M A (Price Rs 15 8 0 Government Press, Madras and also of G A Natesan & Co.)

European and American anthropologists ought to welcome Mr Thurston's seven volumes on the 'Castes and Tribes of Southern India.' It is a record of not only good work done by Mr Thurston and his assistant, but also a repository of queer, unique and altogether out of date institutions which elude the eyes of all but the anxious investigator. It is the first systematic attempt of a trained scientific observer, and as such ought to go a long way to satisfy even the most rigorous critic. It sums up the results of over twenty years' study on Mr Thurston's part of the manners and customs of the many castes and tribes inhabiting Southern India.

Mr Thurston in a lively, but none the less learned introduction sums up his views on the thorny question of the racial origin of the pie Aryan population of Southern India. The subject is too large to discuss here even in a meagre manner, but we may state briefly that he believes that the Dravidians, represented by the cultured non-Brahman classes are different racially from the hill and forest tribes, whom he connects with the Sakai of the Malaya Peninsula. He does not believe apparently in the theory of their origin as postulated at one time by Dr Quatrefages and recently resuscitated by Dr A H Keane, the well known anthropologist. There is a great deal of evidence collected by Mr Thurston in his work and briefly summarised in the introduction which is directly against the latter hypothesis. At the same time it is only right to say that Dr Keane bases his theory on evidence collected by a recent Indian investigator from amongst the primitive tribes of parts of the West coast.

Mr Thurston has thrown out the hint that the Brahman in Southern India is less an Aryan than a Dravidian. His measurements show a distinct tendency to support such a conclusion but we would like to have more light on the subject from other points of view, preferably from the historical, before we could make up our mind to seriously believe in it. The subject is well worth investigation, and the hope may be expressed that somebody capable to carry it to a successful issue ought to take it up before very long. The volumes before us have numerous photographs illustrating their contents, and considering the worth of the material in them and their excellent get up, they are, we think, very cheap at Rs 15 8

Evolution and Heredity *By Berry Hart, M. D.*
(Rebman Ltd., London Price 5s Net)

This book is an able attempt to expound the phases of Evolution and Heredity in the light of the latest researches. Unlike many other books on the subject, it is admirably free from technicalities, and furnishes very interesting and pleasant reading to any lay reader. The modern idea of Evolution is only a great generalisation of Darwin's view of the origin of species, and heredity, as the author says, is its restriction to the variation and transmission of characters in the individual plant or animal. He shows in brief in the opening chapter the inadequacies of Darwin's conception, how Weismann supplemented and improved the work of his glorious predecessor, and how he too was not quite successful through lack of appreciation of Mendel's contemporary work. After examining the anatomical basis for heredity, the author reviews Mendel's life and work. In the chapter on "The handicap of sex," he considers the question whether man has a superiority for effective work over woman. This question will be found interesting in connection with the anti-feminist agitation in the West. Mr Hart is of opinion that the woman has no staying power, that she cannot go on working like man without damage to her nervous system. She is modified by Nature for motherhood, and is disqualified for the other aspects of the life struggle.

The book is throughout interesting and instructive, and is very artistically got up.

English Factories in India—*Edited By W. Foster* (Clarendon Press, Oxford.)

This is the IV volume of the series and contains some 320 documents of the years 1630-1634 calendar on the new system adopted by Mr Foster of giving fairly full verbatim quotations. This volume, for the first time in the series, contains records taken from the Indian Record office—from the Surat Factory Outward Letter Book, the oldest volume of English records now extant in India. The Coromandel coast figures fairly fully in it. Aracan was the chief Factory and Masulipatam too was reorganised as a factory in 1630 and there were besides three factories close to it. In 1631, William Pielling, the Earl of Denbigh, came out on the Company's ship on a visit to India. He is believed to have been the first English nobleman to have travelled to India on a pleasure trip. He visited Surat, and then travelled interior, saw Shah Jahan and was honoured by him and then went to Masulipatam and thence Gombrow, back then to Surat, from whence he returned to England. A fine portrait of him by Van Dyck forms the frontispiece to this volume and in it he appears in an Indian dress and is attended by a Hindu servant in *puggree*. Another individual of interest who touched Masulipatam the next year, 1631, was Richard Hudson, the son of the famous Arctic Explorer, who in 1637 became Chief in the Bay and died the following year. An accident has preserved to us several letters from the Factory at Pettapoli to the Agent at Masulipatam which show how injustice was done to the people. The local Governor cut

TOPICS FROM PERIODICALS.

Indian Social Reform

The current number of the *London Men of India* contains an article on the subject of "Indian Social Reform" from the pen of Mr. K. Natarajan, the Editor of the *Indian Social Reformer*, who starts with the proposition that every reform is a movement from the particular to the general. In India, the writer says, the social reform movement began at first as a movement for the removal of one special hardship.

The abolition of *sati* or the practice of Hindu widows being burnt alive with their husbands' corpses, was the first measure of social reform in India under British Rule. The readiness with which the masses acquiesced in the suppression of this terrible practice was due to the fact that the custom prevailed only among a small section of the population. The discussions about *sati* led some men to say if the probability of being burnt alive was the only hardship associated with widowhood among the Hindus. They enquired if the customs of compelling young widows, often mere girls who had never been wives, to remain single all their lives, was either just or humane or conducive to morality. They found that enforced celibacy was merely the culmination of a course of asceticism imposed on these poor victims of custom. Hindu widows, regardless of age, were required to shave their heads clean to eat only once a day, and to fast altogether at frequent intervals, and generally speaking to lead a hard and joyless life. Not that they always did so. Flesh and blood would sometimes revolt against the tyranny of custom, and then there were scandals ending not rarely in the deportation of respectable young women to the Andamans or their condemnation to terms of imprisonment.

Men like late Mr. Chandra Vidyasagar started a movement against the custom of enforced widowhood and its concomitants but the conservatives tried to oppose it outright and even now there continues to be a faction in the matter of social reform movement.

Says the writer —

Why should there be young widows in such large numbers as there were in Hindu Society? If there were no young widows, the question of re-marriage would not be the urgent question that it was. Was it not because girls were married at tender ages that there was such a crop of child widows and girl widows. And, moreover infant marriages were often attended by other evils. They led to early maternity, very often made the girl mothers and early maternity, physical wrecks for the rest of their lives if it did not mercifully kill them outright. Thus began the movement against infant and early marriages. But woman had not only a body but a mind. Most of the evils and sufferings which were her lot, would disappear if she were educated enough to plead her own cause, to know what was good for her and to distinguish what was rational and what was superstitious in social customs. Therefore, said the reformers, education of women must be a plank in our platform.

What is wanted is the education and elevation of the position of women, and in all the reforms relating to the position of women, the writer says, the Bombay Presidency has made greater progress than any other part of the country. "More girls are being educated in schools and colleges, more re-marriages of widows take place every year, and among people of the highest educational and social position, more girls remain unmarried until they grow to womanhood, in Bombay than in other parts of the country. The Brahmos of Bengal are very advanced in these respects, but they are but a small fraction of the population of the province, from which, moreover, they rather stand apart, unlike the reformers on this side."

Coming to another head of the social reform movement, namely, the caste system, the writer says —

The Brahmo and Arya Samajists, starting with the Fatherhood of God and its natural corollary, the Brotherhood of man, would, of course, come into conflict with caste earlier than the secular social reformers. But the Arya and Brahmo Samajists are only incidentally social reform movement, and this article deals solely with the social reform movements as unaffected by any religious creed or formula. The inclusion of caste reform in this sense was to a large extent the result of the growth of the national sentiment as embodied in the National Congress. When the National Social Conference was started two years later, as a sister movement to the National Congress, its men who were most of them leaders of the latter movement it was inevitable that the Conference should give a large place in its programme to the social aspect of this national movement. Even yet, the attitude of the National Social Conference towards caste is far from being definite or consistent. Its most prominent leaders have denounced caste, and several of them do not observe caste in their own lives. But the Social Conference as such has only on rare occasions embodied the amalgamation or the abolition of castes as a direct object in its resolution advocating the fusion of sub-castes, leaving the question of the main castes open. Meanwhile, within the last few years, the position of the depressed classes has begun to press upon the conscience of Hindu reformers. The operation of Christian missions, the agitation of the Moslem League, and quite recently, the much discussed Gait circular proposing to enumerate the depressed classes at the forthcoming census separately from the Hindus, have lent added stimulus to the awakening conscience of Indian reformers.

The principles by which the question of education should be governed are. Firstly, the education of the people should be as much as possible in the hands of the people, secondly, the popular control over our educational institutions should not be lightly interfered with until it has been plainly shown that popular control has been found altogether wanting —

MR. LALMOHAN GHOSH.

Race and Colour Prejudice

Miss H. M. Howson has a paper on "Race and Colour Prejudice" in the pages of the April number of *The Imperial and Asiatic Quarterly Review*. The individuality, she says, is well rooted in a nation and so racial prejudice becomes a fetter and if not cast aside, stultifies and paralyzes the expanding life by cutting it off from all those stimulating, maturing, modifying and corrective influences which are essential for perfecting national evolution, and which it can obtain only by sympathetic contact with the culture, philosophy and polity of other nations. Miss Howson exemplifies this in national concerns by instancing the case in individuals —

Those in whom race and colour prejudice is most violent are the mentally and ethically immature, ignorant, narrow minded, and superficial persons. They are concerned with and governed by local forms in matters of thought, culture, politics religion and conduct—in fact, in all that constitutes their life. Whereas I think it will be found that those who realizing the accidental nature of form study rather the meaning and nature of the life manifesting so variously in different parts of the world are inevitably free from race and colour prejudice, and are, moreover, frequently attracted to those of a different nationality because on the one hand, they find in the foreigner qualities complementary to their own, and on the other the differing form (objective and subjective) constitutes no barrier to the realization of inner sympathy.

Miss Howson gives out two immediate causes by which race prejudices is artificially created and stimulated by unnatural conditions, by a reversal of the true and normal relation between nations and races.

Should through strenuous reasons, one civilized nation become subject to another, and especially if it be subject race or nation, though different in colour, is not inferior, but perhaps even superior, in parentage and mental culture, then because the relation is essentially artificial and forced, there is this liability to eruptions of racial feeling more especially, perhaps, on the part of the dominant nation, possibly because of an unconscious desire to continually affirm a superiority which cannot be universally proved, and which it may in the end be impossible to even outwardly maintain.

Another point is the relation of race prejudices to patriotism.

Patriotism is the unselfish love of one's own country, if pure and healthy it naturally grows into the deeper and diviner love for all nations—it becomes world wide and international. But like other manifestations of life, it is subject to disease. Race prejudice is the cancer of patriotism converting one of the noblest national virtues into one of the most contemptible and demoralizing of passions. From these considerations it is clear that a nation which still suffers from this grave defect is thereby unfitted to govern another, more race prejudice

means limitation, ignorance blindness, in the very direction where the fullest understanding and sympathy essential.

Miss Howson goes on to bring a "sinister" charge against the British people in that they have racial and colour prejudice—"sinister" because, as we have seen, it is essentially a barbaric characteristic natural to a state of ignorance, of narrow experience, of limited mental and ethical capacity. And she gives out instances from books and magazines to show that the colour prejudice is not confined to white residents in India and is observable even in England.

Coming to the excesses indulged by a section of the Anglo Indian Press, Miss Howson remarks that "perhaps the most ominous aspect of the whole situation is that the Government appears to sanction this inexcusable state of things because of its attitude with regard to the Anglo Indian Press. More reprehensible, more mischievous, because more widespread and more authoritative, than the action of individuals are the printed words of many of these Journals."

She considers it is time to realise that the task before the English is the complete eradication from among them of this senseless and harmful passion, which dishonours the men or women who exhibit it and the country they represent.

Miss Howson thus concludes —

We cannot undo what has been evil in the past but let us all strive together now so that future generations may not say of us that England was given one great, one special and unique opportunity, that it was open to her to enrich and revivify the whole content of her national life and experience by sympathetic intercourse with the soul of a great people that it was open to her to give freely of her best—and she has got a host to give—and to receive as fully, as generously, in return, but that because of an ignorant and senseless prejudice she lost an opportunity—she failed. That failure will be our failure. *The responsibility rests with us.*

In India that baughty spirit, independence, and deep thought, which the possession of great wealth sometimes gives, ought to be suppressed. They are directly adverse to our power and interest. The nature of things, the past experience of all governments, renders it necessary to enlarge on this subject. We do not want generals, statesmen and legislators we want industrious husbandmen—Mr. Wilhelm Thackeray (A Madras Civilian).

Bureaucracy and Empire

The April number of the *Pontist Review* contains an article on "Empire and Decadence," from the pen of Mr. Ali Mumtaz who begins with the observation that never will Empire combine with Democracy, and every scheme of so-called Democratic Imperialism involves two ideas which are contradictory, hostile and impossible to reconcile. The one, the writer says, generates conditions characteristic of centralisation, the other decentralisation.

Empire necessitates bureaucracy, and the bureaucrat must both concentrate power in his own hands and promptly suppress the first appearance of revolt. He regards a conciliatory spirit as the symptom of a weak government, and he counterbalances himself when the insurrectionary temper, driven into subterranean channels, seems to have been dissolved in reality this temper grows stronger and gathers momentum, rises again to the surface, and ends in difficulties which are beyond the possibility of calm adjustment. The resistance of the bureaucrat to the tendencies of emancipation naturally evokes a counter tendency with despotic authority and draws the people together in strong racial consciousness. The machinery of repressive legislation, when used to check revolt, often ends in removing the most elementary civil rights. And when things have come to this pass, it is not surprising if religious zeal combines with political indignation in the subject race and adds a peculiar bitterness to the struggle. The demarcation of ruler and ruled in India has resulted in an odious duplication of social institutions. Such distinctions create reciprocal contempt and bad blood.

The autocracy of an Imperialist passes through a scale of variations, from brutal assertion to paternal despotism. In any case, he intervenes in the office and importance, and depreciates the aspirations and self-sacrifice of the native. His bearing too often betrays the insolent pride of race, and even in the domestic politics of his own country he is apt to despise the inferior masses and to resist measures that aim at improving the status and character. Imperialism, whether expressed in its higher representatives or its rank and file, usually entertains a perpetual jealousy of extension of enfranchisement, whether at home or abroad. Such an attitude and such a policy inevitably injure the moral quality of the race. One sees an illustration in the suggestion seriously made by the late Sir Henry Maitland—that a caste should be created in India whose sole caste-rule should be obedience to the English Crown. A proposal to import a negro army has also been constantly repeated.

To the socialist, the writer says, these facts add nothing but one interjection—

A ruling race may have begun by prizing liberty at home, but if it persists in imposing political disabilities in other parts of its Empire, it will risk the loss of the political freedom which it took so many centuries of conflict to win. It tends to corrupt the source of its own vitality. The Imperial conception cannot be reconciled with the free civic spirit and cheerful service of the State which should be at the basis of free government.

Writing on the effects of bureaucratic rule in India, Mr. Ali Mumtaz observes—

An alien government may mechanically preserve peace and build up a business like civil service method, but whether in these spheres or that of education, its measures will remain barren so far as affecting the real inner life of the people is concerned, and this is due to an inevitably one-sided psychology and subjective inability to understand the native view and to comprehend the native social conscience. There is a mental quality in the Indian community which both passively and actively resists the imposition of Western habits and customs, however well adapted they may be to European conditions. Britain and India have two totally different "milieus." The progress of the world does not imply the creation of a uniform "milieu" for all nationalities. Philosophy, a free co-ordination of various types of humanity. It implies the endeavour of each national unit to advance in a direction determined by the world-conscience, but in its own way and along its own traditional road. Hence, we must look to national movements as the co-operating instruments of world-reform. Nothing effective in this direction can be done by interference, benevolent or violent, with any national self-development. Each national movement must be left to take account of its peculiar instincts, and express its peculiar aspirations towards the common end of humanity. Undoubtedly it should and will borrow from the general stock of science and art and civic experience, but it must assimilate these elements spontaneously and out under foreign coercion or even foreign patronage.

India's Finance and Defence.

Colonel L. H. Grey, C.B.I., contributes an article on the above subject to the April number of the *United Service Magazine* and the following are his observations:

(1) The existing means of India's defence are dangerously inadequate.

(2) The British taxpayer is unlikely to accept any increase of his burden already borne for that defence.

(3) India's lack of means is due to surrender, by the British administration, of the State's claim on the produce.

(4) This mistake is irretrievable by the British, and it will not be retrieved, but aggravated (as will be the accessory administrative errors indicated in V. Chaudhary's 'India Britannique') by devolution of power to Indians on the present democratic lines.

(5) These democratic lines are unsuitable to India, inconsistent with her traditions and congenial to her people, whereas the Native State system is adapted to the country and does already afford that Home Rule, at which we aim, to 43 per cent of the area and above one-fifth of the population of India.

(6) The extension of the Native State system would retrieve our administrative, and especially our financial mistakes and would provide adequate means for the reform of the Indian State.

The Special Marriage Bill.

Dr. Satish Chandra Banerjee has a lucid article on this subject in the April issue of the *Modern Review* in which he traces the history of legislation in the matter. The validity of Brahmo marriages was in doubt and Sir Henry Maine was approached and he drafted a Bill, which, however, was never passed, and which was proposed to be confined to natives of British India who did not profess the Christian religion and who objected to be married in accordance with the rites of the Hindu, Mahomedan, Buddhist, Parsee or Jewish religion. Ultimately, the Act of 1872 was passed which required that parties to a marriage under it should sign a declaration that they do not profess the Christian, Jewish, Hindu, Mahomedan, Parsee, Buddhist, Sikh or Jaina religion. This meant that those who did not want to follow the ceremonies of Hindu marriages, but still wish to remain within the Hindu religion cannot do so, for they have to make a declaration which is against their conscience. Mr. Bhupendra Nath Basu, in the Bill which he recently introduced in the Imperial Legislative Council, proposes that the scope of the Act of 1872 should be extended by including within its purview the case of persons who have conscientious scruples to make the above declaration, and who yet wish to contract marriages the validity of which is doubtful. Mixed marriages of the kind do take place, e.g., Brahmo marriages, and it is public policy that the law should take note of them and recognise them. This is what the Bill proposes to do, though it will be within the power of Hindus who may object to such marriages to bring all the forces of social boycott into play against them. The Bill proposes to do two things - to make marriages between people of different religions, different castes and different sub-castes of the same caste all legal. There is no doubt about the fact that according to the ancient law books, marriages of the latter kind were legal, though such have not taken place latterly. Legal decisions in India have, however, rendered the point very doubtful, and it is for this reason that the Bill has been brought forward. As for the first kind of marriages, that is, between those professing different religions, there might be some objection to extend to them all the benefits of the Hindu law of inheritance, and Mr. Basu has himself, out of deference to the opposition, promised to confine his Bill to Hindus only. Dr. Banerjee says —

It should be clearly realised that the proposed amendment of the law is not so much an attack, either covert or overt,

upon the citadel of orthodoxy. Any discussion as to the origin or utility of the caste system amongst the Hindus is therefore irrelevant. With the object of removing misapprehension it seems desirable to state plainly that a marriage under the Special Marriage Act is not intended to dispense with the performance of such rites and ceremonies as the parties may be prepared to celebrate. It should also be stated that the effect of the registration of a marriage under that Act will not be to establish the title of the parties to belong to any particular caste or class.

Toru Dutt

The Rev John Hector contributes an appreciative notice in the March number of the *S. C. College Magazine* on 'Toru Dutt,' the famous poetess of Bengal. From her childhood she gave promise of inspired poetry and during the short span of life she enriched the English literature by her poetic genius. While in her thirteenth year Toru Dutt and her sister accompanied their father for their education and returned with him to Calcutta in November, 1873.

In these four years the literary and artistic powers of which the two sisters, who were very deeply attached to each other, had early shown themselves possessed, were carefully cultivated. Not however on the ordinary conventional lines. They seem to have been allowed to develop freely after their own bent. "Excepting for a few months," Mr. Dutt writes, "Aru and Toru were never sent to School, but they sedulously attended the lectures for women in Cambridge, during our stay in England." "Both the sisters," he also tells us, "kept diaries of their travels in Europe." Intercourse with gifted men and women of letters they also seem to have freely enjoyed and greatly profited by. Not the least remarkable trait of Toru's mind was her wonderful memory. She could repeat almost every piece she translated by heart and wherever there was a hitch it was only necessary to repeat a line of the translation to put her on to it, and draw out of her lips the whole original poem in its entirety. And then to add to words which all students whether in India or elsewhere, will do well to ponder "I have already said, she read much, she read rapidly too, but she never slurred over a difficulty when she was reading. Dictionaries, lexicons, and encyclopedias of all kinds were consulted until it was solved, and a note taken afterwards, the consequence was that explanations of hard words and phrases imprinted themselves, as it were, in her brain."

Toru Dutt obtained permission from Mademoiselle Clarissa Bader to translate her work entitled "La Femme dans L'Inde Antique." Her illness and death prevented her carrying out what had become a deep seated desire.

"The regret that lies within me," says the Reverend gentleman, "as I read Toru's little volume of poems is, after all, not that so much early promise was prematurely blighted, but that the millions of Toru Dutt's Indian sisters are still kept to such an extent in the bonds of ignorance and superstition."

Biological as a Factor in Education

Prof. D. L. Dixit, contributes an article on "Biological as a Factor in Education" to the April number of the *Ferguson College Magazine*. He considers some special features that Biology possesses as an educational value and they are — In the first place, the scientific method used in the study of the subject

Here the normal operations are four in number — (a) Observation of facts, (b) Classification and induction, (c) Deduction, and (d) Verification. This science is first Inductive and then Deductive. Here facts are observed directly from Nature and therefore the information obtained is always first-hand. Besides this the objects are observed by all the senses actively engaged so that a Botanist or a Zoologist is not satisfied with simply seeing them but he draws colors, models, in fact, uses every possible means of observation to reassure himself.

Secondly, the study of Biology has a hold on the finer feelings

The objects with which it deals are the sources of pleasure to many of us and consequently its study would lead us to seek the beauties of natural objects. It will furnish sources of pleasure which are deep and lasting and its relations to human life are so numerous and intimate that its study would provide pleasure for the old and young alike. It enables us to seek the beauties of natural objects and develops the aesthetic side of our nature.

Further a mind that is conversant with different sources of pleasurable thought is very resourceful and performs with comparative ease any work that may fall to one's lot.

What are the ways in which the study of Biology influences human life in general? Mr. Dixit gives us some of the advantages and they are —

1. When we are observing facts in Nature many a time we come across instances in which we have to confess that some of the properties thereof have not been understood. In such cases if we neglect Nature and proceed with our work the results will not be correct. We have to draw our inferences from facts observed and therefore we should "sit down before facts as a little child, be prepared to give up every preconceived notion, follow humbly wherever or to whatever abysses Nature leads," or we shall learn "nothing." If we follow such a course it will cultivate in us intellectual honesty.

2. The study of Biology prepares us against any unqualified despair.

3. The study of Biology greatly influences the sanitary condition of a people.

4. The help that agriculture gets from Biology in general and Botany in particular, is too well known to be mentioned here.

5. Many social problems are dependent upon the principles of Biology.

A Governing Unit for the Empire

Mr. J. H. Allen contributes an article on this subject to the March number of the *Empire Review*. Among the subjects to be discussed at the Imperial Conference the question of an Imperial Council of State with representatives from the different parts of the Empire to advise the Imperial Government on matters of state, has been taken up by New Zealand. The advantages of Federation are summed up in the passages below.

There is every reason to suppose that the wider flung the individual parts, the more successful the federation for each unit has freer scope to practice the self development and local government upon which federation is built, while bickering and jealousies become less likely. The Federal Body will be given a few subjects of great general importance to discuss, but their meetings will soon be over, and the delegates will be back in the local Parliaments, having gained a knowledge of the Motherland and having matched their minds with representatives of other portions of the Empire. Elasticity of ideas, not rigid standards of procedure and action, will mark the course of the governing unit, and local interests are not likely to conflict, because the range of powers will cover general questions where uniformity is necessary and possible.

The proposal is disapproved by people who are at enmity with the existence of the Empire. Their objection may be met thus. The larger the unit, however, the less in proportion is the expense of its defence, and should the Empire hinge away into divisions the total cost of ensuring security would be a heavier burden than it is to-day.

Against the view that when business is divided between the local parliaments and the federal council, the Historic mother of Parliaments will degenerate to the standard of a debating society it may be urged that the veneration for the mother of parliaments will not slacken in any way before the new ideal. There will be two centres of dutiful affections instead of one as hitherto.

The question of distance is nothing. People can flock to the place of the Imperial Conference from one end of the world as quickly from the other in these days of improved navigation.

The objections may be thus classified (1) That it would be impossible to get delegates to England, (2) that when there they would lose touch with their constituencies and promote discord by injudicious interference, (3) that there would be nothing for them to do.

The Idea of a Plague Mission

In the Phalguna number of the *Vedic Magazine and Gurukul Sannachar*, appears an article on this subject by Jagdish Sabai Mathur, B A, B L. Among the evils that the appearance of the fell disease has produced in India should be counted the estrangement of man from man and the want of sympathy. Even the near and dear desert a plague patient and fly away for self protection. The writer is thus of opinion, that what is wanted to fight the plague is not so much allopathy or homeopathy but sympathy.

This sympathy, he says, can be shown to plague patients by conoling them and encouraging them and by getting such medical aid and nursing as is required and keeping the attendants safe from contagion. In view of this he proposes that a mission should be started on the following lines —

"(1) It may be called a mission for the relief of persons suffering from plague. (2) A number of capable, intelligent, hardworking and self sacrificing men should form themselves in a body, whose combined object and effort should be for the good of the Indians and humanity. (3) Among these a sufficiently good number should be medical men, preferably experts in the treatment of plague. (4) All these should be formed into several branches, each branch to be assigned to one or more centres of plague, as the number of the branches permit. These centres might consist of districts or cities as the case may be. (5) These doctors should have a good and well paid medical and nursing staff about them, and be provided with a copious supply of well tried plague medicines and appliances. (6) At each centre a healthy site be chosen aloof from but not at an inaccessible distance from the habitation, and a spacious and well ventilated building be constructed there to accommodate a good and well equipped indoor and outdoor dispensary. (7) The business of these branch societies would be that, as soon as they learn of the outbreak of plague at any place within their jurisdiction, they should reach the spot, offer their help to the people afflicted, giving them necessary instructions and advice how to protect themselves from an attack, attend upon a patient by his bedside, give medicines, preventive and curative, encourage the people to face calamity manfully, extend hope of recovery to the patients, inspire trust in God, nurse them at their home or in the wards, give diet and clothing, and so forth. Their work may extend to places outside their jurisdiction if necessary and possible. (8) All this help shall

be rendered free of all charges, in the first instance, especially to the poor. It should be made optional with the patients and their friends to make any payments or grants in aid of the mission they like. (9) These branch societies will try to make themselves as popular with the people as possible, and to co operate with the local administration as much as may be consistent with their aims and purposes. (10) These branch societies will be guided and controlled from one central association and fed from one central Fund.

For the effective working of the scheme sketched out above what is wanted is men and money. There need not be much difficulty about money as it is wanted for a philanthropic object concerning the health of a nation. To get a band of self sacrificing young men is very difficult especially in a matter affecting the lives of the workers. This should appeal to the young men of the country in view of the fact that it is a far nobler fact to serve a dying man than to do hundreds of other things. The name of *Sadhis* can supply some. Against the view that Government should take proper action in the suppression of plague, he urges that lucid workers of Government cannot be made to have sympathy which this band of self-sacrificing young men can evince.

Lastly, he appeals to the Arya Samaj as the most fitting body to undertake missions of this kind, inasmuch as it has given to the world maturity in the several spheres of action which they have undertaken.

THE YOGI.

By SADIE BOWMAN METCALFE

I am the smiling sky, the true full sea,
The angry storm am I, that breaks o'er me.

I am the radiant star, lighting the sea,
Gushing my boat afar—over the wreck of me.

I am the land I seek, shining through mist and fire,
Aye, even the highest peak am I, of my desire.

Nor shall unfriendly gods, guarding its golden gate,
Lose me my port at last, for I, myself, am Fate!

The Story of Nur Jehan

Mr. N C Liharry recounts to us in the pages of the *Indian World* some personal characteristics of Nur Jehan, the wife of the Emperor Jehangir. She was born of Persian parents, her father a poet, her mother a lady of unusually high accomplishments. The writer describes her beauty thus:—

We doubt whether the mythical Helen, the chaste Lucrece, or the far-famed Cleopatra were ever a match for this Mogul lady. A woman with the graceful profile of an Egyptian princess, with the love-softened face of a Grecian goddess stamped with the impress of intellect, emotion, and spirituality—such was Nur Jehan the Empress of Hindustan, Persia's "gift" to India the only empress in the East who was not merely a queen consort.

Her maiden name was Mirhunnisa the sun of women. Brought up in the court of Akbar, she grew up a flower of beauty. She studied music and painting and wrote verses. Salim, Akbar's heir, fell in love with her and asked leave to marry her.

This was contemptuously refused—the proposal of a son of the royal house of Tamerlane marrying a girl with no pretensions to respectability.

In the course of time Salim ascended the throne as Emperor Jehangir, and his Rajput wife died. The memory of his early love was yet alive and fast approaching a point which, in kings, brooks no denial. Mirhunnisa, in the previous reign, had been married by the emperor, in order to guard against mischief, to one Shor Afghan, the lion-slayer, who had accordingly been appointed the Subadar of Burdwan. This man possessed remarkable bravery and great popularity.

In order to obtain possession of Mirhunnisa, Jehangir had her husband assassinated, but her widow disdainfully refused to marry her husband's murderer for four long years, during which the Emperor ardently pressed his suit. At the end of that time the memory of her early love revived and she consented to marry. She was installed as favourite queen under the title of Nur Mahal, which later became Nur Jehan Begum.

"Before I married her," Jehangir has left it on record "I never knew the true meaning of marriage." She soon gained a complete ascendancy over the king and ruled the vast empire with Jehangir as the nominal emperor. "Nur Jehan is wise enough to conduct the matters of State," said the Emperor, "I only want a flask of wine and a piece of meat to keep me merry."

At the age of twenty-six when other empire-rulers abandoned themselves to the gaieties and pleasures of life, Nur Jehan seriously set herself to the exercise of the sovereignty which both the people and the king had willingly granted to her. She would sit in the balcony of her palace while the nobles would present themselves (as to the king) and listen to her dictates. Coins were struck in her name, she signed all "farmana" jointly with the

king. She directly managed all affairs of State and honours and patronage of every kind were at her disposal. She had everything at her command and yet, be it noted to her glory, she never misused any power.

She made her influence felt in every sphere of life. The Moghul Court became magnificent owing to her taste and liberality. She was charitable to a degree and ever mindful of making provisions for the destitute and the help less.

Two of her personal characteristics that require special mention were her qualities of consummate generalship and of skilful hunting. In her former capacity, her rescue of Jehangir from the hands of Mahabat Khan is a matter which every student of Indian history lays particular stress on as exhibiting powers that stand on a level with those of some of the great generals of the world. In hunting she indulged whenever freedom from State affairs and other duties permitted her to do so.

In Nur Jehan most of the elements, if not all, that constitute our conception of beauty proper were prominent. Intellectually, she stood amongst the highest type that the world has ever seen, from an æsthetic standpoint, she possessed all the charms and graces that have ever adorned classic beauty, emotionally she was endowed with all those noble feelings and sentiments that can continually retain the love of an Oriental monarch. As a commander in chief she was very much like a Joan of Arc, as a ruler of a State an anticipation of Bismarck, a Madame de Staël as the guardian of her people's Queen Elizabeth, but as an empress and a woman the name of Nur Jehan stands coupled with that of no single woman either in the East or the West.

Moral Service of the Intellect

Dr Lewis R Farnell contributes an interesting and well reasoned paper on the "Moral Service of the Intellect" to the April number of the *Libert Journal*. He concludes his paper to use his own words, with the following dogmatic judgment. Civilised traditional morality is not the outcome of an intellectual utilitarianism, still less of divinely infallible instincts working towards the conservation and betterment of our race, but rather the product of long generations of emotional men strongly wanting certain ends, but liable to violent exaggeration of sentiment that impeded the all-round play of ethical reason.

Moral progress in the future of our race may depend on two conditions that the intellect should work more powerfully in the moral sphere without weakening in us the moral appreciation of values, and again, that the best intellect of man should work "socially," and yet retain its freedom, without which it will not work at all.

The Whole Duty of the Buddhist Layman.

The *Buddhist Review* for January, February, March 1911, has an article on the subject by Robert C. Childers. He gives a brief introduction to the sermon in which he says that he translated this from the original Pali text. There was already an English translation of the sermon by the Wesleyan Missionary Gogerly. But the writer has been able to correct a great number of errors in Gogerly's translation. He had also to somewhat vary the wording in order to preserve the spirit of the original. However, Gogerly's translation has been of immense help to him.

The sermon is said to have been addressed by the Buddha, while at Rajagaha, to the Young householder Sigala. It is in the form of a dialogue. The Buddha says that the four following actions are distinctions of life, theft, impurity and lying. The four evil states that tempt men to sin according to him, are partiality, anger, ignorance, and fear. The six evils that bring about dissipation of wealth are strong drink, theatre going, evil companions, gambling, wandering about the streets at night and idleness. These, he says, lead a man to poverty and utter misery. The evils attendant upon each of the six main evils are very clearly dwelt upon and the way in which each leads a man to ruin is very lucidly explained.

There are some, he says, who seem to be friends, but are really enemies in disguise. These are the rapacious friend, the man of much profession, the flatterer and the dissolute companion. The wise man should avoid these, judging from their actions and would fly far away from them as if beset with danger. The true friends are the watchful friend, the friend who is the same in prosperity and adversity, the friend who gives good advice, and the sympathising friend.

The disciple of the holy sage is said to guard the six quarters. Parents are the east quarter, teacher the south, wife and children the west, friends and companions the north, spiritual master, the zenith, and the servant and dependants the nadir. The manner in which each should be guarded has been beautifully explained. He who worships these six quarters, will bring no dishonour to his family.

The whole is an ethical and moral code stating at length the several duties required of a householder and the way in which he should carry them out.

The Mohammadans as Rulers of India

The April number of the *Moslem Review*, a quarterly review of current events, literature and thought among Mohammedans and the progress of Christian Missions in Moslem lands, opens with an article on the above subject from the pen of the Rev A. S. Cickton. The writer says thus of the state of India when the Moguls entered Hindustan.

The Moguls, like the British, were aliens to Hindustan. They differed in language and in religion from the people whom they governed. They found when they came, a conglomeration of warring races, each fighting for its own hand, and a mass of ancient custom and tradition, whose inertness was a formidable barrier then, as it is to-day, to the domination of a foreign power. The empire of the descendants of Timur was the first serious effort to do what has now been done by the British, namely, to unite all these conflicting elements into one whole and to administer that whole on principles of justice and humanity.

After giving out in detail the characteristics of the Mohammedan rulers Babar, Akbar, Jehangir, Shah Jahan and Aurangzeb the writer thus concludes his interesting observations—

India is a wonderful land with a wonderful history, and there are few chapters in that history which better repay study than that which deals with the Mogul Empire. The bold and poetic Babar, the kind but weakly Humayun, the masterly Akbar, the besotted Jehangir, the luxurious Shah Jahan, and that human muddle Aurangzeb, were once no mere names but living men of flesh and blood. They played a notable role in Indian history and in the history of the world. The empire which they founded and maintained is one of the few that deserve to be called great. They merit, therefore, a closer study than has been generally accorded to them. More especially do they deserve it at the hands of the British race which is called to live in the same land and to deal with the problems which they endeavoured to solve.

ESSAYS ON INDIAN ART, INDUSTRY AND EDUCATION.—By E. B. Havell, late Principal of the School of Art, Calcutta. The subjects dealt with are "The Taj and its Decorations," "The Revival of Indian Handicrafts," "Art and Education in India," "Art and University Reform," "Indian Administration and Students," "The Case of Art." Price Rs. 14. To Subscribers of the "Indian Review," Rs. 1.

QUESTIONS OF IMPORTANCE.

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The Hon Mr Gokhale's Education Bill

At the last meeting of the Imperial Legislative Council, the Hon Mr Gokhale asked for leave to introduce his Elementary Education Bill. He said —

"My Lord, I rise to ask you for leave to introduce a Bill to make better provision for the extension of elementary education throughout India. Hon Members will recollect that about this time last year the Council considered a resolution which I had ventured to submit to its judgment recommending that elementary education should gradually be made compulsory and free throughout the country and that a mixed commission of officials and non officials should be appointed to frame definite proposals. In the debate which ensued on the occasion, fifteen members including the Home Member, the Home Secretary and the Director General of Education took part. There was then no separate portfolio of Education and educational interests rubbed shoulders with jails and the police in the all comprehensive charge of the Home Department. In the end, on an assurance being given by the Home Member that the whole question would be carefully examined by the Government the resolution was withdrawn.

"Twelve months, my Lord, have elapsed since then and the progress which the question has made during the interval has not been altogether disappointing. In one important particular indeed, events have moved faster than I had ventured to hope or suggest. One of the proposals urged by me on the Government last year was that education should, to begin with, have a separate Secretary and that eventually there should be a separate Member for Education in the Governor General's Executive Council. The Government, however, have given us at one bound a full fledged Department of Education and the Hon Mr Butler has already been placed in charge of it. My Lord, the Hon Member's appointment to the new office has been received with general satisfaction, and it is recognised on all hands that he brings to his task a reputation for great practical capacity. What I value, however, even more than his practical capacity is the fact that the Indian sun has not dried the Hon Member, and that he has not yet shed those enthusiasms with which perhaps we all start in life and without which no high task for the improvement of humanity has ever been under taken.

"I think, my Lord, the creation of a separate portfolio for Education brings us sensibly nearer the time when elementary education shall be universal throughout India. That there is a strong demand for this in the country, a demand moreover daily growing stronger, may be gathered from the fact that since last year's debate the question has been kept well to the fore by the Indian Press, and that last December resolutions in favour of compulsory and free primary education were passed not only by the Indian National Congress at Allahabad, but also by the Moslem League which held its sittings at Nagpur. On the Government side, too, the declaration made in the House of Commons last July by the Under Secretary of State for India that one of the objects of the creation of the new Education Department was to spread education throughout the country, the significant language employed by your Lordship on the subject of education in your reply to the Congress address at the beginning of this year, and the Educational Conference summons issued by the Hon Mr Butler last month at Allahabad,—all point to the fact that the Government are alive to the necessity of moving faster, and that it will not be long before vigorous measures are taken in hand to secure a more rapid spread of mass education in the land. The present thus is a singularly favourable juncture for submitting to the Council and the country the desirability of a forward move such as my Bill proposes, and I earnestly trust the Council will not withhold from me the leave I ask to introduce the Bill.

"My Lord, I expect the Government have now concluded their examination of my proposals of last year and perhaps the Hon Member will tell us to-day what conclusions have been arrived at. The part of the scheme to which I attached the greatest importance was that relating to the gradual introduction of the principle of compulsion into the system of elementary education in the country, and that part is now embodied in the Bill which I wish to introduce to-day. My Lord, an American legislator, addressing his countrymen more than half a century ago, once said that if he had the Archangel's trumpet the blast of which could startle the living of all nations, he would sound it in their ears and say 'Educate your children, educate all your children, educate everyone of your children.' The deep wisdom and passionate humanity of this aspiration is now generally recognised and in almost every civilised country the State to-day accepts the

education of the children as a primary duty resting upon it. Even if the advantages of an elementary education be but no higher than a capacity to read and write, its universal diffusion is a matter of prime importance, for literacy is better than illiteracy any day and the banishment of a whole people's illiteracy is no mean achievement. But elementary education for the mass of the people means something more than a mere capacity to read and write, it means for them a keener enjoyment of life and a more refined standard of living. It means the greater moral and economic efficiency of the individual. It means a higher level of intelligence for the whole community generally. He who reckons these advantages lightly may as well doubt the value of light or fresh air in the economy of human health. I think it is not unfair to say that one important test of the solicitude of a Government for the true well being of its people is the extent to which, and the manner in which it seeks to discharge its duty in the matter of mass education, and judged by this test the Government of this country must wake up to its responsibilities much more than it has hitherto done before it can take its proper place among the civilised Governments of the world.

"Whether we consider the extent of literacy among the population or the proportion of those actually at school or the system of education adopted or the amount of money expended on primary education, India is far, far behind other civilised countries. Take literacy. While in India according to the figures of the Census of 1901, less than 6 p c of the whole population could read and write, even in Russia, the most backward of European countries, educationally, the proportion of literates at the last Census was about 25 p c while in many European countries as also in the United States of America and Canada and Australia, almost the entire population is now able to read and write. As regards attendance at school I think it will be well to quote once more the statistics which I mentioned in moving my resolution of last year. They are as follows—

"In the United States of America 21 p c of the whole population is receiving elementary education, in Canada, in Australia, in Switzerland and in Great Britain and Ireland the proportion ranges from 20 to 17 p c, in Germany, in Austria Hungary, in Norway and in the Netherlands the proportion is from 17 to 15 p c, in France it is slightly above 14 p c, in Sweden it is 14 p c, in Denmark it is 13 p c, in Belgium it is 12 p c, in Japan it is 11 p c, in Italy,

Greece and Spain it ranges between 8 and 9 p c, in Portugal and Russia it is between 4 and 5 p c, whereas in British India it is only 1.9 p c."

"Turning next to the systems of education adopted in different countries, we find that while in most of them elementary education is both compulsory and free, and in a few, though the principles of compulsion is not strictly enforced or has not yet been introduced it is either wholly or for the most part gratuitous, in India alone it is neither compulsory nor free. Thus, in Great Britain and Ireland, France, Germany, Switzerland, Austria Hungary, Italy, Belgium, Denmark, Norway, Sweden, the United States of America, Canada, Australia, and Japan it is both compulsory and free, the period of compulsion being generally six years, though in several of the American States it is now as long as nine years. In Holland, elementary education is compulsory, but not free. In Spain, Portugal, Greece, Bulgaria, Servia and Roumania it is free and in theory compulsory though compulsion is not strictly enforced. In Turkey, too, it is free and nominally compulsory, and in Russia though compulsion has not yet been introduced it is for the most part gratuitous.

"Lastly, if we take the expenditure on elementary education in different countries per head of the population, even allowing for different money values in different countries, we find that India is simply nowhere in the comparison. The expenditures per head of the population is highest in the United States, being no less than 16s, in Switzerland it is 13s 8d per head, in Australia 11s 3d, in England and Wales 10s, in Canada 9s 8d, in Scotland 9s 7½d, in Germany 6s 10d, in Ireland 6s 5d, in the Netherlands 6s 4½d, in Sweden 5s 7d, in Belgium 5s 4d, in Norway 5s 1d, in France, 4s 10d, in Austria 3s 1½d, in Spain 1s 10d, in Italy 1s 7½d, in Servia and Japan 1s 2d, and in Russia 7½d, while in India it is barely one penny.

"My Lord, it may be urged, and with some show of reason, that as mass education is essentially a Western idea and India has not been under Western influences for more than a century, it is not fair to compare the progress made by her with the achievements of Western nations in that field. I am not sure that there is really much in this view, for even in most Western countries mass education is a comparatively recent development and even in the East we have before us the example of Japan which came under the influence of the West less than half a century ago and has already successfully adopted a system of universal

education. Assuming, however, for the sake of argument that it is not fair to compare India with Western countries in this matter, no such objection can, I believe, be urged against a comparison of Indian progress with that made in the Philippines or Ceylon or Baroda. The Philippines came under American rule only thirteen years ago. It cannot be said that in natural intelligence or desire for education the Philippines are superior to the people of India, and yet the progress in mass education made in the islands during this short period has been so great that it constitutes a remarkable tribute to the energy and enthusiasm of American ideals. Under Spanish rule there was no system of popular education in the Philippines. As soon as the islands passed into the possession of the United States a regular programme of primary education came to be planted and has been steadily adhered to. The aim is to make primary education universal. Instruction is free and the education authorities advise compulsion, though no compulsory law has yet been enacted. So great, however, is the enthusiasm that has been aroused in the matter that many Municipalities have introduced compulsion by local ordinances, and though there is room for doubt if the ordinances are strictly legal, no question has been raised and the people are acquiescing cheerfully in their enforcement. How rapidly things are advancing in the Philippines may be judged by the fact that in five years, from 1903 to 1908, the number of pupils attending schools more than doubled itself, having risen from 1,50,000 to 3,60,000. The proportion of children receiving instruction to the whole population of the islands is now nearly 6 per cent as against 2 in British India. The conditions of Ceylon approximate closely to those of Southern India and the fact that it is directly administered by England as a Crown Colony need not make any difference in its favour. In regard to mass education, however, Ceylon is far ahead to day of India. Elementary instruction in Ceylon is imparted by two classes of schools, Government or aided, the Government schools covering about one-third and the aided schools two-thirds of the area. In Government schools a system of compulsory attendance has long been in force, the defaulting parent being brought by the teacher before a village tribunal who can inflict small fines. In 1901, a Committee was appointed by Government to advise what steps should be taken to extend primary education in the island, and the Committee strongly recommended 'that Government should take steps to compel parents to give their children a good vernacular education'.

Again in 1905, a Commission was appointed to make further enquiries into the matter and the recommendations of this body were accepted in the main by the Colonial Secretary. These recommendations were—(1) That attendance at schools should be compulsory for boys during a period of six years in areas proclaimed by the Governor, (2) that no fees should be charged, (3) that girls' education should be pushed on vigorously, (4) that district and divisional committees should be constituted to look after the education of children in their areas, and (5) that the road cess should be handed over to those bodies to form the nucleus of an education fund. Action was first taken under the new scheme in 1908 when 16 districts were proclaimed by the Government and the official report for 1900 thus speaks of its working 'There has been no difficulty so far and there seems to be every reason to hope that none of the difficulties which were anticipated by some of the managers of aided schools will arise. It is hoped that in the course of the present year it will be brought into working order in all the districts'. In 1909, the total number of pupils attending primary schools in Ceylon was 237,000, which gives a proportion of 6.6 per cent to the whole population of the island.

Within the borders of India itself, the Maharaja of Baroda has set an example of enthusiasm in the cause of education for which he is entitled to the lasting gratitude of the people of the country. His Highness began his first experiment in the matter of introducing compulsory and free education into his State eighteen years ago in ten villages of the Amreli Taluka. After watching the experiment for eight years it was extended to the whole Taluka in 1901, and, finally, in 1906, primary education was made compulsory and free throughout the State for boys between the ages of 6 and 12, and for girls between the ages of 6 and 10. The age limit for girls has since been raised from 10 to 11. The last two education reports of the State explain with considerable fullness the working of the measure and furnish most interesting reading. In 1909, the total number of pupils at school was, 165,000 which gives a proportion of 8.6 per cent to the total population of the State. Taking the children of school going age we find that 79.6 per cent boys of such age were at school as against 21.5 per cent in British India, while the percentage of girls was 47.6 as against our 4 per cent only. The total expenditure on primary schools in Baroda in 1909, was about 7½ lakhs of rupees.

which gives a proportion of about 6½d per head of the population as against one penny in British India. The population of Barode is drawn from the same classes as that of the adjoining British territories and every day that passes sees the subjects of the Gaekwar outdistancing more and more British subjects in the surrounding districts.

'My Lord, if the history of elementary education throughout the world establishes one fact more clearly than another, it is this, that without a resort to compulsion no State can ensure a general diffusion of education among its people. England, with her strong love of individualism, stood out against the principle of compulsion for as long as she could, but she had to give way in the end all the same. And when the Act of 1870, which introduced compulsion into England and Wales, was under discussion, Mr Gladstone made a frank admission in the matter in language which I would like to quote to this Council. 'Wall, sir,' said he, 'there is another principle, and undoubtedly of the gravest character, which I can even now hardly hope—though I do hope after all that we had seen—is accepted on the other side of the House—I mean the principle that compulsion must be applied in some effective manner to the promotion of education. I freely and frankly own that it was not without an effort that I myself accepted it. I deeply regret the necessity. I think that it is a scandal and a shame to the country that in the midst of our, as we think, advanced civilization, and undoubtedly of our enormous wealth, we should at this time of day be obliged to entertain this principle of compulsion. Nevertheless, we have arrived deliberately at the conclusion that it must be entertained, and I do not hesitate to say that, being entertained, it ought to be entertained with every consideration, with every desire of avoiding haste and precipitancy, but in a manner that shall render it effectual.'

A Royal Commission, appointed in 1886 to report on the working of the measures adopted to make attendance at school compulsory in England and Wales, bore ungrudging testimony to the great effect which compulsion had produced on school attendance. 'It is to compulsion,' they wrote, 'that the increase of the numbers on the roll is largely attributable. Among the witnesses before us, Mr Stewart appears to stand alone in his opinion that provided the required accommodation had been furnished, the result would have been much the same if attendance had not been obligatory. But to estimate fairly the influence, which compulsion has

had upon the great increase in the number of children attending school, we must speak of it under the three heads into which its operation may be divided. There is, first, the direct influence of compulsion. This is exerted over parents, who are indifferent to the moral and intellectual welfare of their children, who are very eager to obtain what advantage they can from their children's earnings, but who never look beyond

But, secondly, compulsion exercises an indirect influence. Many parents are apathetic, yield weakly to their children's wish not to go to school. But they are keenly alive to the disgrace of being brought before a Magistrate, the fear of which supplies a stimulus sufficient to make them do their duty in this respect. In addition, the existence of a compulsory law has considerably affected public opinion and has done much to secure a larger school attendance by making people recognise that the State regards them as neglecting their duty, if their children remain uneducated. The Ceylon Commission of 1903, in dealing with the question whether attendance at school should be made compulsory, expressed themselves as follows:—'With the exception of one or two districts of the island, little good will be done by any system which does not enforce compulsory attendance. The Dutch, who had an extensive and successful system of vernacular schools throughout the portions of the island which were under their rule, found it necessary to enforce attendance by fines, and did so regularly. Parents, throughout a large portion of the island, exercise very little control over their children, and will leave them to do as they like in the matter of school attendance. The result is that, where there is no compulsion, boys attend very irregularly and leave school very early. That compulsory attendance is desirable we have no doubt. My Lord, primary education has rested on a voluntary basis in this country for more than half a century, and what is the extent of the progress it has made during the time? For answer one has to look at the single fact that seven children out of eight are yet allowed to grow up in ignorance and darkness, and four villages out of five are without a school. During the last six or seven years, the pace has been slightly more accelerated than before, but, even so, how extremely slow it is may be seen from what Mr Orange says of it in the last quinquennial report, issued two years ago—'But the rate of increase for the last twenty five years or for the last five is more slow than when

compared with the distance that has to be travelled before primary education can be universally diffused. If the number of boys at school continued to increase even at the rate of increase that has taken place in the last five years, and even if there was no increase in population, even then several generations would still elapse before all the boys of school age were in school. My Lord, I respectfully submit that this state of things must be remedied that India must follow in the wake of other civilised countries in the matter if her children are to enjoy anything like the advantages which the people of those countries enjoy in the race of life that is beginning at this moment now be made in the direction of compulsion and that the aim should be to cover the whole field in the life time of a generation. When England introduced compulsion in 1870, about 43 per cent of her children of school going age were at school and ten years elapsed before she brought all her children to school. When Japan took up compulsion, about 28 per cent of her school going population was at school and Japan covered the whole field in about twenty years. Our difficulties are undoubtedly greater than those of any other country and our progress, even with the principle of compulsion introduced, is bound to be slower. But if a beginning is made at once, and we resolutely press forward towards the goal, the difficulties, great as they are, will vanish before long, and the rest of the journey will be comparatively simple and easy. My Lord, it is urged by those who are opposed to the introduction of compulsion in this country that though the Garkhar, as an Indian Prince, could force compulsion on his subjects without serious opposition, the British Government, as a foreign Government, cannot afford to risk the unpopularity which the measure will entail. Personally, I do not think that the fear which lies behind this view is justified, because the Government in Ceylon is as much a foreign Government as that in India, and in Ceylon the authorities have not shrunk from the introduction of compulsion. But to meet this objection, I am quite willing that the first steps in the direction of compulsion should be taken by our Local Bodies, which reproduce in British territory conditions similar to those which obtain in Feudatory States. And even here I am willing that the first experiment should be made in carefully selected and advanced areas only. When public mind is familiarised with the idea of compulsion, the Government may take the

succeeding steps without any hesitation or misgiving. In view, also, of the special difficulties, likely to be experienced in extending the principle of compulsion at once to girls, I am willing that, to begin with, it should be applied to boys only, though I share the opinion that the education of girls is with us even a greater necessity than that of boys, and I look forward to the time when compulsion will be extended to all children alike of either sex. To prevent injudicious zeal on the part of Local Bodies, even in so good a cause as the spread of elementary education, I am willing that ample powers of control should be retained by the Provincial and Imperial Governments in their own hands. What I earnestly and emphatically insist on, however, is that no more time should now be lost in making a beginning in this all important matter.

My Lord, I now come to the Bill, which I hope the Council will let me introduce to-day, and I ask the indulgence of the Council while I explain briefly its main provisions. The Bill, I may state at once, has been framed with a strict regard to the limitations of the position, to which I have already referred. It is a purely permissive Bill, and it merely proposes to empower Municipalities and District Boards, under certain circumstances, to introduce compulsion within their areas, in the first instance, in the case of boys and later, when the time is ripe, in the case of girls. Before a Local Body seizes to avail itself of the powers contemplated by the Bill, it will have to fulfil such conditions as the Government of India may by rule lay down as regards the extent to which education is already diffused within its area. Last year, in moving my resolution on this subject, I urged that where one-third of the boys of school going age were already at school, the question of introducing compulsion might be taken up for consideration by the Local Body. I think this is a fair limit, but if the Government of India so choose, they might impose a higher limit. In practice, a limit of 33 per cent. will exclude for several years to come all District Boards, and bring within the range only a few of the more advanced Municipalities in the larger towns in the different Provinces. Moreover, a Local Body, even when it satisfies the limit laid down by the Government of India, can come under the Bill only after obtaining previously the sanction of the Local Government. I submit, my Lord, that these are ample safeguards to prevent any ill considered or precipitate action on the part of a Local Body. Then the

Bill provides for a compulsory period of school attendance of four years only. Most countries have a period of six years, and even Ceylon and Baroda provide six years. Italy, which began with three, and Japan which began with four years, have also raised their period to six years. But considering that the burden of additional expenditure involved will in many cases be the principal determining factor in this matter, I am content to begin with a compulsory period of four years only. The next point in which I would invite the attention of the Council is that the Bill makes ample provision for exemption from compulsory attendance on reasonable grounds, such as sickness, domestic necessity or the seasonal needs of agriculture. A parent may also claim exemption for his child on the ground that there is no school within a reasonable distance from his residence, to which he can send the child without exposing him to religious instruction to which he objects, and a distance of one mile is laid down as a reasonable distance. This, however, is a matter of detail, which, perhaps, may better be left to Local Governments. When a Local Body comes under the Bill, the responsibility is thrown upon it to provide suitable school accommodation for the children within its area, in accordance with standards which may be laid down by the Education Department of the Local Government. On the question of fees, while I am of opinion that where attendance is made compulsory, instruction should be gratuitous, the Bill provides for gratuitous instruction only in the case of those children whose parents are extremely poor, not earning more than Rs 10 a month, all above that line being required to pay or not in the discretion of the Local Body. This is obviously a compromise, rendered necessary by the opposition offered by so many Local Governments to the proposal of abolishing fees in primary schools, on the ground that it means an unnecessary sacrifice of a necessary and useful income. Coming to the machinery for working the compulsory provisions, the Bill provides for the creation of special school attendance Committees, whose duty it will be to make careful enquiries and prepare and maintain lists of children who should be at school within their respective areas, and take whatever steps may be necessary to ensure the attendance of children at school, including the putting into operation of the penal clauses of the Bill against defaulting parents. The penal provisions, it will

be seen, are necessarily light. To ensure the object of the Bill being fulfilled, the employment of child labour below the age of ten is prohibited, and penalty is provided for any infringement of the provision. Lastly, it is provided that the Government of India should lay down by rule the proportion in which the heavy cost of compulsory education should be divided between the Local Government and the Local Body concerned, it being assumed that the Supreme Government will place additional resources at the disposal of the Local Government to enable it to defray its share, the Local Body being on its side empowered to levy a special Education Rate, if necessary, to meet its share of the expenditure. It is obvious that the whole working of this Bill must depend, in the first instance, upon the share, which the Government is prepared to bear, of the cost of compulsory education, wherever it is introduced. I find that in England the Parliamentary grant covers about two thirds of the total expenditure on elementary schools. In Scotland, it amounts to more than that proportion, whereas in Ireland it meets practically the whole cost. I think we are entitled to ask that in India at least two thirds of the new expenditure should be borne by the State.

'This, my Lord is briefly the whole of my Bill. It is a small and humble attempt to suggest the first steps of a journey which is bound to prove long and tedious, but which must be performed if the mass of our people are to emerge from their present condition. It is not intended that all parts of the Bill should be equally indispensable to the scheme and no one will be more ready than myself to undertake any revision that may be found to be necessary in the light of helpful criticism. My Lord, if I am so fortunate as to receive from the Council the leave I ask at its hands, it will probably be a year before the Bill comes up here again for its further stages. Meanwhile, its consideration will be transferred from this Council to the country and all sections of the community will have ample opportunities to scrutinise its provisions with care. My Lord, this question of a universal diffusion of education in India depends almost more than any other question on the hearty and sympathetic co-operation of the Government and the leaders of the people. The Government must, in the first instance, adopt definitely the policy of such diffusion as its own, and it must, secondly, not grudge to find the bulk of the money which will be required for it as Governments in most other civilised countries are doing. And this is what we are

entitled to ask at the hands of the Government in the name of justice for the honour of the Government itself and in the biggest interests of popular well being. The leaders of the people on their side must bring to this task high enthusiasm which will not be chilled by difficulties, courage which will not shrink from encountering unpopularity if need be, and readiness to make the sacrifices whether of money or time or energy, which the cause may require. I think, my Lord, if this Bill passes into law, the educated classes of the country will be on their trial. It is my earnest hope that neither they nor the Government will fail to rise to the requirements of this essentially modest and cautious measure. My Lord, one great need of the situation which I have ventured again and again to point out to this Council for several years past is that the Government should enable us to feel that though largely foreign in personnel it is national in spirit and sentiment and that it can only do by undertaking towards the people of India all those responsibilities which national Governments in other countries undertake towards their people. We, too, in our turn must accept the Government as a national Government giving it that sense of security which national Governments are entitled to claim and utilising the peace and order which it has established for the moral and material advancement of our people. And of all the great national tasks which lie before the country and in which the Government and the people can co-operate to the advantage of both, none is greater than this task of promoting the universal diffusion of education in the land, bringing by its means a ray of light, a touch of refinement, a glow of hope into lives that sadly need them all. The work, I have already said, is bound to be slow, but that only means that it must be taken in hand at once. If a beginning is made without further delay, if both the Government and the people persevere with the task in the right spirit, the whole problem may be solved before another generation rises to take our place. If this happens the next generation will enter upon its own special work with a strength which will be its own security of success. As for us, it will be enough to have laboured for such an end—laboured even when the end is not in sight. For, my Lord, I think there is not only profound humility but also profound wisdom in the faith which says—

"I do not ask to see the distant scene
One step enough for me."

UTTERANCES OF THE DAY.

Sir George Clarke on the Depressed Classes

His Excellency the Governor of Bombay in the course of a recent address on this subject said—
"Ladies and Gentlemen,—Of the many and ever increasing movements which are stirring the minds of the people of India, none can be more important than that represented by the Depressed Classes Mission Society. There are some which might with advantage be abandoned if their activities could be turned in the direction in which this Society is striving to advance and it may well be that their objects would be more rapidly attained if they devoted themselves to the cause of the Depressed Classes. Does not that cause go to the very root of the social evils of India? What prospect of the arising of real nationhood can exist until those evils have been removed? It is unfortunately true that there are caste distinctions in Western countries, but no one can follow the progress of the last half century without being impressed by the fact that the feeling of brotherhood is steadily growing and that the sense of duties to and of responsibilities for the poor and the needy is visibly broadening and deepening. In India, the conditions differ from those in all other countries because we have here nearly 60 millions of outcaste people—people not merely poor or unfortunate, but regarded and treated as beyond the pale by the castes above them. I will not attempt to analyse the causes which have led to this deplorable result, and have in the process of years produced a physical repugnance to those classes and a belief that personal contamination follows from association with them. To a great extent the wrongs of the depressed classes arise from accretions upon ancient and purer faiths. The gospel of Buddha is clear like that of Christ. 'Let him that has recognized the truth,' said the great Indian Reformer, 'cultivate goodwill without measure toward the whole world, above, below, around, unstinted, unmixed with any feeling of making distinctions or of showing preference.' 'Let us love one another, for love is of God' was the teaching of Christ."

Those words embody the great principle which the Depressed Classes Mission must strenuously seek to inculcate. Its object should be not only to elevate the depressed classes, but to change the attitude of mind which has caused them to be depressed, and thus to win back for them their inheritance as fellow human beings.

In one respect there has been advance in recent times. As Swami Vivekananda stated in a lecture given at Madras.—"The days of exclusive privileges and exclusive claims are gone, gone for ever from the soil of India, and it is one of the great blessings of the British Rule." So much British rule could do for the depressed classes; but it cannot remove inherited dislikes or antagonisms nor can it secure sympathy, or abolish the social disabilities which tyrannous customs have imposed upon helpless people.

No one can follow the movement of thought in India without seeing that the cause of the Depressed Classes is advancing. The existence of this Society and the endeavours which it is making are plain proofs of progress. It is an Indian Society working for Indians, and we may feel sure that it is helping indirectly to mould opinion and thus to produce effects which cannot be valued in figures, or embodied in reports.

As I have said it has a double mission to accomplish—to educate public opinion and to arouse sympathy for the wrongs of the depressed classes, on the one hand, and to promote the education of these classes, on the other hand. My great predecessor, Mountstuart Elphinstone, felt some reluctance in undertaking the education of these classes, not that he thought it undesirable or unnecessary, but because as he wrote in a remarkable minute dated March, 1824 "They are not only the most despised, but among the least numerous of the great divisions of Society, and it is to be feared that if our system of education first took root among them, it would never spread further, and that we might find ourselves at the head of a new class superior to the rest in useful knowledge, but hated and despised by the castes to whom their new attainments would always in face us to prefer them." That was the view of a great statesman. Governor just 37 years ago in the circumstances with which he was confronted. If he argued we educate the depressed classes, we shall bring education itself into disrepute. How great a change has passed over India since those days. Then it was thought that the people must be constantly led into the paths of Western learning the greatest care being taken lest their susceptibilities should be aroused. Now, we are faced by a loud demand for the extension of education at any cost and with far too little regard for its quality and suitability to the needs of the people. Now also we see a growing desire, of which this Society is a striking proof, that the depressed classes should have their full share.

The fourth annual report shows steady progress. The Society now controls five schools, four in Bombay and one in Poona, and work is going on at the affiliated centres which will bear fruit in due season. I cannot here enter into the details of the report which should be carefully read by all who are interested in your great cause; but I must note the establishment of a permanent scholarship fund as a memorial to my daughter. That is a step which would have gladdened her heart, if she had been spared, and I am sure that it will provide help and encouragement to the neglected children in whose welfare she was deeply interested. It is clear that if more funds were available, you could greatly extend this branch of your activity, but I think that you are very wise in directing your "principal attempts patiently towards educating the public opinion of the higher classes as well as to work up the depressed classes to a sense of their own duties in this respect. As you know the Government schools are open to all alike without distinction but the children of the depressed classes are too often prevented by that tyranny of custom to which I have referred from reaping the benefits of those schools. Wherever these children are relegated to the verandah, or sit in a place apart and neglected by the teachers, they cannot be expected to progress. Nor can their parents desire to send them to places where they are treated with injustice and disdain. Government maintains special schools in some cases for these poor children, but we cannot legitimate primary education all over the Presidency. Nor is this desirable, because it does not touch the root evil and it helps to perpetuate the cruel customs which must be broken down if India is to advance towards nationhood. Your report tells me that already public meetings can be held at which "the untouchables may freely mix with the higher classes and take their seats openly and on relations of equality and mutual respect." Nothing can be more encouraging than this, and your Society is to be warmly congratulated on the new possibilities which such a change holds out. The more meetings of this character can be held, the sooner will be the attainment of the great object which we have at heart. Freer contact of this kind will dispel prejudices and inspire a sense of brotherhood. The higher castes have nothing to lose by kindness to the untouchables and must themselves benefit from their recognition of the claims of our common humanity. The untouchables must gain in self respect which will powerfully assist in promoting their advancement.

Returning for a moment to the progress of education, I note in the report of the Director of Public Instruction that the total number of pupils from the depressed classes in our schools increased by 3,713 in the last year under review, that there are 21 Mahar teachers and one Chamlhar teacher in the Poona district, that the Pandharpur school is under a trained Mahar, that in Bombay a Chamlhar boy passed the Vernacular final examination for the first time in the history of the city, and that the Inspector was struck by the advances made by the Local and Municipal Boards in providing for the needs of these classes. I hope these facts will seem encouraging to you, as they do to me. I trust that you will work on with the certainty that results are already forthcoming and will rapidly multiply as the years pass. India has need of the loving service—time, thought and pains given to others—which is far more common in other countries than here. It is such service that you require and that would be more valuable to you than increase of funds. As I pointed out to the students of Fergusson College it is open to them to assist in your missionary work, and in Bombay also there are many people who could spare time to teach evening classes or at least to help your cause by inculcating and practising kindness to the depressed stratum of the Hindu community.

I have now only to say that my wife and I have come here to try and give help and encouragement to the important movement which you represent. Lady Clarke has already given away many prizes since she came to India, but none with greater pleasure than those which she has distributed this evening. We were both deeply touched by the beautiful message of sympathy and good wishes sent to us from the public meeting of women of the depressed classes of Bombay presided over by Mrs. Yashodabai Thakur on the occasion of our marriage. That message established a link between us and them which cannot be broken, and while we are privileged to live among you, we shall always take a living interest in the work of a Society which holds out the promise of an India in which there shall be no untouchable classes and universal sympathy based on the recognition of the brotherhood of humanity shall everywhere prevail. (Applause)

INDIANS OUTSIDE INDIA.

"The Indian Voice"

This is a new organ conducted at Nairobi (British East Africa) and devoted to Indian interests. Indians form a large part of the population in B. E. Africa, and they have contributed in a very large measure to raise that part of British Empire to its present state of prosperity. The new organ is mainly intended to protect Indian interests. In South Africa we have "the Indian Opinion." In B. E. Africa there is this new organ, "the Indian Voice." It is published at Nairobi every Wednesday, and its subscription overseas is about 7 rupees. It will be a voice of our brethren coming from the distant lands of Africa, and we hope it will meet with popular support in India.

British Indians in Canada.

Mr. Hossen Rahim, the Hindu, whose case has been before the Dominion Courts since last October, is privileged to remain in Canada, if he so desires. This is the effect of a judgment pronounced by Mr. Justice Murphy, of Vancouver. The reasons for judgment are reserved.

"I am of opinion that the writ of habeas corpus applied for here must be granted," says his Lordship. "If it is desired to take an appeal I will, on application of Counsel, hand down written reasons of judgment."

Mr. Rahim came to British Columbia about a year ago from Honolulu where he had resided for a considerable time and amassed some property. On arrival at Vancouver he informed the immigration officials that he was a tourist, and desired to travel through Canada to look into the conditions of his countrymen in the Dominion. Later he returned to Vancouver from a tour of the East and acquired business connections here. The immigration authorities took his case up and secured an order for his deportation. He was arrested for deportation, but through his Counsel, Mr. George E. McCrossan, initiated habeas corpus proceedings. The matter was argued before Mr. Justice Murphy in chambers last autumn, and an issue was made of the word "citizen," which Mr. McCrossan defines as a person having substantial interests in any community. He maintained that Mr. Rahim, through his property in Honolulu, was an American citizen, and could not be deported unless he were proved to be undesirable.

Indentured Labour in Fiji

Mr Noel Buxton asked the Secretary of State for the Colonies whether indentured coolies in the island of Fiji could not obtain a pass back to India until they had completed ten years' service.

Mr. Harcourt. Indentured coolies in Fiji are not entitled to free passages to India until they have completed ten years' residence in the Colony, five years as indentured labourers and five years as free labourers.

Indians in British East Africa

There are not a few disabilities placed over Indians in British East Africa, and now the feeling against Indian is growing in volume. The white men want to preserve this part of British empire solely for the white settlers. The nature of the feeling on the point may be gauged from the resolutions which were passed on the subject in the Colonists' Convention held at Nairobi in the beginning of February last. The resolution passed ran as follows:—(a) that domiciled Asiatics be treated with the same sympathetic attitude as in the past; (b) that the Courts of Justice be empowered to order the deportation of undesirable Asiatics; (c) that all further immigration of Asiatics except those in transit be prohibited except on the indentured system, the length of the period of indenture not to exceed three years and that all indentured employees be returned to their homes after their period of service is completed; (d) that educated British Indians and other Asiatics be permitted to visit British East Africa temporarily, provided they carry a passport issued by the Imperial Indian Government or a British Consul. The mover of the resolution in making out a case divelt at length on the justice (?) of preserving that part for the white settler. The chairman was not in favour of a direct prohibition of Asiatic labour, but said he would favour the exclusion of the Asiatic by the 'educational test'. He would see East Africa white from one end to the other. The mover of the resolution said that more than ninety five per cent of the officials declared in favour of their own people and supported white settlement. After the resolution was passed without a dissentient voice, a motion was also brought up asking Lord Delamere to draft a Bill embodying these principles to be placed before the Legislative Council. All this points out clearly the way in which the wind blows in British East Africa. The Government of India are to day faced with the question of Indians in South Africa. And close upon its heels promises to come this second problem from British East Africa.

Indentured Labour in Trinidad.

Mr Morrell asked the Secretary of State for the Colonies what was the cost per head of indentured coolies in the Colony of Trinidad, and what proportion of this cost was paid by the planters and from the revenues respectively.

Mr Harcourt. The cost of importing indentured immigrants varies from year to year. From a statement laid before the Committee on Emigration from India to the Crown Colonies and Protectorates it would appear that the average cost per statute adult between 1879 and 1908 was £24 17s 4d, inclusive of all charges. The statement is printed on page 127 of Command Paper 5194. The apportionment of the cost of immigration into the Colony is explained in Section 263 of the report of the Committee, where it is calculated that about 21 per cent is paid by the employers and labourers, about 52 per cent by all the cultivators, whether employing indentured labour or not and about 27 per cent from general revenue. The Section will be found on page 65 of Command Paper No 5192.

The Natal Poll-Tax

On behalf of the Indian South African League, Mr G. A. Netessan, Joint Secretary, has sent the following message to the Government of India and the Secretary of State for the Colonies:—A cable has been received that Government have introduced a Bill exempting Europeans only from the payment of poll tax in Natal. This revival of racial legislation is an index to the defiant attitude of South Africans. The proposed legislation is unjust and insulting to the self respect of Indians. The Indian South African League indignantly protests and prays to Government for taking effective steps in preventing the new legislation. The League also notes with alarm that in the new Immigration Bill before the Union Parliament no provision has been made for repealing the existing obnoxious Asiatic enactment of the Transvaal and Orange. This reverses the policy which was formerly followed in Mr Botha's despatch and Mr Smuts' announcement, and is calculated to continue the Asiatic struggle throughout South Africa and promote racial ill feeling and unrest. The Indian League appeals to Government to adopt a strong and decisive attitude.

FEUDATORY INDIA.

Indentured Emigration to Natal

A notification under the Indian Emigration Act 1910 is published, declaring that emigration to the Colony of Natal shall cease to be lawful from 1st July, 1911.

Replying to a question, Mr Clark said that the Government of India have seen the newspaper report referred to. "The decision to prohibit emigration to Natal was, as the Hon'ble member is aware, announced at a meeting of this Council held on the 3rd January last. The Government of India believe that this decision is now widely known and they do not consider it necessary to take any special steps in the direction indicated by the Hon'ble gentleman, pending the publication on April 1st of the notification prohibiting emigration."

The Madras Government Order

The following is the Order passed by the Madras Government with reference to the representation made in connection with the arrival of 70 Sirdar Masteries from Natal to recruit coolies on a large scale —

With reference to their letter dated 6th March 1911, the Secretaries to the Indian South African League will be informed that as emigration to Natal continues lawful up to the 30th June next, no special steps can be taken to interfere with the ordinary working of the Emigration law, but all Registering Officers will be directed to observe carefully the provisions of Chapter VI of the Indian Emigration Act XVII of 1908.

2 On receipt of the Notification, prohibiting emigration to Natal, which will be published by the Government of India on the 1st April, 1911, District Magistrates in all recruiting areas should promulgate it as widely as possible in the vernacular as well as in English.

THE INDIANS OF SOUTH AFRICA — *Heiots within the Empire! How they are Treated* By H. S. L. Polak, Editor *Indian Opinion*.

This book is the first extended and authoritative description of the Indian Colonists of South Africa the treatment accorded to them by their European fellow colonists, and their many grievances. The book is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia and the Portuguese Province of Mozambique.

Price Rs. 1 To Subscribers of the "Review" As 12

G. A. Natesan & Co., Sunkurama Chetty Street, Madras

The Maharaja of Benares.

On the 4th April, His Honour Mr Leshe Porter, officiating Lieutenant Governor of the United Provinces, held, on behalf of His Excellency the Viceroy, a Durbar at Benares for the purpose of formally transferring the Benares State to His Highness the Maharaja, Sir Prabhu Naran Singh Bahadur, C O I E.

St John Ambulance Association in Bhopal.

Her Highness the Begum of Bhopal has just established a centre of the St John Ambulance Association in her State. Her Highness is herself the first President of the centre and has appointed hereon, the Commander in Chief of the State Forces, to be Vice President, and the Judicial and Revenue Ministers to be members of the Committee. Captain Fleming, the State Surgeon, has been entrusted with the post of, Hon. Secretary. Under the enlightened rule of Her Highness the new centre should have a long career of usefulness before it.

Free Elementary Education in Cochin.

Following in the wake of the sister State of Baroda, the Cochin Durbar has decided to introduce a general policy of free elementary education in the State. It would appear that three years ago elementary education was declared free for what are known as the "backward classes" and for girls. The concession made in the cases of children who help their parents in earning their livelihood was that they were allowed to be half-timers or be admitted to the night schools. The result of three years' working of the system being very encouraging, the Durbar has decided to extend free education to all classes irrespective of caste or creed, to be imparted through the medium of the vernacular.

Educational Progress in Patiala.

The total number of schools at the end of 1909, was 177 as compared with 173 in 1910. Out of these, 21 were Secondary Schools (5 High and 16 Middle) for boys and 2 Middle for girls. Of the remaining there were 126 Primary Schools for boys and 27 for girls. Compared with the figures of 1901 when the present Director of Public Instruction took over charge of the Department, it appears that in the course of 10 years, the number of schools has increased from 102 to 177, that is, by 73.5 per cent and that of scholars has risen from 5,172 to 10,407, i.e., 101.2 per cent or more than double.

Kapurthala Imperial Service Infantry

In order to give effect to the promise he gave the other day of an increase of pay to the whole rank and file of the Kapurthala Regiment of Imperial Service Infantry, His Highness the Raja of Kapurthala has decided to inform the Government that he will simultaneously increase his field assignment for the Imperial Service Infantry by Rs 10,000 per annum.

Death of the Maharaja of Jodhpore

The Maharaja of Jodhpore died on Monday 20th March of pneumonia.

His Highness was Chief of the great Rabho tribo or clan of the Rajputs. His State, the proper name of which is Marwar, is 37 000 miles in area, and has a population of 1,750,403, chiefly Hindus, but including about 155,000 Mahomedars and about 172,000 Jains.

Progressive Legislation in Baroda.

A recent issue of the *Legislation in Baroda Gazette* foreshadows a very welcome legislation in the interests of the youth of the State. It is proposed to prohibit the smoking and drinking habit among children by stringent legislation. Whoever sells or gives to a child apparently under the age of 16 any tobacco, cigar, cigarette or *bidi*, whether for his own use or not, will in future be liable on summary conviction to a fine not exceeding Rs 10. The article so sold will be forfeited to the State. If a child is found smoking, it will be the duty of every Police officer in uniform to seize such *bidi*, etc., and for this purpose he may search, if necessary, the person of a boy—but not a girl. The article will, of course, be forfeited. It is also enacted that no licensed vendor of spirituous liquor shall sell to any child whether for his own use or not, any intoxicating liquor or allow the child to enter the premises of the shop. A breach of the rules on the part of the vendor or his servants will be liable to a fine not exceeding Rs 20. There is, lastly, the prohibition against the employment of a child apparently under nine years, in any mill, factory or workshop. A breach of this order would entail a fine not exceeding Rs 50. All these measures which His Highness the Gaekwar proposes to take for the general protection of the youthful generation of his State are calculated to produce substantial good to the State and reflect highly on the enlightened regime of His Highness.—*The Tribune*

INDUSTRIAL AND COMMERCIAL SECTION.

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The United States Steel Corporation.

An important event in business circles in India is the recent arrival in India of a direct representative of the largest trading corporation in the world, namely, the United States Steel Corporation. This syndicate has selected and sent out as their first general manager in India, Mr G Ewart Yeatman, who is opening a permanent office for the Corporation in Bombay, which he proposes to make his headquarters. Subsequently, he will open sub branch offices in the other Presidency cities. Some conception of the magnitude of the Corporation's operations, with which the name of Mr Carnegie has so long been associated, may be gathered from the fact that their capital amounts to two hundred million pounds.—*The Advocate of India*

Duty on Raw Jute

In the House of Commons, Lord Ronaldshay asked Lord Morley to submit to India the desirability of confining the proposed export duty to raw jute and giving a rebate on jute shipped for manufacture in Great Britain.

Mr Montagu declined, adding that the tax had been imposed after carefully considering the probable effect on all interests to obtain conveniently a required revenue. Lord Ronaldshay's suggestion would defeat that end.

The Waste in Indian Sugar

The whole reason for the defeat of Indian sugar can be comprised in one word "waste". The whole gospel of India's economic salvation, so far as sugar is concerned, is written in two words "Avoidance of waste". It is the waste that goes on in the production of Indian sugar, from the choosing of the seed and the preparation of the fields, through the growing of the crops, the cutting and the carting and the crushing of the cane, that makes it impossible for Indian sugar to compete with foreign sugar. In order to have any hope of competing successfully, there must be a reduction in price, that is to say, a saving in the cost of production and marketing of anything between 40 to 60 per cent. This can be achieved not merely by reduction in cost of manufacture, but by an improvement in the economy of what are at present practically waste products, and in the methods of presenting the finished products to the buyers upon the market.—*The Indian Planter's Gazette*.

Industrial Training

On the 28th February there was formally inaugurated, at a Conference on Industrial Training held at the Guildhall under the presidency of the Lord Mayor, a National Industrial Education League. The Lord Mayor declared that the subject was "a matter of supreme importance," and he read letters of sympathy from the King and from the leaders of the two great political parties.

The Conference was organized by a special Committee of elected representatives of employers and workers and of educational authorities, and the League has already received the formal adhesion of some 2,500 organized bodies of workers engaged in trade union, co-operative, and educational work, representing more than three millions of work people distributed through 365 trades and professions in more than 420 cities and towns. Such a movement seems well entitled to designate itself National. The substantial resolution of the Conference was in these terms:

That this Conference views with grave concern the large number of children annually leaving school without practical training for definite vocations, and resolves that a national system of industrial, professional, and commercial training should be established, to which the children shall pass as a matter of course (unless the parents are prepared to undertake their future training) and without interval, for a definite period, to be thoroughly trained for entry to the particular calling for which they are best fitted, such training to be under fully qualified instructors. That the Government be urged to provide by legislation such a complete system of training, free to all scholars and the expenses thereof defrayed from the National Exchequer.

A certain amount of dissent was intimated in an amendment, which goes a long way as commentary upon the motion. It ran as follows:

That this Conference views with grave concern the fact that in this country—which more than any other depends for its prosperity on the skill and efficiency of its work people and on the management of their homes—most of the boys leave school without preparatory practical training for industrial pursuits, and the girls without effective instruction in domestic economy and household management. It is resolved

(1) That, in order to remedy this grave defect, the Government by financial aid should enable educational authorities throughout the country

to provide facilities for the preliminary, practical, and industrial training of all boys, and practical training for all girls in household work and domestic economy, and that all boys and girls shall participate in such training during their attendance at elementary and other schools.

(2) That all boys and girls, after leaving the day school, shall be required, during a portion of each year until the age of eighteen years, to attend continuation or technical schools, in which facilities are provided for definite training in the industries of the district, and in such subjects of applied art, science, and commerce as will be specially applicable to their daily vocations.

(3) That employers be urged to co-operate in promoting the attendance of their younger workers at technical courses bearing upon their industrial or commercial pursuits.

The motion was carried by an overwhelming majority.

State Industrialism

One would have thought the English trade union officials had enough to occupy their time in their own country without interfering with Indian industrial conditions. But it appears that with their well known ubiquitous capacity for interference in matters that do not concern them they propose to turn their attention to India. We are not altogether sure that the Indian worker, who is intelligent enough to appreciate their aims, will thank them for their interference. The cotton operatives, to mention a class specially referred to, are quite well aware of the motives which forced upon India the Excise on Indian made cotton goods, and they will be inclined to suspect the beneficent professions of the English trade unionists are merely a cloak for equally selfish motives. The movement is a curiously significant illustration of that passion for simple ideas and absolute principles which Lord Morley regards as the chief danger of democratic control over India. These trade union officials are quite unable to grasp "the elementary truth that political principles, if not ethical standards, are relative to times, seasons, social, climate and tradition." There is no incongruity in applying the methods of Western political trades unionism to the utterly different social and industrial condition of India because their narrow selfishness blinds them to everything but what they consider their own interests.—*Civil and Military Gazette*

Purchase of Government Stores

At the Council meeting on March 20th, Pundit Madan Mohan Malaviya asked Whether the attention of the Government had been drawn to that portion of Mr R N Mookerjee's speech at the last Industrial Conference dealing with the rule for the supply of articles for public service if so, whether Government is disposed to make a suitable revision of the said rule in the interest of manufacturers and merchants in India. Mr Clark — The Government of India have seen a report of Mr Mookerjee's Presidential Address to which the Hon Member refers. The revised Rules for the supply of articles for the public service were issued in July, 1909, with a Resolution of the Government of India fully explaining their application. Rule 5 was merely corrected in October last so as to remove a possible ambiguity in its wording. But this correction did not affect the application of the Rule in any way. The Rule permits the relaxation of the general prescription that imported stores should be obtained through the agency of the Director General of Stores in England. It has no reference to articles manufactured in India, which are governed by Rules 1 and 2 of the Stores Rules, providing that preference shall always be given to articles of Indian manufacture when the quality is satisfactory and the price not unfavourable. The interests of the Indian manufacturer are not therefore affected. As regards the interests of merchants who deal in imported stores, the new Stores Rules are more liberal than the Rules they replaced. Economy on the ground of greater promptitude of supply is allowed as an additional reason for purchasing in India. And Rule 3 (a) permits articles to be bought in the local market when they are in India at the time of the order and when the cost of supply does not exceed the limits prescribed by Rule 13.

Technical and Industrial Training

The needs of Canada in technical education and industrial training were recently discussed, with characteristic clearness and force, before the Canadian Club at Ottawa by Dr James W Robertson, the Chairman of the Dominion Commission on these subjects and of the Lands Committee of the Conservation Commission. The following is from Dr Robertson's Report —

Some evidences of our urgent needs have emerged into clearness from the evidence. One is the need in all schools—all schools—of some opportunity for boys when they are past twelve

whereby the boy will reveal to himself and his teacher and parents the bent of his ability, in some experience in handwork as well as bookwork before the boy leaves the common school, that will give an indication of how he should prepare for his life's work. Another is the need, in the case of the boy from fourteen to sixteen, who intends to go into some skilled trade to get a chance to learn in school the meaning and use of common tools and the qualities of common materials. Another is the need of schools with an equivalent in educational content and training of our high schools for the boys who are going into industrial life. Such schools or courses should give them help equivalent to that which the high schools give to the boy going into a profession.

There is need of some opportunity for secondary education to make up to the boy for what he does not now get through lack of an apprenticeship system. The apprentice is not trained as he used to be. We need some forenoon, afternoon or evening school to give him the knowledge of principles as well as the skill that the apprentices formerly got by their long and careful training. We need evening schools for workmen in the smaller cities and towns for men who have learned their trade to fit them for advancement and promotion. We need intimate correlations between those who manage industries and factories, the men most skilled in their trades and the managers of the schools and classes where workers are trained. We need training for women and girls to give them fundamental concepts of sanitary conditions making for the safety of the home, hygienic nutrition making for the economical maintenance of the family, and domestic art that will enable them to further enjoy their love of the beautiful by ability to make beautiful things for the house.

Life Assurance Companies & Income Tax

The Hon'ble Sir Guy Fleetwood Wilson, replying to the Hon'ble Mr Subba Rao's question at the Imperial Legislative Council regarding Life Assurance Companies under the Income Tax Act said —

"It is understood that the method of determining the profits for assessment to income is not uniform in the different Provinces. As the administration of the Act vests in Local Governments, the Government of India do not lay down this particular point for their guidance. But if the Hon'ble Member will indicate in what respect he considers that the existing method of assessment works inequitably, I shall be glad to look into the matter."

Countervailing Excise Duty

At the last Meeting of the Imperial Legislative Council, the Hon Mr Dadabhoi moved —“That in view of the continued depression in the Indian cotton industry, this Council recommends to the Governor General in Council that the countervailing excise duty upon cotton goods manufactured in India be abolished

Mr Dadabhoi made a long speech, in which he dwelt upon the serious nature of the question involved and the amount of feeling amongst all classes of the community it had raised. The delay had only added force and point to his appeal. In Bombay, in January, fourteen mills closed down, and in February six more did the same. He did not claim that this was wholly due to the countervailing excise duty, but he would not accept the proposition laid before the Council some time ago by the Hon Mr Miller, (in reply to his question on the subject) that there was no connection between them. The duty, in fact was one of the economic factors which had produced the depression. It added to the already heavy cost of production, and since prices did not advance proportionately, it trenchanted upon the profits of the Mills. In 1905, the Indian mill owners made a profit of three hundred and fifty lakhs of rupees. In 1909, the profits went down to sixty lakhs upon a total invested capital of twenty three crores. The countervailing excise duties, on the other hand, had gradually increased since the Government realised from them having grown from thirty four and a half lakhs in 1908-09 to forty one lakhs last year. Taking last year's figures into account, the amount taken as duty, if set free, would substantially increase the profits and offer appreciable relief to the industry, more than this, it would put heart into the manufacturer. The speaker went on to quote exhaustively from the writings of numerous authorities to show that the Indian cotton industry had suffered from the currency policy of the Government, and thus deserved special consideration at its hands, and that the excise duties had been introduced to help Lancashire at a time of depression in the English industry, and for no other purpose, as was clearly shown by the statements made by Sir James Westland in his speech initiating them in the Viceroy's Council. Now, that India, in its turn, was in a bad way, it was therefore only just that the duties should be repealed. The depression of which Lancashire complained in 1895 could not be relieved by Government action, as was pointed out on that occasion by the Secretary of State,

whereas the present depression in the Indian cotton industry could be at least partially relieved by the repeal of the countervailing excise duties. A decrease of $3\frac{1}{2}$ per cent in the cost of production in the existing condition of the trade would afford appreciable relief to the manufacturer.

All the Indian Members supported the motion.

The Hon Mr Monteth said that on behalf of the Bombay Chamber of Commerce he was unable to support the resolution of Mr Dadabhoi. The Committee of the Chamber, in the interest of commerce held the same view, expressed by the Government some few years ago, that if the excise duty was abolished the import duty of $3\frac{1}{2}$ per cent must also be abolished.

Mr Graham spoke on the divergence of opinions among the members of the Bengal Chamber of Commerce, and expressed his inability to record his vote.

Mr Madge supported the resolution.

THE GOVERNMENT CASE

The Hon Mr Clark, replying for the Government, made a long speech, in which he said it would be idle to deny that the existence of the cotton excise duty had been a source of irritation and ill feeling in India. He went on to criticise Mr Dadabhoi's opinion that duties were both non protective and at the same time connected with the present depression in the cotton industry of India. He doubted himself whether there was any connection between the depression and the excise and suggested instead that over production and consequent rise in the price of the raw material were responsible, and he pointed to the increase in the number of cotton mills in India as proof of the development of late years.

MR DADABHOI'S REPLY

Mr Dadabhoi replied at some length. The speaker then referred to Mr Clark's remarks, and said that despite all that had been said nothing had been urged to shift him from the position he had taken. In conclusion, he appealed to the non-official members, and said that the eyes of the country to day were on them, and the whole country was watching them to see the manner in which they would acquit themselves on that question. The resolution, if carried, would have the effect of strengthening the hands of Government.

The resolution was then put and the Vice-President declared it carried. Mr Dadabhoi asked for a division (Laughter). Mr Clark also asked for a division. The result of the division was 20 for and 32 against the resolution, which was lost.

AGRICULTURAL SECTION.

A National School of Agriculture

A National School of Agriculture is being formed with the object of training boys of the working class, after leaving school, in agricultural and allied employments. The school is to be conducted on the most approved methods, with a view to qualifying each pupil to take a position in this country or in the Oversea Dominions, as a skilful gardener, farm manager or steward, or farmer. It is proposed also to teach girls of the same class dairy work, plain cooking, house and laundry work. It is intended to secure a suitable farm near a large city, preferably London, where the work can be carried on under the tuition of capable instructors. Suitable boys and girls would be taken as pupils, and no fees would be charged for their tuition. They would number about a hundred, and would board and lodge at the farm, where their health and advancement could be looked after and drill similar to that used for the training of Boy Scouts be arranged for the boys. Wages would be paid to the pupils when the value of their work exceeded the cost of their maintenance. The work of the farm generally would be conducted on strictly commercial lines, so that the work should be, if possible, self supporting. A farm of about a hundred acres will be required. General Baden Powell has expressed his approval of the scheme. Mr J S Balin, 5, Claremont Terrace, Regent's Park, N W, is Chairman of the Provisional Committee, and Mr Henry Church and Mr B W Gonin are the Honorary Secretaries.

Land Revenue Assessment

Mr Subba Rao asked in the Imperial Legislative Council — I Will the Government be pleased to state what effect is proposed to be given to the recommendation of the Royal Commission on Decentralization that the general principles of land revenue assessment should be embodied in Provincial legislation? II Will the Government be pleased to lay down definite rules limiting the increase in assessment which may be imposed at any settlement, as was once proposed by Lord Ripon to a Government?

Mr Carlyle, replying, said — The Government of India have, with the approval of the Secretary of State, decided that it is not expedient to take any action on the recommendation in question. The proposals referred to by the Hon Member have been already to a large extent adopted in Madras and Bombay. In the greater part of the

temporarily settled area of India there are rules by which the assessment is limited to such figure as will prevent the resulting revenue from exceeding a certain share of the net assets or net produce, and the Government of India are considering whether any further limitations are required, but it is not intended to prescribe the adoption of the proposals referred to by the Hon Member.

The Rain Tree

One of the botanical curiosities of Peru, which offers a protection against drought, is the rain tree. The tree which grows to large proportions, is supplied with large leaves which have the property of condensing the moisture of the atmosphere and precipitating it in the form of rain. When the rivers are at their lowest during the dry season, and the heat is intense, the condensing capacity of this tree is apparently at its highest, the water falling from the leaves and oozing from the trunk in a steady, continuous stream flowing over the immediately surrounding ground, and nourishing the parched soil. This water can be collected and carried by ditches to distant points for irrigation purposes. It is stated that a single tree will yield on an average nine gallons of water per day. It is computed that if a plot of ground a kilometre square is planted with ten thousand trees, a daily yield of nearly thirty thousand gallons of water available for irrigation, with due allowance for evaporation, can be secured. The rain tree appears to be indifferent as to the soil in which it grows, can withstand extreme climatic fluctuations, and needs but little care in its cultivation, and grows rapidly. It would seem that under these circumstances Nature has provided a simple and effective means of reclaiming the desert, and that the widespread cultivation of the rain tree would be amply repaid, inasmuch as there are vast tracts of country in all the five Continents which at present have no economic value owing to absence of water supplies for nourishing the soil, which might be easily secured by systematic culture of this tree. — *The Chamber's Journal*.

Mill Coolies and Agricultural Work

Mill coolies are leaving Bombay for their villages in large numbers for agricultural work on account of the dearth of employment there in the cotton mills of which twenty have already closed. This will mean that some twenty thousand people will be thrown out of employment. The closing is due to the mills making no profit and heavy losses owing to the dearth of cotton. Unless prices of cotton yarn improve proportionately to the enhanced price of cotton there is no hope of improvement.

Departmental Reviews and Notes

LITERARY

THE TREE OF KNOWLEDGE

Herbert Spencer's publishers, Messrs. Williams and Norgate announce a series of volumes on the great departments of modern knowledge. They will be specially written by high authorities, and while scholarly for the student they will also be popular in tone for the general reader. A hundred volumes have already been designed, covering the chief subjects, such as history, literature, science, philosophy and religion, and the first set of ten will be ready in April. The library is under the general editorship of Professor Gilbert Murray, Mr Herbert Fisher, and Professor J. Arthur Thomson.

A BUDDHIST KING

People interested in Buddhism will have heard of Asoka the great Buddhist king of some 200 years before Christ who, as may be learned from one of his famous rock inscriptions, was an early apostle of religious liberty. The next volume of Mr Murray's *Wisdom of the East* Series will contain a group of legends telling the story of Asoka's life and illustrating the truths of his religion.

LORD CREWE AS WRITER

The Secretary of State for India, whose sudden illness has called forth numerous expressions of sympathy, had he not been drawn into the vortex of politics, could hardly have failed to make his mark in the world of letters, writes a Home paper. Lord Crewe has inherited a taste for books from his father, Lord Houghton, better known as Monckton Milnes, and has himself published a volume of verse and various magazine articles, besides contributing to the new *Encyclopædia Britannica*. Lord Houghton had married the daughter and heiress of Lord Crewe, and in 1895 the present Secretary of State was created Earl Crewe. Both the last and the present Secretaries for India are contributors to the *Encyclopædia Britannica* (11th edition); Lord Morley's brilliant article on Burke having been revised by the author for the new edition, as no one else could have ventured to attempt to improve upon it. Lord Crewe contributes articles on Theodore de Berville and other modern French poets.

PEN PORTRAIT OF CARLILE

He looked, I thought, the prophet, his clothes loose and careless, for comfort, not show; the shaggy, unkempt, grey thatch of hair, the long head, the bony, almost fleshless face of one who had fasted and suffered, the tyrannous overhanging cliff forehead, the firm heavy mouth and out-thrust challenging chin—the face of a fighter, force everywhere, brains and will dominant; strength redeemed by the deepest eyes most human, beautiful, by turns, piercing luminous tender-gleaming, pathetic too for the lights were usually veiled in brooding sadness broken oftenest by a look of dumb despair and regret, a strong sad face, the saddest I ever looked upon—all petrified, so to speak, in tearless misery, as of one who had come to wreck by his own fault and was tortured by remorse—the worn that dieth not. Why was he so wretched? What could be the meaning of it?

Age alone could not bring such anguish?

What had he missed? He had done so much, won imperishable renown, that more did he want?

I felt a little impatient with him.

A BOOK OF KING GEORGE

Messrs. J. Nisbet are issuing a life of His Majesty King Emperor George V. This volume gives a full account of his life and is a record of the manner in which he, before his accession to the throne, "endeavoured to fit himself for the work of Government."

THE BIBLE

In the celebrations of the Tercenary of the Authorised Version of the Bible, which took place at the end of last month, adequate things were said and written about the immense literary influence of that Version. The Archbishop of Canterbury has already drawn attention to the sudden flooding of the country with great literature, which its publication meant. Among the many critics who have recognised "the immense part which the Authorised Version has played in our speech and writing is Swift, whose words are recalled by a writer in the *Manchester Guardian* as follows: "If it were not for the Bible and Book of Common Prayer in the vulgar tongue we should hardly be able to understand anything that was written among us a hundred years ago. These books being perpetually read in Churches, have proved a kind of standard for language, especially to the common people."

EDUCATIONAL

MORAL INSTRUCTION IN INDIA

At a Meeting of the Indian Section of the Society of Arts, Lord Northcote, a former Governor of Bombay, presiding, Mr C Hill, C S I, read a paper on "The Problem of Education in India" with special reference to religious or moral training. He sketched the history of the promotion of education in India since the subject was outlined by the East India Company in 1854 and described its needs and difficulties. He contended that, as it was impossible to introduce moral instruction upon a religious basis the scheme of secular moral instruction, modelled for the present upon the work of the Moral Education League, should be given a trial throughout all schools with which Government were concerned.

Lord Northcote expressed his general agreement with the paper. There was he thought much to be said for the appointment of a Royal Commission to investigate the subject, and he would like to see its membership preponderatingly Indian, as natives of the country would best be able to judge its requirement in meeting the need for religious instruction.

Sir Theodore Morison, of the India Council, said Mr Hill seemed to have overlooked the great and beneficent revolution which English education notwithstanding its secular basis had wrought in the moral tone of the country.

SCHOOL FEES

Mr Butler replying to Pandit Mahen Mohan Malaviya's question in the Imperial Legislative Council re fees levied in colleges and schools in the several provinces of British India in the years 1904 and 1910, said—Statements showing the average fee per month per pupil collected in various classes of boys institutions in the several provinces are laid on the table. The Government of India are collecting information as to the rates of fees actually enforced. They are not aware whether it is proposed to raise the fee rates in any province but the United Provinces Government has recently appointed a Committee to examine the question of the adequacy or otherwise of the present fees in Secondary schools.

THE EDUCATIONAL SERVICE

Mr Butler answering the Raja of Dighapa's question re Indian and Provincial Educational Services, said—The attention of the Government has been drawn to the observations of Mr Valentine Chisrol. As I stated the other day, the posi-

tion and prospects of the Provincial Educational Service are now under the consideration of the Government of India. Provincial Services exist in several departments. Only two appointments have been made from the Provincial Educational Service to the Indian Educational Service. They were made in the years 1902 and 1903 in the Punjab and United Provinces, respectively. The reason against such appointments is the policy laid down by the Public Service Commission and accepted by His Majesty's Government. The Government are aware that there are distinguished members of the Provincial Educational Service. As already stated the position and prospects of that Service are now under consideration. The Government of India can give no information as to the correspondence which has passed between them and the Secretary of State in regard to the general question or to particular recommendations.

EDUCATIONAL EXPENDITURE

The following figures of educational expenditure from the revenues of Government in the several provinces in the year 1900-10, the account of which have been published in the *Gazette of India* by the Comptroller and Auditor General Mr R W Gillan, will be read with interest—

	Rs
Madras	37,90,000
Bombay	43,53,000
Bengal	55,69,000
United Provinces	28,09,000
Punjab	22,61,000
East Bengal	23,38,000
Burma	10,00,000
Central Provinces	16,55,000

INDIA AND IMPERIAL EDUCATION CONFERENCE

India will be represented as follows at the Imperial Education Conference which will open on April 25 and continue until April 28—

The Government of Madras by Dr A G Bourne, Director of Public Instruction, the Government of Bombay by Mr A L Coverntoo, Principal and Professor of English Literature, Elphinstone College, Bombay, the Government of Bengal by Mr B Heaton, Principal of the Sibpur Civil Engineering College, Bengal, the Government of the Central Provinces by Mr S C Hill late Director of Public Instruction, and Mr C E W Jones, Principal of the Morris College, Nagpur, Government of Burma by Mr W G Wedderspoon, Inspector of Normal Schools, Burma. Representatives of the India Office will also attend.

LEGAL.

THE TRANSFER OF PROPERTY ACT

Of the many Indian Statutes that are in urgent need of revision, the Transfer of Property Act is one of the most important. The Act has for a long time been recognised as a very ill drawn piece of legislation. A mass of conflicting decisions have been accumulating on some of its more important provisions for sometime and we expect that most of these must have been noted down in the Legislative Department of the Government of India. We have also reason to believe that Sir Erle Richards after completing the revision of the Code of Civil Procedure intended to revise the Transfer of Property Act, and that he did not do it only because he felt that he could not finish the work during the short unexpired term of his office. His successor, Mr S P Sinha, was also alive to the crying need for the amendment of this important Statute. But his term of office was too short for this undertaking of such a responsible task. We should suggest therefore, that the present Law Member should take steps for the revision of some of the more important Statutes such as the Transfer of Property Act and the Indian Companies Act.

Considering the large amount of administration work that the Law Member has to attend to, we do not think that he can very well take up these responsible duties quite single handed. We would, therefore, suggest that the Government should avail of the assistance of some experts for revision of these Statutes under the supervision of the Law Member. With regard to the Transfer of Property Act no one will be better fitted to undertake the task than Dr Rash Behari Ghose. So far as Dr Ghose is concerned we have every confidence that he will not deny such help and assistance as he may be asked to lend the Government and the Law Member in this work of revision. It would be more difficult to get an equally eminent expert for the revision of the Companies Act. But the Transfer of Property Act may be taken up first and in the meantime the Government may try to find out a man who has made a special study of the Company law for making the Indian Companies Act quite up to date. We may presume that the period of panic legislation ended with the last session and that the coming sessions of the Legislative Council will be marked by more solid work.—*Calcutta Weekly Notes.*

HIGH COURT JUDGES AS MEMBERS OF EXECUTIVE COUNCILS

Mr Ramsay Macdonald asked the Under Secretary of State for India.—Whether he is aware of the objection taken to the principle of the appointment of High Court Judges as Members of the Executive Councils, on the ground that such a procedure is likely to be fatal to the independence of the Bench, and whether this objection will be taken into consideration.

Mr. Montagu.—The Secretary of State is aware of the objection in question, and has addressed the Government of India on the subject with the object of securing that due weight will be given to it when recommendations are made for the appointment of Members of Council. My Hon. friend is no doubt acquainted with the circumstances which at present render it desirable to widen the field of selection for these important posts.

PENSIONS OF HIGH COURT JUDGES IN INDIA

Mr Ramsay Macdonald asked the Under Secretary of State for India.—Whether it is in contemplation to amend the Rules relating to the pensions of High Court Judges in India so that the period of their service on the Executive Councils may count for the purpose of pensions.

Mr Montagu.—New Rules are proposed which provide for the grant of pensions to Members of Executive Councils who, before their appointment as such were serving in pensionable posts. These Rules will cover, but will not of course be restricted to Members of Council who had previously been High Court Judges.

JUDICIAL COMMISSIONERSHIP OF OUDH.

Mr Jenkins answering the Raja of Patahar the question in the Imperial Legislative Council re the appointment of an Indian to the Judicial Commissionership of Oudh, said.—The Government of India are aware that there is a strong feeling in Oudh that an Indian should be appointed as a Judicial Commissioner in Oudh. The appointments of Judicial Commissioner and of Additional Judicial Commissioner, Oudh, are made by the Local Government with the previous sanction of the Governor General in Council. The Government of India have received the Local Government's proposals for filling the vacancy in the Oudh Court which will be caused by the appointment of Mr Chamber to be a Puisne Judge of the High Court at Allahabad, and these are under their consideration.

MEDICAL

MALARIA AND THE ECONOMIC LOSS

In his recent book on the Prevention of Malaria, Major Ronald Ross makes a computation of the economic loss which is caused by malarial fever in the island of Mauritius, which is a faint indication of the enormous damage that is caused by this disease throughout the tropical world. In Mauritius, there are about 39,000 adult male coolies on the sugar estates, of whom 15 per cent are incapacitated from work on account of malarial fever for three months in the year. That is to say, more than 500,000 days' work is lost annually. Each day's work is worth Re 1 4 to the coolie and Rs 5 4 to the planter, thus the coolies lose about Rs 125,000 and the planters about Rs 925,000 per annum, or Rs 750,000 altogether. There are besides the losses of the female coolies working on the estates and those of the Indian coolies working elsewhere than on the estates. Dr Bolton the medical officer of the Immigration Department of Mauritius, estimates that when hospital and other expenditure incurred has been added, malaria costs Mauritius, with its population of 383,000, about Rs 1,000,000 a year. Using similar data, L O Howard estimates that malaria costs the United States Government a hundred million dollars a year. It would require a bold speculator in figures to compute the loss which the British Empire suffers from the same disease.

A HOME FOR CONSUMPTIVES IN MYSORE

The Missionaries of Southern India have decided to construct a Home for Consumptives on the Mysore plateau where the climate is very agreeable. The Home will be for 150 patients, 100 of whom will pay, while 50 poor will be maintained at Rs 400 per month. The building and equipments will cost Rs 53,000 and the monthly establishment about Rs 1,000. It is said that even if the Madras Memorial takes the form of a consumptive sanatorium there is room for a Mission Home in South India.

QUININE AS A PROPHYLACTIC

Probably Italy is the country where the distribution of quinine as a prophylaxis against malarial fever has been given the most thorough trial, and as the method has now been in operation for ten years definite results are naturally

looked for. According to a Note in the *Indian Medical Gazette* they are manifest and gratifying. In 1900, the Italian Government passed a Law authorising the manufacture of quinine and its retail sale all over Italy. The quinine is put up in cachets very similar to those now supplied in Eastern Bengal, and in badly infected areas Municipalities are obliged to distribute it free and the landlords to supply it to the poor residents on their estates. Employers are also bound to supply it to their employees. In affected areas the houses of officials were made mosquito proof, and a bonus was granted to employers of labour who provided similar houses for their workmen. A special Law was at the same time passed which prohibited rice cultivation within a prescribed distance of dwelling houses, and provided for the drainage of the rice fields. In 1900, the number of deaths from malaria was over 15,000, and no quinine was sold in the way just referred to. In 1902 03, over 2 000 kilos of Government quinine were disposed of, and the deaths from malaria fell by about 5,000. In 1905 06 the amount of quinine disposed of was 18,700 kilos, and the deaths fell to 7 800. In 1907 08, the amount sold was 24,350 kilos and the number of deaths was reduced to 4 160. The Editor of the *Gazette* contrasts the prohibition of rice cultivation in the proximity of dwelling houses in Italy with the state of affairs in India, where rice cultivation is often found in the heart of a town. But in many parts of Bengal it would be very difficult to find sites for human habitations except in close proximity to rice fields. Restrictions in large towns ought to, be possible.—*Statesman*

LEPROSY

At an International Congress on leprosy held at Bergen, in Norway, in August 1910, the delegates held that leprosy is contagious, both directly and indirectly. That indirectly parasites, such as fleas, bugs, lice, may spread the contagion. The disease is not due in any way to the food consumed and the fish diet is ruled out of court as a true cause. The disease is not hereditary, and an interval of years may elapse between infection and the appearance of the disease. Segregation of the leprosy is necessary, as has been held by all peoples from the earliest times, and as is universally practised.

SCIENCE

REVOLUTION IN TELEPHONE

We now talk from one telephone to another through the medium of an unbroken wire that connects the sending instruments with the receiver. If we use a 'partyline', the other parties must wait until we are done. If it be a long distance line, it may be necessary for us to wait if the line is 'busy'. One message at a time over one wire is the limit. But that limitation is now to be removed by a discovery of Major George O. Squire, assistant to the Chief Signal Officer of the United States Army. For a number of months the War Department has had wire working between its laboratory on Pennsylvania Avenue in Washington and the Bureau of Standards seven miles away, taking several messages simultaneously—*The World's Work*.

REMARKABLE MIND INFLUENCE

The *Lancet* reports a remarkable example of the possibilities of mind influence in controlling bodily functions, which has recently been brought before the medical fraternity in Vienna. It is stated that a man who came under the observation of an Austrian physician possesses 'such an extraordinary control over his physical organization that he was even capable of voluntarily changing the position and size of his heart'. Also that "he could reduce the frequency of its beats from eighty to fifty each minute, and he could bring it either into the right half of the thorax (chest) or into the middle line by suggesting to himself (1) that he was going too fast, or (2) that his left lung was collapsed. He could produce at will hypertension (congestion with blood), and swelling of any small area of the skin, by auto-suggestion, merely by impressing on his mind the belief that he had burnt himself at that spot." It is also reported that this remarkable person is able voluntarily to contract and dilate the pupils of his eyes, either together or separately.

PARALYSIS AGITANS

Recent researches and observations point to a possible connection between the parathyroid glands and paralysis agitans. Symptoms observed as a result of parathyroidectomy are very similar to those of Parkinson's disease, and the disease may occur as a complication or sequel in cases of myxo-

dema or exophthalmic goitre. Finally, degenerative lesions of the parathyroid glands have been observed in cases of paralysis agitans. In view of these facts, Dr. Berkeley, of New York, has tried opotherapy with parathyroid glands in cases of paralysis agitans. Altogether he has treated sixty cases of the disease. In about 65 per cent of the cases in which he has been able to continue the treatment for a sufficiently long time, he has obtained marked improvement. In more than a dozen patients who have had the treatment for three or four years this improvement has been so definite that the symptoms are no longer apparent except when the treatment is interrupted. Some of them appear to be almost completely cured, so far as one can speak of a "cure" in cases of this disease. At first, Dr. Berkeley employed fresh glands triturated with an excess of lactose and then put up in capsules, but he found that they were difficult to preserve. Since then he has used an extract of the nucleo-proteids of parathyroid glands, obtained by the method of Beebe. This product is in the form of a yellow powder, which may be mixed with lactose and put up in capsules, each containing 0.0012 gramme of parathyroid nucleo-proteid. The dose consists of one or two capsules a day. Sometimes the treatment produces a certain nervous excitability and increases the habitual constipation of these patients. In such cases the dose must be diminished and then gradually increased again—*The Hospital*.

HOW CLOUDS GET THEIR FRINGES

Prof. Tyndall used to explain to popular audiences, with the aid of a brilliant experiment, that the blue colour of the sky is owing to floating particles of invisible dust that break up and scatter the short waves, which are the blue waves, of light. This, as has recently been pointed out, occurs principally at a great elevation, where the atmospheric dust is extremely fine, while in the lower regions of the air, where the dust is coarser the scattering affects all the rays or colours, alike. The brilliant fringes of clouds, seen nearly in the direction of the sun, are, it has been found, largely due to dust, which especially accumulates in the neighbourhood of clouds, and refracts the sunlight around their edges—*Popular Science* *System*.

PERSONAL

THE QUEEN MOTHER

Queen Alexandra, a correspondent understands will not be present at the Coronation. She is said not to have expressed any wish to be there, and there will be less difficulty for those who have the arrangements in hand if she prefers to stay away. She could not very well take a place in the box which other Royal ladies will have placed at her disposal, and to have to make arrangements for another throne would have added considerably to the Earl Marshal's task.

PASTEUR'S BIRTHPLACE

The birthplace of Pasteur at Dols has become a place of pilgrimage for the people of Jura and the neighbouring departments. They go to contemplate with respect this modest dwelling where, on December 27, 1822, one of the most illustrious savants of our time first saw light, and the Municipal Council by a unanimous vote has purchased the house. Pasteur, up to the end of his life, showed the greatest affection for this little house. Notwithstanding his great and manifold labours he never allowed a year to pass without visiting the old home which he always beheld with emotion. Great was Pasteur's joy on a certain visit to his birthplace when he found at Arbois the ancient signboard of the tannery of his father, with its gaudy colours. He brought it piously to Paris, to the Institute in the Rue Dutet, and there placed it in his bedroom, by the side of a portrait of his mother, which he had painted himself when he was fifteen years old.

SIR ALFRED LYALL

Reuter brings us word of the death of Sir Alfred Cornyn Lyall, K. C. B., G. C. I. E., while on a visit to his friend Lord Lennyson at Freshwater. Sir Alfred was born in 1835. After being educated at Eton and passing through Haileybury, he entered the Bengal Civil Service, rising to be Lieut. Governor of the North West Provinces during 1882-87, after which, from 1888 to 1902, he was a member of the Indian Council at Home. Sir Alfred was a prolific author and could write poetry as well as prose. His best known works are *Verses written in India*, *Asiatic studies*, *British Dominion in India*, as well as *Lives of Tennyson*, *Warren Hastings*, and *the Marquis of Dufferin*. He has gone in his seventy-seventh year.

THE LATE BANKIM CHANDRA

A public meeting under the auspices of the Bandhab Library has recently been held at the Sahita Parishat Hall, to commemorate the anniversary of the death of Rai Bankim Chandra Chatterjee Bahadur, the great novelist of Bengal. Mr. Saroda Charan Mitter presided. Babu Dinanath Dutt proposed that a bust of Bankim Chandra should be kept in the Parishat Hall and invited public help and co-operation in the same. Babu Sathis Chandra Chatterjee, nephew of Bankim Chandra, read an excellent paper recalling personal anecdotes of the author. Babu Preonath Ghose and Hari Bhushan Chatterjee, actors, recited the dialogues between Hem Chandra and Madhabacharya from "Mrinalini."

Pundit Suresh Chandra Samajpati read a piece from Bankim's *Kamala*. Kanta Bahu Aporesh Mukerjee followed with a recitation from *Chandra Shekhar*. Pandit Kheroda Prasad Vidyabinode said that the novels of Bankim Chandra were full of exquisite dramatic exposition of characters and his masterly dramatic delineations were traceable in every character.

The President said that he was unwell but had been induced to attend the meeting by the charm of Bankim Chandra's name. The fame of Bankim Chandra as a novelist was known all over the country, but the fame of his versatile genius and the *Bande Mataram* song were known all over the world. The speaker had occasion to learn at the feet of the great master and mark the current of thought of the master mind. The speaker concluded that the proposal of the Bandhab Library to keep a bust of Bankim Chandra has his cordial support and the people of Bengal should co-operate in erecting one.

THE INDIAN CRICKET TEAM.

The Aligarh College has contributed four cricketers to the Indian cricket team which leaves Bombay for England on the 6th May. Two of them, Shafkat Hussain and Salamuddin, are first class bowlers who have very often performed the "hattrick." Shafkata is well known to cricketers in India as a formidable bowler. Syed Hussain is a good wicket keeper and Salamuddin and Nur Ilahi and he are sure to strengthen the batting side of the Indian team.

POLITICAL.

GROWTH OF PUBLIC EXPENDITURE

On the 21st February last Mr O'Grady asked a question in the House of Commons regarding the increase of public expenditure in India, and also if Government would appoint a small Committee to enquire and report on the subject. He received a reply that the questions asked would be referred to the Government of India and that the Secretary of State would suggest that an account of the expenditure be prepared with a view to its being supplied to Parliament. A despatch has now been received in India, in the course of which Lord Morley writes as follows —

'In the course of the debate in your Excellency's Legislative Council, to which I referred in my reply, your hon. financial colleague after laying stress on the need of economy in public expenditure announced that all the members of your Excellency's Government would, during the current year, subject the expenditure for which they are individually responsible to a close scrutiny with a view to effecting all possible economies. I welcome this public expression of your policy, and I hope that the enquiries that will be undertaken in the various departments of your Excellency's Government will lead to substantial benefit to the finances of India. I shall be glad if you will furnish me in due course with information as to the results of these enquiries, and I request that you will prepare and submit to me (with a view possibly to presentation to Parliament) a report on the growth of Indian expenditure during the last ten years, 1901-02 to 1910-11, together with explanatory notes on the causes to which it is attributed.

INDIA AND THE IMPERIAL CONFERENCE

The *Spectator* holds that India and the great Crown Colonies should come into the scheme of Imperial defence, and their co-operation should not only be on a more adequate scale than now, but, what is even more important, should be better organised.

The underlying principle should be that, though the maintenance of sea power is for the welfare and better interests of India and the Crown Colonies, their co-operation must be limited to their own interests, and must never be a veiled form of relieving this country from its burdens. If the exploitation of India and the Crown Colonies is avoided, their co-operation should be not a

shadow but a reality. Given that Britain furnished the ships for a powerful Indian squadron, it would surely not be demanding too much of India, Ceylon, Singapore, and the Malay States if we asked them to maintain that squadron adequately, and to provide the necessary naval base and stations which the fleet, we are thinking, would require.

"For the present, however, the essential point is that at the coming Imperial Conference the duties and obligations of India and of the great Crown Colonies in the matter of Imperial Conference should be properly recognised and the principles of effective co-operation discussed and laid down.

'PRESS AND PRIVILEGE

In the course of an article on the Press and Privilege, the *Daily Post* of Bangalore very appositely says —

"No one who is aware of the intricacies and the difficulty attending journalism in India can sympathise with the attitude assumed by a certain section of the official world. It is this absolute opposition to every code that keeps a paper to its policy that has driven the Government to subsidizing an organ. Had its officers given the encouragement and assistance that a paper deserves to those who sought it, the Government of India would not have to pay for an exponent of its views. Had the ordinary official the tact and genuine solicitude requisite for educating the people, the papers that seek information would get it far more easily than they now do. Not a conscientious editor in India wishes to make trouble, but a vital hostility exists between those in power and the Press. That is one of the greatest errors of Government. A paper of average size in India either thus develops into a fawning sycophant, or a constant source of irritation quite unnecessary and quite uncalled for. It is forgotten that to the bulk of the people a paper is the only medium conveying the views of Government and civilization and to expect editors to give these on deductive reasoning is ridiculous. Mistakes must occur, and the official who assumes this attitude is courting them."

A SEDITION PAMPHLET

In exercise of the powers conferred by section 12 of the Indian Press Act, 1910 (1 of 1910), the Governor of Bombay has declared the pamphlet "Sphut Vivechan" (i.e., Miscellaneous Discussion) containing a collection of articles from the *Rang Bhumi* Magazine, printed in Marathi, at Poona to be forfeited as being seditious.

BOOKS RECEIVED

REMINISCENCES, BY GOLDWIN SMITH Edited by Arnold
Haultain, M. A. Messrs Macmillan & Co London

LITERARY LAPSES By Stephen Leacock John Lane
London

THE ADVERTISING-CATYANERS MANUAL The
Information Bureau Ltd, London

HAZEL'S ANNUAL 1911 Hazell Watson & Viney,
London

REVELATIONS OF THE SECRET SERVICE By William Le
Queux, G Bell & Sons London

BALLADS OF THE BRAVE Methuen & Co London

DOLGAS JERROLD AND PUNCH By Walter Jerrold
Macmillan & Co London

THORPE'S WAY, By Morley Roberts G Bell & Sons
London

SONGS OF THE DOUBLE STAR By & Leatham David
Nutt & Co, London

INDIAN UNREST By Valentine Chrol Macmillan &
Co London

ELEMENTS OF INDIAN TAXATION By Leonard Alston
Macmillan & Co London

THE NAGA TRIBES OF MANIPUR By T C Hodson
Macmillan & Co London

AMONG INDIAN RAJAS AND RIOTS By Sir Andrew
Fraser Seeley & Co London

THE DIVINE ARCHER By F J Gould J M Dent &
Sons London

THE KINGDOM OF SLENDER SWORDS By Hall & Ermyose
Rives G Bell & Sons London

BUDHIA SALTIA MEMI By Somp's Egoroff Sopher
Egoroff, Kandy, Ceylon

SPIRITUAL SCIENCE HERE AND HEREABOUTS By Sir
William Earnshaw Cooper, C. I. E., L. N. Fowler &
Co., London

THE GOSPEL OF GURU NANAK By Prof T L Vashani,
M. A., The Author, Karachi

NATIONAL CHRISTIANITY IN INDIA By the Right
Rev. The Bishop of Madras The Right for Christo-
pher The Bishop of Madras, The Secret Prayer Life
for John B Mott The Seventh Discourse of Sir
Byed Ahmed A Letter Concerning Salvation by
Sweeny Sri Dhar Tirath The Christian Literature
Society for India Madras

PLANNETARY DAILY GUIDE FOR ALL P S A Bulletin
Publishing Co Oregon U S A

THE NEW ORDER SOCIAL REVOLUTION BY FREE
GROUPS, By W Allen Macdonald and Helen Meredith
Macdonald Quentell Press, London

BY SAKUNADHAR A Hindu Drama in English By
J Vrabhadra Rao K. S. Narayana Rao, Adravala-
palli

MINI AND RATNA A Hindu Drama in English By
J Vrabhadra Rao K. S. Narayana Rao Adravala-
palli

A DICTIONARY OF ENGLISH IDIOMS, Scape & Co.,
Cocacade

ABNORMAL PSYCHOLOGY By Isador H Cornat, M D
William R der & Son London

THE NEW LORD AND OTHER ESSAYS, By Ralph Shirley
William R der & Son, London

GUIDE TO THE STUDY AND COMPOSITION OF ENGLISH
By J C Nesfield, M A Macmillan & Co, London

ELEMENTARY ALGEBRA FOR HIGH SCHOOLS By Hall
& Knight, Macmillan & Co, London

MODEL LESSONS IN THE HISTORY OF INDIA FOR HIGHER
CLASSES Macmillan & Co London

MODEL LESSONS IN THE HISTORY OF INDIA FOR
LOWER CLASSES Macmillan & Co London

MAN KING OF MIND BODY AND CIRCUMSTANCE By
James Allen William Rider & Son London

THE OLD DANCE MASTER By W R Paterson G Bell
& Sons London

THE STORY OF CECILIA By Katherine Tynan G
Bell & Sons, London

THE IUCK OF THE NAPIANS Ly John Strango Widler
G Bell & Sons, London

HISTORY OF EUROPEAN MORALS By W E H Lecky,
Watts & Co., London

WILLIAM PITT AND NATIONAL REVIVAL, By J Hol-
land Rose Litt D G Bell & Sons London

DEATH ITS CAUSES AND PHENOMENA By R Car-
rington and John R Meader William Ryder & Son,
London

THE VERBATIM REPORTS OF CASES UNDER THE DEK-
HAN AGRICULTURISTS RELIEF ACT By Nanabhai
Lalabhai The Author, Surat

EASTERN ASIA A HISTORY By Ian C Hannab, M A
T Fisher Unwin London

INDIA ITS ADMINISTRATION AND PROGRESS By Sir
John Strachey, G C S I Macmillan & Co, London

THE UNKNOWN GOD By B L Putnam Weale Mac-
millan & Co London

THE HON. MR V KRISHNASWAMI IYER A SKETCH
The "Wednesday Review" Press Trichinopoly

ELEMENTARY EDUCATION By A P Patro, B A, & B L
A P Patro, Berhampore

SPEEDER DELIVERED BEFORE THE BOMBAY SANITARY
ASSOCIATION By H H the Gaekwar of Baroda
Lalabhai Vides Press, Baroda

WATER WIRELESS TELEGRAPHY By Habibur Rahman
Khan The Author, Deputy Superintendent of Tele-
graphs, Allahabad

TRANSACTIONS OF THE EDUCATIONAL CONFERENCE
HELD AT ADYAR IN DECEMBER 1910. The Theosophical
Office, Adyar

INDIAN SCHOOL ORGANISATION By Percival Wree
M A Longmans, Green & Co, Bombay

India in Indian and Foreign Periodicals.

RELIGION AND CASES IN INDIA By Price Collin
[Scribner " March 1911]

AT INDIAN COLONY By C M Hale [The Asia
Quarterly Review April 1911]

GAUTAMA BUDDHA By Prof H G Rawlinson ["T
Students Brotherhood Quarterly," March, 1911]

IDEALS OF EDUCATION ANCIENT AND MODERN
Rev C F Andrews ["The Ved & Magazine"]

BIOLOGY AS A FACTOR IN EDUCATION By Prof D
Dent, B A [The Ferguson College Magazine
April 1911]

BHINDUISM IN WORLD PROGRESS By Amrita Lal I
["The Light of India" March, 1911]

MORAL EDUCATION IN INDIA By E J Gould [
"The West," April, 1911]

Diary of the Month, March—April, 1911

March 21 The Senate of the Panjab University proposes to confer the degree of LL. D., *honoris causa* on Lord Hardinge, when His Excellency goes there

March 22 King George has signed the Proclamation fixing the date of the Delhi Durbar

March 23. Dr Bongard the well known traveller, publishes the Crown Princess reply to criticisms as to the use of his opportunities while in India, particularly the statements that His Imperial Highness devoted his time to hunting golf and polo

The Crown Prince refers in equally high terms to Sir John Hewitt Sir George Ross Koppel Sir La Veneo Jenkins, Sir Charles Bayley, and other high officials and states that he learnt more from them in half an hour about English national life than he could have learnt from an average man in a day

A meeting of the citizens of Calcutta has been held to-day at the Town Hall under the presidency of the Maharajah of Durbhanga to raise a suitable memorial to the late Sisir Kumar Ghose, founder and editor of the Amrita Bazar Patrika. Amongst the speakers were Doctor Rasbehari Ghose Sir Gurudas Banerjee, Mr Surendra Nath Banerjee, Mr R D Maitra Mr A J F Blair, the Hon'ble Mr Gokhale Hon'ble Mr Chitambar Hon'ble Mr Bhupendra Nath Dasu, who paid a tribute to the memory of the deceased. A strong Committee consisting of Europeans and Indians with the Maharajah of Durbhanga as Chairman, and Rai Yashindra Nath Chowdhury as Secretary was formed to raise subscriptions

March 24 Replying to a question by the Rajah of Dighapatia at to-day's Meeting of the Imperial Council, on the subject of appointments held by Europeans and Indians on salaries of Rs 500 and over, Sir Guy Fleetwood-Wilson laid on the table a statement, giving information as regards appointments of Rs 1000 and upwards and promised that a similar statement as regards appointments down to Rs 500 should be prepared

The statement shows that in 1887 there were 630 Europeans, 12 Hindus and no Mahomedans holding posts with Rs 1000 and over In 1903 these numbers had risen to 1278 Europeans and Eurasians 71 Hindus and 21 Mahomedans and in 1910, the numbers had further risen to 1721 Europeans and Eurasians 131 Hindus and 27 Mahomedans

March 2 The Viceroy granted a private interview to the Maharajah of Burdwan this afternoon at the Government House

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January.						February.						March.						April.						
S	1	8	15	22	29	S	...	5	12	19	26	S	.	5	12	19	26	S	...	2	9	16	23	30
M	2	9	16	23	30	M	...	6	13	20	27	M	..	6	13	20	27	M	...	3	10	17	24	...
Tu	3	10	17	24	31	Tu	...	7	14	21	28	Tu	..	7	14	21	28	Tu	...	4	11	18	25	...
Wd	4	11	18	25	...	Wd	1	8	15	22		Wd	1	8	15	22	29	Wd	...	5	12	19	26	...
Th	5	12	19	26	..	Th	2	9	16	23	.	Th	2	9	16	23	30	Th	..	6	13	20	27	...
F	6	13	20	27	..	F	3	10	17	24		F	3	10	17	24	31	F	...	7	14	21	28	...
S	7	14	21	28	...	S	4	11	18	25	..	S	4	11	18	25		S	1	8	15	22	29	...
May.						June.						July						August.						
S	..	7	14	21	28	S		4	11	18	25	S		2	9	16	23	30	S	...	6	13	20	27
M	1	8	15	22	29	M		5	12	19	26	M		3	10	17	24	31	M	...	7	14	21	28
Tu	2	9	16	23	30	Tu		6	13	20	27	Tu		4	11	18	25		Tu	1	8	15	22	29
Wd	3	10	17	24	31	Wd		7	14	21	28	Wd		5	12	19	26		Wd	2	9	16	23	30
Th	4	11	18	25		Th	1	8	15	22	29	Th		6	13	20	27		Th	3	10	17	24	31
F	5	12	19	26		F	2	9	16	23	30	F		7	14	21	28		F	4	11	18	25	...
S	6	13	20	27	...	S	3	10	17	24		S	1	8	15	22	29		S	5	12	19	26	...
September.						October.						November.						December						
S	...	3	10	17	24	S	1	8	15	22	29	S		5	12	19	26	S		3	10	17	24	31
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THE INDIAN REVIEW.

EDITED BY MR. G. A. NATESAN, B A

Vol. XII.]

MAY, 1911.

[No. 5.

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The Author of The Superman Theory

BY

THE HON MR A G CARDEW, I C S

— a —

NETZSCHE said that the fundamental characteristic of Providence is irony, and he could not have wanted a better illustration of his remark than the case of Friedrich Nietzsche. The now famous author of the Superman theory, * whose worst adjective of contempt was the word feminine, exhibited throughout his conscious existence no more than feminine desire for praise, applause and renown. Again and again he broke out in his letters into petulant complaint about the neglect with which he was treated. For over 20 years his books fell unheeded from the press and he himself remained obscure and unrecognised. Hardly, however, had he finally succumbed to the insidious form of mental disorder from which he had long suffered than fame suddenly lit upon his name. Disciples eager to do him honour sprang up in multitudes, his theories attained world-wide circulation, and his books have been translated into half the languages of Europe. But the man to whom all this would have been the fulfilment of his most cherished ambition had already become hopelessly insane.

Friedrich Nietzsche, born in 1844, was the son of a Lutheran minister and came of a race of clergymen, a fact which seemed afterwards to give edge to his bitter dislike of Christianity. After a brilliant career at Leipzig, he was appointed at the age of 24 to the Professorship of Philology in the University of Basle and served there for a period of over ten years, resigning on a small pension in 1879. He then lived a solitary and wandering life, spending the winters

in Nice, Venice or Genoa and the summers in the Black Forest or the Engadine, for another ten years, during which he formulated and from time to time published those theories of life and philosophy which are now associated with his name. He gradually quarrelled with most of his friends, Wagner, Rohde, Paul Ree, Heinze, Windisch, the rupture with Wagner producing so permanent an effect on Nietzsche that he could never afterwards tire of attacking the object of his earlier admiration. A brief love affair with a young Russian girl in 1882 was terminated through Nietzsche's unreasonable egotism and he continued to live a life of great isolation, solaced by the occasional society of his sister and by the sympathy of three or four faithful friends. His health was bad, and later he fell under the influence of nerve-destroying drugs, especially chloral. In January 1889, the malady of which symptoms had previously been evident, overwhelmed him and he had to be placed under restraint. To those who know the ætiology and progress of General Paralysis no further indication will be necessary. He lived for another ten years, dying at Weimar on the 26th of August 1900 at the age of 56, but his real career ended at 45. M. Halévy's life of Nietzsche is interesting and instructive. Based on the biography written by Nietzsche's sister and containing frequent extracts from his correspondence, it presents a very complete picture of this brilliant but unhappy victim of neuroticism, though the translation into English leaves something to be desired. The volume contains an interesting portrait of Nietzsche after the statue executed in 1898 for the Nietzsche Museum at Weimar.

When we come to consider the work which Nietzsche did and the philosophy he is the author of the first essential is perhaps to remember not to take it all too seriously.

* The Life of Friedrich Nietzsche, by D. Halévy, translated by J. H. Hone (T. Fisher Unwin, 1911)

Nietzsche was a brilliant improviser but it would never do to take all his extravagancies *au pied de la lettre*. Allowance must be made for pose. This every one does not do. In an amusing series of Press notices affixed to his works, we find that worthy, though *borne*, paper *the Rock* declaring that "Nietzsche is simply a disseminator of poison." Almost equally absurd in the opposite direction is the comment of those admirers who declare Nietzsche to have been a singularly lovable and engaging personality, in short, a latter-day saint. It is pretty clear that on the contrary Nietzsche was as irritable and impossible a person as one might meet in a summer's day. His work is stuffed full of prejudices. Starting from the moral suggested to him by the one little bit of real experience he ever had, when he marched with the victorious Prussian armies across conquered France, he was seized with the conviction of the importance of brute force. Thenceforward, he became the philosophic exponent of the Bismarckian principle of "blood and iron." By an illegitimate inference from the relations of political states to those of private individuals, he arrived at the conception of the Superman, the stupendous being, free from all restraints of morals or religion who tramples on the stupid and slavish crowd around him in his victorious pursuit of the "Will to power." This line of thought rapidly brought him up against the problem of Christianity which he proceeded to attack with characteristic vigour. Christianity, he declared, is, along with alcohol, the great means of corrupting humanity. He denounced it as the religion of decadence, of pessimism, of nihilism, the negation of all reality, which commits the one unpardonable sin in that it is fatal to *life*. Christianity, he believes, is a base and ingenious plot hatched by the Semitic race to enslave the pure and noble Aryan. It is a scheme to unite the Chandalas, the Pariahs of the earth so that they may overpower the few great ones, the Supermen, the Immoralists, the Hyperboreans! The Christian con-

ception of God is an emaculated, degraded, unreal "ruin of a God," profoundly inferior even to the proud Jehovah of the Jews. In the pursuit of this thesis of the importance of power, of the "will to power," Nietzsche strikes right and left. The famous names on the roll of humanity, Goethe and Schopenhauer almost none excepted, are nothing to him. Plato and Socrates, Spinoza and Kant, Dante and Schiller, Rousseau and John Stuart Mill, Victor Hugo and Zola, come in turn under the lash of his epigram. In his eyes Democracy, Socialism, modern Science and the scientific spirit are mere forms of decadence. Everywhere he finds the same deep laid conspiracy to suppress and keep down the true, free and noble, the Superman, the rightful heir of the world. In every case the Superman is, like Gulliver among the Lilliputians, a giant bound and tied down by pigmies.

These vivid and picturesque doctrines, expressed in a style at once pungent and personal, were well calculated to attract attention, but it is evident that they are merely the lucubrations of an arm-chair philosopher, of a man bred up among illusions. Nietzsche might, indeed, be taken for an example of his fanciful doctrine of the Eternal Return—a doctrine which he imagined himself to have discovered but which is at least as old as the Stoics—for he is a lineal descendant of the *a priori* philosophers of the 18th Century, of the men who discovered the origin of civil society in an imaginary *Contrat social* or Social compact and who explained language to be due to a similar imaginary artificial convention. It might have been thought that the methods of historical and comparative research initiated and pursued during the 19th Century would have rendered similar theorising impossible but Nietzsche's example proves the contrary. Mark Pattison said that the whole course of the Oxford movement would have been changed if Newman had been able to read German, and so it may be declared that the whole course of the Nietzschean philosophy would have altered had its originator been able to read a book like "the Golden Bough." So far as

Nietzsche is concerned, such investigators as Taylor and Maine might as well never have written. He simply ignores the historic method and deals with human institutions whether religious or social as though they were the products of pedants, not the growth of ages of slow development. As Mr. George Bernard Shaw has well said, if Nietzsche had had as much practical experience of life as is to be got by serving for ten minutes on a genuine working committee, he would have known better than to blunder as he does over politics and social organization. He would have discovered that life is a practical matter, not an affair of theories and prejudices, a sort of game of sympathy and antipathy, as it appears in his writings.

Thus, as has been said above, it is a mistake to take Nietzsche too seriously or to fly into a passion over his irreverent treatment of popular idols. He is a man of genius whose assaults on received opinions are never deficient either in zest or ingenuity. If we cannot accept his opinions, we can always appreciate the singular detachment with which they are conceived. He has his own prejudices and they are violent enough, but they are not borrowed from other people. He is not given to the idols of the Market place. His standpoint is fresh and his expression, vigorous. His epigram on Rousseau—'the return to nature in *impure naturalibus*'—and his description of Seneca as 'the treader of virtue,' are well known instances of his keen and incisive wit. The most serious aspect of his work is its effect on the temper of modern Germany, a temper already but too prone to believe in the all-sufficing virtue of brute force. The doctrine of the "mastered fist" receives a pseudo-philosophic basis in Nietzsche's theories and we may perhaps trace their influence in the determined opposition of Germany towards any movement for the limitation of armaments or the adoption of the principle of arbitration and in the truculent and chauvinistic tone of the German Press. Nietzsche thus figures both as a result and as a cause of modern German militarism, the end of which is not yet

THE CIVIL MARRIAGE BILL.

BY

MR S. SREENIVASA AYYANGAR, B.A., B.L.

THE Hon. Mr. Bhrupendra Nath Basu's Civil Marriage Bill is a measure of no small importance. All lovers of Indian progress owe Mr. Basu a debt of thanks. If the Bill ever becomes law, his name will go down to posterity as that of one whose statesmanship and courage took the first direct step towards the making of a united Indian Nation. The progress of the Bill will be watched with keen interest. It is in worthy hands. Mr. Basu is known to be a capable, earnest and influential politician—one of the leaders of Indian opinion. If the Bill is lost, it will not be for the want of a proper sponsor.

The main object of the Bill is to enable Hindus belonging to different castes to intermarry, and to make inter-marriages, between various sub-castes valid beyond the possibility of doubt or dispute. As the Bill stands at present, it will enable Hindus to intermarry with Europeans, Mahomedans, Christians, Jews, Parsis, Buddhists, Sikhs, in short, persons of every community, race or creed. In other words, the Bill if passed into law will provide a general territorial law of marriage according to which inter-marriages between various races, communities and classes can take place. Though the matter is not referred to in the statement of objects and reasons or in the speech asking for leave to introduce the Bill, the proposed measure will also enable marriages to take place between members of the same *gotra* whether in the same caste or sub-caste or of different castes or sub-castes. It will also enable persons who can validly marry according to Hindu Law to dispense, if they choose, with the customary marriage rites or ceremonies and to avoid all the incidental expense and to contract a purely civil marriage with all the incidents of such marriage as provided in Act III of 1872. For instance, if a Brahmin instead of going through the usual religious ceremonies of marriage, marries under

the proposed Act a girl of his own sub caste, either party will have a right of divorce on the conditions mentioned in the Indian Divorce Act. Of course, if the religious ceremonies take place first, the marriage according to the existing law is complete, and one cannot afterwards take advantage of the Act for the purpose of introducing a right of divorce. If, however, the civil marriage takes place first, the subsequent celebration of the religious rites cannot affect the statutory right of divorce created by the former. The Bill will also enable, what can not now be done, the children of two *dayads* or agnates to marry when they are not related within four degrees, or in other words, if their common ancestor is remoter than their great grandfather.

Details apart, the Bill seeks to affirm the broad principle that there should be perfect freedom to intermarry, that an Indian should be at liberty to marry according as he or she likes. It seeks to remove the existing disabilities in connection with marriage. It does not supersede the present system of marriage nor does it alter the existing law as regards those who do not desire to take advantage of its provisions. In other words, it is a purely enabling measure: it does not compel people to any extent to marry in any way different from the one they are used to.

The necessity for some kind of enabling legislation is indeed obvious. Hindu Law as now administered in our Courts prohibits intermarriages between different castes in the absence of special custom. The point is not well settled to require any amplification. Inter marriages between sub castes, however, are considered by some to be valid, but their validity cannot be taken to be established except as regards the Sudra sub-castes. All the decisions of the Courts relate only to Sudra sub-castes. There is considerable doubt whether inter marriages between the sub-castes of Brahmins, Kshatriyas and Vaisyas are valid according to the existing law. The opinion of Mr Justice Gurus Das Bannerjee, of Bhattacharya and of J C Ghose is that inter-marriages between the Sudra sub-castes

even are not valid. When a case arises for decision, it is quite possible for the Courts to hold that custom, if not Hindu Law, prohibits inter marriages between sub-castes of Brahmins, Kshatriyas and Vaisyas. The more important of the sub castes are for all practical purposes recognised as distinct castes. Having regard to the serious consequences that would follow both as regards the wife's right of inheritance and the status and the rights of the offspring of such marriages it must be admitted that a legislative declaration of the validity of such marriages is absolutely required. It is idle to expect any appreciable number of inter-marriages of sub castes to take place unless the law is made certain upon the point. It is unjust to require persons to lend their names to leading cases and it is by no means clear that one or two judicial decisions can on such a matter be held to settle the point beyond doubt when conflicting views on the question of law can reasonably be entertained. An actual case for decision can arise ordinarily only long after the marriage itself has taken place and long after the birth of children. None can dispute the desirability of having a clear enactment instead of a decision which is liable to be doubted, dissented from or over-ruled. On the assumption that the existing law recognises the validity of marriages between the sub-castes of Brahmins, Kshatriyas, Vaisyas and Sudras it is impossible to see what objection there can possibly be to an enactment which establishes their validity.

Apart from the rules of Hindu Law, the only other provision is to be found in Act III of 1872, the Special Marriage Act. Under that Act marriages may be celebrated only as between persons neither of whom professes the Christian, or the Jewish, or the Hindu, or the Mahomedan or the Parsee, or the Buddhist or the Sikh or the Jaina religion. It does not enable Hindus to intermarry if apart from its provisions they cannot marry. The parties have under that Act to sign previously to their marriage a declaration before the Registrar and in the presence of 3 witnesses that they do not profess the Hindu or any of the other seven

religions. The declaration is not made conclusive evidence against the profession of the Hindu or any of the other religions. If the declaration is, in fact, false, it is at least open to considerable doubt whether having regard to the provisions of Section 2 of the Act, the marriage will be valid. Indeed, it is almost certain that it will not be. Section 2 enables only persons to marry who do not profess the Hindu or the other religions. Whether a particular person professes the Hindu religion or not, is a question of fact. The declaration is only made a further condition of the solemnization of the marriage. Disproof of the truth of the declaration is perfectly admissible, and entails liability to be convicted under Section 199 of the Indian Penal Code. Not only therefore would the marriage be invalid and the children illegitimate, but there is also the risk of conviction and punishment. It is not easy to define what is meant by the profession of the Hindu religion. The fact that, before the marriage and after, the life of the parties was generally governed by the Hindu mode may suffice to show that the declaration was false. The performance of *Sirath*, the worship in the temples, investing the children with the sacred thread, the wearing of the usual marks or the performing of the *Sandhyatandanam*, or the reading of some devotional books, say the *Bhagavad Gita*, any one or all of these things might show that the declaration was false. There being no well recognised articles of the Hindu creed, it would be difficult to say that a departure from some orthodox practices, the dropping of one or two ceremonies, or the introduction of one or two new doctrines would make the Hindu cease to be a Hindu. If a person believed in the Vedas as a divine revelation, though he did not believe in anything else, he could very well be regarded as a Hindu. If, on the other hand, he did not believe in the Vedas but went to the temple and did most of the things that a Hindu does he could equally well be regarded as a Hindu. It is only by departing from all not only from some of the important doctrines and practices that a person can be heard to say that he does not profess the Hindu religion. The fact that

certain sections of the Brahmos have availed themselves of the provisions of the Act will not enable everyone to do so with impunity merely by saying that he does not profess the Hindu religion. Even if the good sense of the police and the magistracy could minimise prosecutions, it is not to be supposed for a moment that if increasing resort be had to the provisions of Act III of 1872, (unamended as now proposed by the Bill) the appetite of collateral heirs or reversioners will not attack the validity of many a marriage and the legitimacy of many a child.

If the legal aspects of the matter are so grave as to deter persons from taking advantage of the existing Act, it is plain that the moral aspects of the question are graver still. We cannot deny to Hindus the right to entertain other ideals of marriage than those that obtain now. They may even be desirable. But whether desirable or not, there can be no doubt that ideas on the subject are undergoing change. The gradual disintegration of the caste system or at least the greater equality between the castes that now prevails, the spread of education and of Western ideas, habits of official or political comradeship, the necessities of travel, the desire to marry educated and grown-up women, attempts to achieve political and social ideals are gradually creating an increasing section of Hindus desirous of inter-marriages. It must also be borne in mind that with the increasing emancipation of Indian women, new ideals of sexual love impel a number of Hindus to claim a liberty which till now they have never known nor cared about. As a result of these various causes, there is a growing circle of Hindus who may be ready to contract inter-marriages if the legal disabilities are removed. Just as the introduction of Railways witnessed an enormous opening up of the country and a desire for travel that never before was so prevalent the creation of legal facilities may in course of time induce sections of Hindu Society to evolve in new and useful directions. That liberty of conscience should be made perfectly secure, that a man should be able to marry where he loves, that those Hindus who are inclined

to experiment ought not to be denied the liberty they claim, that it is a disgrace to India that there is no general territorial marriage law, and that the freedom of a Hindu to realize his nobler self is under the Hindu Law as now administered so restricted as to make him a slave of the law into which he is born, are propositions that call for an enlargement.

The Hon Mr B N Basu instead of introducing a separate Act with elaborate provisions has very properly availed himself of the existing Act III of 1872 and has proposed a few simple amendments. Instead of that Act continuing to be a special marriage Act applicable to a very few persons, he proposes to make it a general Act independent of religion or rather of irreligion. The other conditions laid down by the existing Act will all of them continue to apply. A man who has a wife living or a woman who has a husband living cannot take advantage of the Act even after the Bill amends it. The man must be at least 18 years old and the girl 14. The consent of the guardian is necessary if either party is less than 21. The parties must not be related to each other "in any degree of consanguinity or affinity which would, according to any law to which either of them is subject render marriage between them illegal from the reformer's point of view, the retention of the first two conditions makes for improvement, involving as it does, the raising of the marriageable age and the maintenance of monogamy from the orthodox standpoint, it ought to be equally welcome, for, it makes civil marriages in the present state of society much more difficult. In other words, the conditions circumscribe to that extent the liberty to marry under the Act.

The requirement of the guardian's consent before 21 minimizes the chances of hasty or imprudent marriages and ensures the approval of the head of the family. The Bill wisely refrains from attempting any change in the fourth condition in Section 2 of the Act of 1872 regarding prohibited degrees. In the first place, there can be no question of prohibited degrees as regards inter-marriages, between different

castes or between different sub castes. Ex-hypothesi, there is no previous consanguinity or affinity in such cases. The 1st proviso in Section 2 makes it clear that it is only the law or custom relating to consanguinity as such that prevents a civil marriage. The prohibitions on account of identity of *gotra* or *pravara* cannot be regarded as laws relating to consanguinity. The Bill will, therefore, enable marriages to take place between persons of the same *gotra* or *pravara*. It is desirable to extend the freedom of choice and nobody is compelled to marry within the *gotra* or *pravara*. The religious and the social injunctions will continue unaffected. It is only those who wish to go through the civil form of marriage under the Act even though members, of the same caste or sub-caste that will require any table of prohibited degrees. That table is left to be governed by the personal law of the parties except as modified by the 2nd proviso to Section 2. The result will be that while the children of remoter *dayadees* or agnates can marry, the children of two sisters cannot under the Act as amended by the proposed Bill, either in Bengal or in Madras. The children of a brother and sister can contract a civil marriage in Madras but cannot do so in Bengal. It is perfectly reasonable to leave the existing table of prohibited degrees unaffected as the law or custom may vary in the different parts of the country and sentiment is likely to be a most uncertain guide. With the trivial exception therefore of the children of remoter *dayadees* being made able to marry, the Hindu law was not altered by the Act III of 1872 nor does the Bill propose to make any alteration now.

Passing to certain specific objections, the first objection taken is that the Bill will enable Hindus and Native Christians, Hindus and Europeans, Hindus and Mahomedans to inter-marry. On principle it is difficult to see why the legislature should not give the freedom leaving practice to be controlled solely by religious, social and racial considerations. It is, however, expedient to confine the Bill to Hindus. In the first place, the assent of the other communities is

to experiment ought not to be denied the liberty they claim, that it is a disgrace to India that there is no general territorial marriage law, and that the freedom of a Hindu to realize his nobler self is under the Hindu Law as now administered so restricted as to make him a slave of the law into which he is born, are propositions that call for no enlargement.

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Passing to certain specific objections, the first objection taken is that the Bill will enable Hindus and Native Christians, Hindus and Europeans, Hindus and Mahomedans to inter-marry. On principle it is difficult to see why the legislature should not give the freedom leaving practice to be controlled solely by religious, social and racial considerations. It is, however, expedient to confine the Bill to Hindus. In the first place, the assent of the other communities is

Stridhan, p. 29) And this is the reason why a marriage without Vedic mantras as it should be in the case of Sudras is *per se* a sacrament.

The next objection taken is that the provisions of the Indian Divorce Act will apply to a marriage under the Bill. It is enough to say that people who do not wish to have the right of divorce need not avail themselves of its provisions. The right of divorce exists by custom in various parts of the country and need not by itself make the marriage tie looser. It may conceivably make for purity, and provide a solution of some acute domestic problems. We are perhaps too ready to assume that every Hindu household is filled with peace and happiness. The undoubtedly high average of domestic felicity is due to the ineradicable greatness of Hindu women rather than to any institutional peculiarities. Though divorce is now, apart from custom, unknown to Hindu Law, the correctness of the current view that it was always unknown to Hindu law is open to question. The marital tie was severed in several cases and the wife was enabled to re-marry. In addition to this perfect type of divorce, there was another form of divorce by which the wife was put away without being completely released from the husband, in other words, without being enabled to re-marry, and she was not entitled to rights of inheritance. The fact that a wife who was separated from bed and board was entitled to some kind of maintenance does not detract from the view that divorce perfect as well as imperfect was known to Hindu Law any more than the grant of a permanent alimony at the discretion of the court after a decree absolute is inconsistent with the dissolution of marriage thereby effected. The orthodox party should, however, be eager to welcome this feature of the Bill as it will decidedly limit the area of inter-marriage, and cool the ardour for experiment.

In addition to providing for a civil marriage, I would suggest that a clause similar to Section 6 of the Hindu Widow Re-marriage Act may be inserted in the Bill authorising the religious ceremonies being gone through as a farther

optau. The adoption of the religious rites of either of the parties ought to be sufficient, and it may be provided that whatever words spoken or ceremonies performed on the marriage of a Hindu female are sufficient to constitute a valid marriage shall have the same effect if spoken or performed on the marriage of a Hindu female under the Act. This will give full effect to the theory of sacrament and to the desire of many to avoid the liability to divorce. Of course, this religious form of marriage must be made only additional and optional but with effects different from those resulting from a purely civil marriage.

The last objection that is insisted on is that the Bill is radically defective in that it does not provide rules of succession. This is an obvious mis-apprehension. The rule of Hindu Law prohibiting inter-marriages is affected no doubt, but it is the only one that is so affected. The rules of inheritance are there, untouched. The inter-marriage is made valid and the ordinary rules of inheritance, therefore, apply. The parties are Hindus governed by the Hindu Law prior to marriage and are Hindus after the marriage and governed by the Hindu Law. The Bill, in fact, removes a difficulty caused by the existing Act III of 1872 which however must be taken to be set at rest by the decision of the Privy Council in a case from the Punjab. The Indian Succession Act was pronounced inapplicable to Jains, Sikhs and Brahmins who were held to be Hindus governed by the general Hindu Law. A Hindu by becoming a Brahmin does not necessarily cease to belong to the community in which he was born. Departures from the Hindu regulations regarding diet and ceremonial observance, and other similar lapses from orthodox practice, cannot exclude from the category of Hindu—for purposes of succession and other purposes mentioned in the Civil Courts Act—those who are born within it and who never becomes otherwise separated from the religious communion to which he is born. Hindu Law is not the monopoly of orthodox Hindus. It may be wise, however, to obviate the opposition.

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of vested rights by providing that the offspring of the inter marrying parents and the ascendants and collaterals of the latter are not to have rights of inheritance to each other except in so far as will be necessary to intercept such to the Crown. In other words, they are to be postponed to all other heirs except the Crown. Such a provision will avoid some difficulties that may be suggested including the questions of intrusion into the joint family and of partition. There is, however, the case of converts to Christianity who are protected by the Outcasts Relief Act and the case of persons who marry out of caste cannot be placed on a worse footing. After considering the Outcasts Relief Act and the Widow Remarriage Act, to oppose the present Bill is to strain at a gnat after having swallowed a camel or, to be more accurate, two camels.

To say that the Bill may have far reaching consequences is to take shelter under a comfortable platitude which may equally be said of any trivial enactment. To say that the Bill will overthrow Hindu religion is to say something which is obviously wrong, for it is to preserve it that the Bill is directed. Is it not the barest justice to allow freedom to those who desire to cling to Hinduism while eager to enjoy greater freedom in marital matters? The Bill only proposes to remove the purely legal disability which at present exists. It does not weaken the social sanctions which can still retain all their terrors. Nor does it touch the religious injunctions whose sway will be all the purer for being freed from the secular arm of the British Law. The fear that the Bill will revolutionize Hindu society is altogether idle. It betrays a great distrust in the nature of the existing Hindu society and in the power of Hinduism. Should, however, the Civil Marriage Bill have in it the germs of a future society altogether different from the one we are used to, no one can honestly say that either to-morrow or the day after will witness the birth of that society. The educated Indian community, if it is true to the education it has received to the ideals it professes in the Press and on Platform, to the ideas of liberty it preaches in

matters political, cannot reasonably or honestly raise any objection to the principle of the Bill.

It is cruel to compel a man to choose between his conscience and his marriage. Nobody who is interested in Indian progress could desire that Indians should be without any religion or that their conscience should become supple. It is not to be assumed that all those who are in favour of social reform have no firm religious convictions. On the contrary, in many cases there is an intimate connection between the two. Nor is there any warrant for the view that Hinduism represent a definite and fixed creed. It is in a state of flux. It is in the process of development. And there is nothing profane in such a view of it. A Hindu may generally adhere to the existing tradition but may depart as regards one or two important articles of the creed. This process is one which is perpetually going on and it is idle to seek to arrest it. All that is wanted is that Hindu usage in religious and other matters should be allowed to develop as it used to before the rigidity of the British law imposed shackles of a kind unknown before. In the interests of the Hindu religion itself it ought to be clear to its adherents that the retention of the existing prohibitions against inter-marriage must necessarily have an increasing number of Hindus from out of its pale. More than this, a very considerable section of Hindus must feel, even if they do not themselves decide, that Hinduism is not satisfactory. And though they may not become Christians, or Mahomedans, they may cease to have any deep religious convictions. The spectacle of a great nation which in theory is intensely religious, but in practice utterly indifferent and irreligious is not particularly edifying. From more than one point of view, Indians ought to desire the tide of Hinduism to advance rather than to recede. It is no merit to say of it that it has no proselytizing energy. From a Hindu point of view, conversions to alien faiths cannot certainly be regarded with complacency. And yet the existing bar as regards inter-marriages powerfully encourages scepticism, laxity

of conscience, conversions, and license in sexual matters

It is more than 40 years since Sir Henry Maine sought by the Bill which subsequently became Act III of 1872 to give a slight extension to the law of marriage. We have advanced by leaps and bounds in many directions. From out of the legislative mill, all kinds of enactments have issued. Neither the conditions of the present day society nor the practices and opinions of the people are identical with those that existed 40 years ago. Nevertheless no advance has been made in this department of law. Sir Henry Maine observed in 1868, and the statement is as true now as it was then that "by our introduction of legal ideas and our administration of justice through regular courts, we give a solidity and rigidity to native usage which it does not naturally possess. It seems to me that in order to prevent the monstrous injustice which occasionally results from this process we must control it by the proper instruments, timely legislation." But Act III of 1872 as finally passed was hardly calculated to prevent the monstrous injustice that was alluded to by Sir Henry Maine. The defect has become accentuated by the lapse of time. During the period that has intervened, side by side with political and material advancement, social feeling and opinion have sensibly changed for the better. While it is true that the structure of Indian Society has not been materially altered, our political ideas are coloured by a love of liberty unbibed from the West. It is, however, a singular feature that it does not permeate social life to anything like the extent that it ought to.

If the Bill becomes law it will be a landmark measuring the progress that has been made. If it fails altogether, it will still enable us to correct our estimate of the advance that we fondly suppose we have already achieved and to see how little we have progressed, and how necessary it is to persevere with unsleeping energy.

A Poet's Mission.

BY NALINI KANTA BHATTASALI, B.A.

*[From the original Bengali of
Babu Rabindranath Tagore.]*

This earth, with thousands' love replete,
With Ages' woe and joy complete
With eternal song resounding—
Endless hopes and fears,

On this vast green earth I look,
And sink in the heart's silent nook,
The whole heart fills I know not why
With soft and bitter tears.

In this earth of holy peace,
I won't debate or cry amiss,
The very few days, I am here,
I w'd lull my panting breast,

Let one enjoy what he found,
I won't trespass on others' bound,
Let me live in solitude,
Silent and at rest.

Let me have my humble reed
I shall pour my heart in it
And breathe out sweet heavenly strain,
Like flowers under the skies

Culling music from inmost heart
A world I'll create, with joy begirt
I will pour the music balm
On this world of sighs

The green palm of this earth I will
With that peaceful music fill,
I will spread a charm to air
Full of sweet meaning

The new rains spread with mystery
Shall the more mysterious be
A varnisher garment shall enwrap
The fine face of the spring

The earth's surface the heaven's blue face
The deep dark ocean's jungly maze
Shall assume a new effulgence
A gaye'er loo

Some strains in this noisy cell
I shall render sweet as I will,
One or two thorns I will remove
And then soft bid adieu

The smile of joy more sunny shall be,
The tears shall flow more charmingly,
Homesteads' nests of heavenly love
Shall be more once a own

In the sweetheart's eye and lip
A bit more sweetness shall I keep,
A bit more love on Baby's face,
Like dew-drop shall remain

Few can conceit what they feel
Those who can express—fewer at all,
Everyone is burning after
Expressive words and fit,

I shall remove the burning
I shall express as I sing,
Before I retire a few small notes
I shall render sweet.

May 1911]

THE DEPRESSED CLASSES

THE DEPRESSED CLASSES

By

THE HON. MR. BALAKRISHNA RAHAY

ससार दुःख दलनेन सुभूयिता ये
धन्या नरा विहित कर्म परोपकारा ।

*Blessed are they who have a turned themselves by
crushing the miseries of the world and by doing
philanthropic deeds as ordained*

THE position of the Depressed Classes has been often discussed in papers and on platforms and the urgency of reform accepted by all philanthropists. Among others the cause comes amongst its supporters great men like the Gokhale of Baroda and Mr. Sarole Chatterji. The question now before us is, what are the difficulties to overcome how to proceed and who is to break the ice? As usual with all social problems there are two sides of the question—ones destructive and the other constructive. We have to break through social obstacles, remove the barriers and destroy our own prejudices and then we may create a new social status for the depressed. To fully realise our situation we ought to know first our general social conditions and the teachings of our Shastras.

Now, the reins of our present day social vehicle are partly in the hands of our private mob of whom rightly or wrongly, think that they would profit by keeping the bridle tight and partly in the hands of social leaders of particular classes most of whom are egotistic or too high to be approached or too busy to think of others. They have for some time past been driving the social cart by the old track and have practically forgotten the study of the Shastras and therefore the principles on which the Smritis were from time to time composed as also the spirit with which the law givers were actuated. A careful study of the

authorities will convince any open minded student that all the social laws and rules were made to keep our souls and their abode, our bodies, pure—the one not to a small extent depending upon the other—where certain foods were prohibited it was meant to keep the body unalloyed with what they called *ta nyuna* and where certain foods were prescribed they were supposed to accelerate the growth of psychical powers or at least to keep the body and hence the mind and therefore ultimately the soul free from all impurities. When it was said that food of such and such classes of men should not be accepted you will find what was really meant was what exactly Sri Krishna said when refusing the invitation of Duryodhana

सर्वमेतं स भोक्तव्यमत्र दुष्टमिहसहितम् ।

क्षत्रेणैव भोक्तव्यमिति मम धीपते मति ॥१४॥

निषेधाय यदा वैश्वं विदुरस्य महात्मन ॥१५॥

ततः क्षताः पानानि शुचीनि गुणयन्ति च ।

उपाहरदनेकानि केशवाय महात्मने ॥१६॥

महाउद्योगपर्व । अ. ९१.

That is all these foods are defiled by wickedness and are not eatable, that (food) only of the slaves son is eatable—this is my view (so saying he) went to the residence of Vidura the great-souled. The slaves son brought lots of clean and excellent foods and drinks for Mahatma Krishna.

Mark in the verse the term क्षत्रु which means दासीपुत्रस्य, belonging to the son of a slave as Vidura was. Is it not clear from the above that food is spoiled not by the touch of a slaves son but by the wickedness of the owner? It was therefore that Krishna refused the dishes of Duryodhana and went to and accepted the dishes served in the house of Vidura. Krishna did not partake of the food alone but

तैत्तरीयित्वा प्रथम वाङ्मयान्धुसूदनः ।

वेदविद्व्यो ददौ कृष्णः परम द्रविणान्यपि ॥४२॥

"*Madhusudana* distributed the foods along with riches among the Brahmins, versed in the Vedas"

And then —

ततोऽनु यायिभिः सार्द्धं मरुद्विरिव वासवः ।

विदुरान्नामिन् बुभुजे शुचीनि गुणवान्ति च ॥४३॥

i.e., "Along with his followers, like Vasava amidst the *maruts*, he took the clean and excellent foods provided by Vidura"

Just imagine the fate of a Kshatriya of to day eating in the house of a slave's son. But we were not then a fallen race, so Sri Krishna did not fall, and remained a Yaduvanshiva Kshatriya, not only he did not fall but the Brahmins who accepted the food are never reported to have shared any fall

This is not an only instance. The great Epi. Mahabharata is full of instances in which the touch question never gave any trouble, and we find kings of all countries assembling together in the great *yajnas* and freely mixing together many marriage connections between kings of India on one side and those of America (*Pandit*) and Kāndār and on the other were not uncommon. This was the state of our society 5000 years ago.

Go back still and in a very remote age, in the Satya Yuga, you find the great Rama having a bosom friend named *Guha* of Nishada caste Says Valmiki —

तत्र राजा गुहो नाम रामस्यात्मसमः सखा ।

निपादाज्यो बलवान्स्थ पतिश्चेति विश्रुतः ॥

वा. अ० ५० । ३३॥

When Rama was going to the forest on exile this friend of his, a *Nishada*, hearing of his friend's arrival came and

ततो निपादाधिपतिं दृष्ट्वा दूरादुपस्थितम् ।

सह सौमित्रिणा रामः समागच्छद्गुहेन सः ॥३५॥

"seeing the Nishada king coming from a distance Rama out of affection went forward and embraced him" Nishada in his turn

ततो गुणवदन्नाद्यमुपादाय पृथग्विधम् ॥३७॥

भक्ष्य भोजयश्च पेयश्च लेह्यं चैतदुपस्थितम् ॥३९॥

offered all sorts of prepared excellent foods, drinks, &c — But Rama was brimmed and being a hermit could not accept the dishes and so,

मुजाम्या साधुवृत्ताभ्यां पीडयन्वाक्यमनवीत् ।
embraced him again with his arms fit to embrace sages and excused himself expressing his regret

The above speaks for itself, and do you know who are *Nishadas*? Menu says —

ब्राह्मणद्वैश्यकन्यायाम्बयो नामजायते ।

निपादः शूद्रकन्याया यः पारशव उच्यते ॥१०।८॥

A son born of a Brahman in a *Sudra* woman is called *Nishada*, he is otherwise called *Parashava**; and a man of this caste was a bosom friend of our mighty Ram, and the latter embraced him and is offered all sorts of eatables. And do you know,

नहि रामात् परो लोके विद्यते सपथे स्थितः ।

वा० अ० ४४ ॥ २६ ॥

(i.e.) in the universe there is no one more firm in the right path than Rama

Mighty Rama advances our cause further—He goes to the well known Bhilini *Shramans* (commonly known as *Shavari*) and

पापमाचमनोपय सर्वं प्रादायथाविधि ।

तानुवाच ततो राम श्रमणीं धर्मं संस्थिताम् ॥

वा० अ० ७४ । ७ ॥

* It is well worth investigation whether these *Nishadas* otherwise called *Parashavas* have come down to be called *Dusadas* otherwise called *Parashvas*; the similarity in both the names is so tempting —B K B.

tator Kullok Bhatta interprets into रूपकारदीना कर्म, the work of cook, etc

True, some of the *Smritis* prohibit eating food from the pots of some particular Sudras but this is quite different from partaking of food prepared by Sudras, the reason is clear. A Sudra's pots may not be clear and pure and hence the prohibition. This interdiction, however, was relaxed in cases of unavoidable emergencies. Even Manu bears me out in this view. This, however, is beyond the scope of my subject.

To return to our subject. The Sudras, nay, the *Autryas* are to all intents and purposes Hindus, believing in the same gods and goddesses and observing the same ceremonies, common with other self styled high class Hindus. I say 'self styled' because against the principle promulgated by Manu and Krishna and many others a Brahman is a Brahman not by his qualities but by right of birth. He may not have even seen the *Vedas*, may not even know the names of *Vedas* not even the *Gayatri* but he is Brahman all the same, while a Sudra even well versed in Vedic lore is to be abhorred and shunned. The very shadow of some people will defile the body of some others.

A belongs to an untouchable class, Government schools are open for all and rightly, — thanks to our Government. He enters a school and then a College and comes out as a distinguished graduate. In course of time he becomes a magistrate and rules over a district, all Brahmins bow down before him. A is of a religious mind. He distributes alms and gives lot of money to Brahmins. They take it most willingly. He wishes to go to and worship in a temple. Lo! the man who has eaten so much out of A's money that we can say that every drop of blood in his veins is made of A's wealth, stands at the door and says "the sanctity of the temple will be spoiled, do not enter into it." The all pervading God is in him, He has

enlightened him but the door of a temple is shut against him and the God in the temple has no distinction of caste.

In old times a meat seller Tuladhar could be a *Guru* of a *Rishi* named *Jayaji* (vide *Mahabharata Santi Parva A 261*), a huntsman could turn into *Valmiki Rishi*. *Sath kopa* could establish a sect and count Ramanuja, the author of *Sri Bhashya*, a commentary on *Vedanta*, among his disciples. Who was *Vyasa*? Who *Narada*? Even to day a European lady can be a rigid Hindu and become the *Guru* of so many educated Indian Hindus. But no, A cannot rise! Can he not? Not even become touchable? Not allowed to worship in the same temple? Can he not really rise?

Let us see what our *Shastras* say, —

(1) Manu says —

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चेति शूद्रताम् ।

क्षत्रियाजातमेवन्तु विद्वद्दिश्यात्तथैव च ॥१०॥६९

A Sudra attains the rank of a Brahman and a Brahman sinks to the level of a Sudra. Know the same is the case with the children of a *Kshatriya* or of a *Vaisya*.

(2) Says *Apastamba* — धर्मचर्यया अधन्यो वर्णः

पूर्वं पूर्वं वर्णमापद्यते जातिं परिवृत्तौ । १ । अधर्मचर्यया पूर्वो वर्णो अधन्य जघन्य वर्णमापद्यते जातिं परिवृत्तौ । आपस्तम्ब २ । १ । १०-११

By doing religious acts men of lower Varṇa rise to higher Varṇa and should be considered as such. By doing irreligious acts men of higher Varṇa fall to lower and should be so treated.

(3) वर्णोत्कर्षमवाप्नोति नरः पुण्येन कर्मणा ।

महा० शान्ति । २२१ । ९

Man gets into a higher class by virtuous deeds.

(4) Being questioned by *Uma*, *Mahadeva* answered —

ज्ञानविज्ञानसम्पन्न सस्मृतो वेदपारा ।

विप्रो भवति धर्मात्मा क्षत्रिय स्वनर्कण्या ॥४५॥

एतै कर्मफलैर्देवि ! न्यूनजाति कुलोद्भव ।

शूद्रोऽप्यागम सम्पन्नो द्विजो भवति सस्मृत ॥४६॥

ब्राह्मणोवाप्यसदृश सर्वसङ्कर भोजन ।

ब्राह्मण्य समुत्सृज्य शूद्रो भवति तादृश ॥४७॥

कर्मभि शुचिर्भवेति ! शुद्धात्मा विजितेन्द्रिय ।

शूद्रोऽपि द्विजवत्सेष्य इति ब्रह्मानुशासनम् ॥४८॥

स्वभाव कर्म च शुभ यत्र शूद्रेऽपि तिष्ठति ।

विशिष्ट, स द्विजातेर्बै विधेय इति मे मति ॥४९॥

न धेनिर्नीति सत्कारो न धृत न च सन्तति ।

कारणानि दिनत्वस्य वृत्तेष्वेव कारणम् ॥५०॥

सर्वोऽय ब्राह्मण लोके वृत्ते न च विधीयते ।

वृत्तेरियतस्तु शूद्रेऽपि ब्राह्मणत्व नियच्छति ॥५१॥

• • • • •

एतत्तेगुणधारम्यात् यथाशूद्रोऽभवेद्द्विज ।

ब्राह्मणो वाप्युतो धर्मोऽयथाशूद्रत्वमाप्नोते ॥५२॥

महा०अनु १४३

4. Gifted with knowledge and science purified and versed in the Vedas a Kshatriya by his own deeds becomes a Vipra. As a result of these deeds a Sudra born in low family becomes a Drisya, being purified and versed in Vedas. Even a Brahman doing wicked acts and eating bad food falls from Brahmanhood and becomes a Sudra. Even a Sudra, whose soul has been purified by virtuous deeds and who has his senses controlled is to be served as a Brahman. Such is the order of Brahman. Were even in a Sudra pious stars and deeds are seen he is superior to a Drisya this is my opinion. Neither birth nor rites nor learning nor pedigree is the ground for being called a Drisya, conduct is the only ground. All

Brahmans is the will see Brahmans by conduct. Even a Sudra of good conduct goes into Brahmanhood. It is only by the secret by which a

Scha becomes a Drisya and how a Brahman fallen from his dignity becomes a Sudra. (Anushasana 143-45 to 51 and 59)

5 न कुलेन न जात्या वा क्षिपामित्रद्वणो भवेत् ।

अथढालोऽपि हि वृत्ताया ब्राह्मण स युधिष्ठिर । ॥

Not by pedigree nor by class but by deeds (as) becomes Brahman. Even a Chandala, O Yudhishthira becomes a Brahman by conduct.

I need not write fully your letter.

Lower learns our rise

Many a Chandala if virtuous may become Brahman. Nothing can be stronger evidence than this. So we shall act according to the Shastras in raising the social status of the so called depressed classes.

But how to do it? The Arya Samaj will at once answer. Follow the Shastras let those who wish to rise perform Yajnas after acquiring the attributes of higher order and we embrace them as our own. The Arya Samaj has done it in the hands of others and is ever ready to do so. Will the Sanatanists join? Why should they not? Why should they not raise the fallen or depressed Hindus? The Kashmir State has allowed it. The present Shankara Charya has sanctioned it. One thousand Loban Mahomedans were only the other day reclaimed by Puranic Hindus and all Hindus took food and drink from their hands. (See Indian Mirror dated 1st June 1909). I have mentioned that men of very low birth could rank as founders of sects. If you do believe in the Puranas look at the birth of many of your Rishis.

So both law and custom do not prohibit nay, sanction, the reform. They do not stand in the way of advance of our so called brethren. It is only want of moral courage in us that we are not advancing to embrace them and it is their

weakness that they are not forcing their upward move

Now, a few words as to *modus operandi*. Let me quote from Puranas. This quotation while establishing that in former times depressed classes were reclaimed shows how it was done. Says Bhavishya Purana —

सरस्वत्याज्ञया कण्वो मित्रदेशमुपाययौ ।
 मुञ्चान् संस्कृतमाभाष्य तदादशसहस्रकान् ॥१६॥
 वशीकृत्य स्वप्राप्तिं ब्रह्मावर्त्ते महोत्तमे ।
 ते सर्वे तपसदेवीं तुष्टुवध सरस्वतीम् ॥१७॥
 पञ्चवर्षान्तरेदेवीं प्रादुर्भूता सरस्वती ।
 सपत्नीकांक्षतान् मुञ्चान् दूद्रवर्णापचाकरोत् ॥१८॥
 काश्चुति कराः सर्वे वभूवुर्बहुपुत्रकाः ।
 द्विसहस्रास्तदा तेषां मय्ये वैश्यायभीषरे ॥१९॥
 तन्मये चाचार्यः पृथुनाम्ना कश्यपसेवकः ।
 तपसा स च तुष्टुव द्वादशसहस्रमनुनिम् ॥२०॥
 तदा प्रसन्नो भगवान् कण्वो बध्दरः ।
 तेषां चकार राजानो राजपुत्रयुरदौ ॥२१॥

भाष्ये पुराणप्रतिसर्गपर्व ख. ४ । स. २९

"Impelled by Saraswati (deep learning) Kanva went to Mishra (Egypt), purified 10000 Meekhas, subdued them and brought them to Brahmasarta (India). They worked and received education. In five years Saraswati (education) lighted on them and along with their wives they were dubbed Sudras. They followed artisans' profession and multiplied progenies—out of them two thousands became Vanyhyas. One leader of them named Prithu who was a worshipper of God satiated the great Mum in 12 years. Bhagawan Kanva was pleased and made him a Kshatriya and appointed him their king.

So "the how" is answered by the above quotation—Purify the depressed, i.e., remove, if any, their

savage habits and customs. Let them, where wanted, receive education and by degrees let them rise up. In many cases we will find our brethren purified and educated and I do not know why they should not be classed accordingly. It does not matter if they cannot be classed now, but they should at least be dealt with as touchable. Mere declaratory decrees would not do. Professional priests, I am afraid, will not advance. Kanva Rishi is no more among us. So let all leaders of society who are taking interest in the question establish a regular institution to work out the problem. A society should be established to register names of those who are ready to come forward to join and work. In all central places, meetings should be held and depressed classes invited. They should observe *Yajna*, perform *Yajnas* and be declared touchable. Sweets and drinks should be taken from their hands then and there I feel sure there will be found among us at least a few who would give up their "bonnet of heraldry and pomp of power" and join in this pious work.

May the all powerful Lord help us

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SUGRIVA ASKS KING DASARATHA WHILE IN COURT TO SEND SRI RAMA
AND LAKSHMANA ALONG WITH HIM TO PROTECT HIS GREAT YAGAM

IN PRAISE OF EASTERN WOMEN.

BY MR. V. N. MATHIA

EASTERN women have been misunderstood by Western races for a long time. It is due to ignorance of their history and of their ways of thinking. I shall attempt to explain here, how they look upon love and life, and also mention what they have actually achieved. Though it may sound strange, it is nevertheless true, that they have been comparatively free from the earliest times. They did not have to pass through a period akin to the Middle Ages in Europe, hence they were never excluded from receiving the benefits of knowledge. The Egyptian, the Babylonian or the Assyrian women were never looked upon as in any way inferior to men. The *Salic Law* was not of Eastern origin, for the first Queen of the World was an Egyptian woman. It must never be forgotten that in the Empires of the chivalrous Arabs and Moors, women received the highest education possible, unlike the majority of Ancient and Medieval women of Europe.

Women in the East whether great or insignificant have never despised domestic life. The reason is quite obvious. They have always been religious minded whilst the women of the West are becoming more and more secular. The secular mind concerns itself mostly with *right and personal comforts*, whilst the religious mind thinks of the ideals to be attained by performing duties, in spite of all obstacles. Oriental women have sacrificed their individual pleasures cheerfully and voluntarily in order to please others. It does not mean that they are "slaves" of their husbands and are forced to obey them, for, there is no law which can compel them to do what they dislike. It is on account of their many voluntary and soul-inspiring self-sacrifices that the word "Goddess" is used after as a suffix after their names* in the East.

The word "free" is almost unexplainable. It conveys different meanings to different minds. The Suffragette means by "freedom" the right to vote for candidates during election

times. She believes that a State would improve considerably if both men and women carried on the work of Government. She seems to think that men and women are alike and, therefore, she sees no reason why a woman should not do all that men do. These ideas are the outcome of strong individualism in character. They have their advantages and disadvantages from a social as well as from an æsthetic point of view. Eastern women regard the perfection of character as the only legitimate goal in life. Their ideal of freedom has a social and religious significance. They feel and recognize the essential temperamental difference between the two sexes. They do not wish to be considered as men's equals but rather as their complements and, therefore, they are no more attracted by the individualistic ideals of the Suffragettes than are the women of the Latin races. The religious being does not think of parliaments and votes, but tries to embrace the whole Universe in a synthetic manner. The soul does not look at the secular details of life, but at the Eternal and Infinite. In ordinary life these Eastern women, as we have already said, find their own happiness in working for the happiness of their families. Miss Margaret Noble, an American lady says, in her book on "The Web of Indian Life" that the Hindu ideal of married life is the only one which tends to elevate men and women and makes society more stable and enduring. A few extremely strong individualities might well defy all social conventions and make the crowd advance a step further by the ideas which they preach, but the social organism would be disorganized if all men and women did what they liked. Affectionation of belief in half-understood ideas is the bane of modern civilization. The average man is eccentric, for he has no centre, round which his nebulous thoughts are grouped in a consistent manner. He becomes a social danger when he tries to propagate his ill-digested "revolutionary" ideas.

Oriental women never and I try to imitate the perfect women which their poets have created. It is not due merely to their love of old traditions that they do so, as some of their

* The Indus word "Ovi" means Goddess. *Sarada Devi* is a name common enough among the women of India.

Western critics seem to think. It is the great moral qualities of their ideals which attract them. This reverence for character in the East can hardly be appreciated by Western women, because no creation of a poet, be it a Beatrice or a Laura, influences their conduct in life. The religious being has a passion for worshipping a hero or a heroine. In the characters of Sita, Damayanti and Savitri the women of India find their ideal of womanhood. For the same reason Fatima, daughter of the Prophet of Islam, known as 'Our Lady of the Moslems' is deeply revered in all Mohammedan countries. These women were not in search of new physical sensations every day. With even steps and resolute hearts they were always advancing towards the goal of moral perfection. Savitri, holdly faces Yama, the Hindu God of Death and finally succeeds in getting back from him the soul of her husband which was being carried to the lower regions. It is the greatness of the moral qualities of Hindu women shown when the world was frowning at them, which fascinated Schlegel, Goethe, Schiller and inspired Paul Verlaine to write

*'Ainsi que Savitri faisons nous impossibles
Mais comme elle dans l'âme, ayons un haut dessein*

They never dreamt of a utilitarian kind of love. They would never have said that they would cease to love their husbands if they were no longer loved in return. Love inspired them to fulfil their own duties in life regardless of everything else. Egoism is devoid of all significance for those whose conception of a complete life rests on a dualistic basis. They feel that the bird of soul cannot very well fly on one wing only. This unfathomable love is painted in a dazzling, romantic manner by the Persian and Arab poets. It is not a sudden, passionate passion with them, which whisks a human being through the infinite for a time, but an ecstasy felt when there is a mutual and pre-destined recognition by two souls of each other, after a long parting. They have idealized the inevitable necessity of loving from the highest ethical point of view. Love is the foundation of perfect life and is the connecting link between man and the Universal soul. The Arab story of Laila and Majnun is full of that religious ardour which exalts men and

women, making them oblivious of time and space. Their love does not vanish after making them soar above the earth for a short time only. It lasts through life and beyond it. Inspired by such ideas many Oriental Monarchs immortalized their loves in deathless and matchless monuments. The Emperor Shah Jehan built the incomparable Taj Mahal at Agra in memory of his Mumtaz-ı Mahal. The Caliphs of Bagdad and Spain erected fery palaces, fitted with all the splendours and luxuries which only the Arab imagination could devise, in order to satisfy the whims of their beloved Queens.

Motherhood has always been revered in the East. Oriental women feel more dignified when they become mothers. One never hears them talk vehemently against what is called by some half-crazy people in Europe "the annual breeding of babies." They feel an indescribable joy in having a child who represents both their own and their husbands' qualities. Its existence makes the union between man and woman even more indissoluble. They are very happy when they know that there is somebody who is always waiting for their smiles, kisses and protection. The mother occupies the highest place in the family life of India and the Buddhist countries. The last word that a Hindu boy uttered when on his death-bed was not "God" but "mother"! During the reign of Asoka the great, first Buddhist Emperor of India, many missionaries were sent out to preach the doctrines of the new Religion. Syria, like many other Eastern countries, was considerably influenced by the Indian ideals of life. This fact explains most satisfactorily why the mother of Christ was apotheosized. She is the perfect Oriental woman who protects 'Al Bambiho' with unexpressible tenderness, in all Italian and Spanish Art.

Having tried to give some idea of the attitude of Oriental women towards life, I shall now show in brief how they have distinguished themselves in various ways. It has been said that Eastern women have exercised more influence over political affairs than Western women. There have been great queens in the East from Nitasu and Semiramis to the late

Dowager Empress of China. The Mahabatta queens which India produced during the last two centuries exhibited remarkable political and administrative talents. The Mogul Empress Nur Jehan and the Moorish Sultana Aurora led after the welfare of their Empires with as much ability as did any talented male rulers of the world. The lives of the Prophet of Islam, of Shiva; the founder of the Mahabatta Empire in India, and of many other great Orientals, show that women are consulted by their husbands, or sons in all matters whether political or social in the East.

It is a noteworthy fact that Oriental women have distinguished themselves greatly as fighters. Among the many women warriors which India has given birth to Chand Bibi and the Rani of Jhansi stand foremost. The Arab women like Calosa and Offarah showed extraordinary valour at the time when the Arabs under the command of the great Khalif were capturing city after city in Syria with lightning like rapidity. The first Japanese army which invaded and conquered Korea was led by the Empress Jingo. In every single engagement with the Moslems, the women of Rapputians behaved like heroines—preferring death to being taken alive as prisoners of war by the enemies of their faith. These brave Rapput women of India and the samurai women of Japan have always declined to look upon the faces of those of their male relations who returned home ingloriously from the field of battle.

The advantages of education were never altogether denied to women in the East at any time. Ilavati was a great mathematician and Gargi was famous for her vast knowledge and dialectical skill in Ancient India. Two of the most famous novels in the Japanese literature are written by women. When men were studying the Chinese classics, the women of Japan were cultivating the *belles lettres*. In the latter part of the Tokugawa period they were also prominent in the literary world. The Arab women at Bagdad, Cordova and Granada received brilliant education in the Universities. They competed with men for the palm of literary excellence on every occasion. Many of them were famous as Medical Practitioners,

University Professors, Monicians and as wits. In almost every Oriental country there have been poetesses of great merit. The names of Mirabai, Zeb-un Nissa Mibni, Chys and Botoni are well known to those who know the various literatures of the East.

Customs have the force of law in most Oriental countries. It has been customary to respect women in the East from the earliest times. Manu one of the oldest law givers of the world said 'Where women are honoured there the gods are pleased'. Their rights were tacitly acknowledged by Society and so they did not feel the modern necessity of appealing to Courts of Justice. At the same time we might mention what is considered vitally important in this Age of Law, that Oriental women possess legal rights also. Professor Scott of the Philadelphia University says in his History of the Moorish Empire in Europe that Mohammedanism was the first Religion which recognised the rights of women. The Moslem cannot be treated as a mere chattel for her legal status is recognised by the Koran. She can share her father's property along with her male relations. She cannot be forced into marriage with anyone. A pre-nuptial settlement must be made upon her. Her husband possesses no rights over her property whether movable or immovable. She can sue her own debtors and act freely in all matters which concern her only. The Moslem and the Burmese marriage is always civil. The Burmese look upon it as a partnership which can be dissolved at any time. The husband has no right over the property which his wife might inherit or acquire before or after marriage. In contracts with a third person, a woman signs her name side by side with that of her husband. She can borrow money on joint security. She appears in Law Courts to represent her husband. She can sign deeds and money. The Criminal Law of the country has always been the same for men and women, for there was no feudal period in the history of Burma. Among some of the Southern Indian races *Matrilineal System* prevails, man is almost a nullity from a legal as well as from a social point of view.

land is chosen for the rice fields. This land lies along a river, far enough removed from the sea to insure its being free from salt water. Fields of this description are flooded from the river at high tide, the water automatically draining away at low tide. In some parts of the rice-growing sections, inland marshes are utilized, but usually they have proved unsatisfactory, since it is impossible to secure, in this way, a reliable water-supply of uniform temperature—the quantity being insufficient in times of drought, and too cold when freshets occur. Where these marshes are drained, however, and irrigated from a deep well or nearby stream, they furnish an excellent soil, well adapted to rice culture. Reservoirs sometimes are constructed to conserve the water for irrigation purposes, but they have the double disadvantage of being expensive, and allowing great waste from their exposed surface, so they are not practicable for a small farmer. It is estimated, however, that it is cheaper in America to improve inland marsh lands for rice cultivation than to prepare delta river lands for the same purpose. A great deal of rice is grown in the Eastern part of Louisiana on low land that at one time was used for sugar cane; while further North along the Mississippi river, well-drained alluvial lands are used. Of recent years, a considerable area of level prairie land, situated far enough from the coast of the Gulf of Mexico to insure it against devastating storms and the depredations of birds, has been brought into service in Eastern Texas and South Western Louisiana. This land is proving to be specially well adapted to rice cultivation and it costs but little to prepare it, since there is no need of expensive ditching or levelling. This land is made to grow a winter crop, thus keeping down grass, weed and pernicious red rice—that bane of cultivators the world over. The cultivation of upland rice is fast gaining headway in the United States, especially in Northern Louisiana, where a very satisfactory, marketable variety is grown. Indeed, in America, it is considered that, where the climate is favourable, rice may be grown on any soil suited to cotton or wheat and in many parts of the Southern States, rice is planted between the rows of cotton.

Perfect success cannot be achieved without perfect drainage. There is a fundamental reason for this. Irrigation, long continued, as for rice, invariably draws the alkali in the soil to the surface, rendering it absolutely poisonous to plant growth unless it is carefully got rid of. Indeed, not only en alkali collects in the earth, just below the surface, in such quantities that the planter dare not plow it for fear of stirring up the chemical to the surface. The only way of getting rid of alkali is to plow deeply and drain the land, the water, as it runs away carrying with it the excess of soluble salts. It may be added parenthetically, in this connection that deep plowing, good drainage and irrigation offer a practicable solution to the problem of getting rid of alkali and rendering a barren soil productive. There should be plenty of open ditches for drainage purposes, the main ones at least one yard deep.

The careful cultivation of soil for the rice crop is of prime importance. As in growing wheat, the finer and deeper the soil is pulverized, the better chance will the seed have to germinate and find a good foothold, and produce an abundant harvest. For this reason, shallow plowing is not favoured by the American rice experts, even though it insures a compact seed bed. The same results may be achieved, they say, by plowing deeply, pulverizing the soil thoroughly with a good harrow, and then going over it with a heavy roller or drag. If deep plowing appears to bring too much alkali to the surface, they recommend plowing the field, just after the harvest, a little deeper than the previous plowing. By thus meant the alkali may be washed out of the soil and drained away before the final plowing and planting is done. When this method is employed, the American cultivator follows the plow with a disc harrow, and then with a smoothing harrow, as the land will bake in hard lumps if allowed to lie too long in the furrow, and cannot then be pulverized so finely as is necessary for planting. Soil is prepared for the dry culture of upland rice just as it would be for a grain crop.

It is not as necessary to fertilize the soil for rice culture as for other crops. In the first

The rice is thrashed in various ways. The steam thrasher tends to crack the grains, and, on the whole, is not entirely satisfactory, but to-day, in the United States, it has almost entirely superseded the old-fashioned flailing and treading out processes. If it is damp after being thrashed, it is spread out on the floor to dry before being put into the sack.

The next process, of course, is to clear the paddy, or rough rice, thus obtained by removing from it the husk and skin, and polishing it. First, the rice is screened to free it from foreign matter, then the hulls are broken by swift turning mulling stones, about two-thirds of the length of a kernel of rice separated from each other. The hulled grains are then passed over horizontal screens, blowers fanning away the chaff and separating broken and whole grains. Next, the outer skin or cuticle is removed. The rice is placed in large mortars holding five or more bushels, and are subjected to pounding by huge pestles, in some cases weighing as much as 400 pounds. This breaks the cuticle and leaves the grains with a dull, creamy appearance. The rice thus secured is mixed with flour produced by the pounding process, and a quantity of fine chaff—the skins that have been peeled off the kernels. In order to clear it of the refuse, it is passed over a screen, where the flower is sifted out and the skins are blown away by a fine chaff fan. At this point of the procedure, the rice is quite hot, from the friction it has undergone, and it is therefore left in cooling bins for eight or ten hours, after which, passing over brush screens, it is separated from the last bit of flour that may remain still mixed with it, and is then ready to be polished. This is accomplished by means of friction produced by rubbing the rice between pieces of moose hide or sheep skin, very soft in texture, fastened around a revolving double cylinder of wire gauze and wood. Next, the different grades of rice are sorted by being screened through gauze of different sizes, when it is ready to be marketed.

A new machine has been invented for hulling rice. It consists of a short, horizontal tube of cast iron, with ribs on the inside and a funnel at one end through which the rice is

poured. A ribbed shaft revolves within this tube, the ribs being adjusted so that the cuticle is removed by the friction caused by the revolution of the shaft, the hulled rice passing out at the end opposite the funnel. A portable mill, suitable for use on a large plantation, costs only Rs 750, exclusive of the cost of power to run it, and can clean over 8,000 pounds of paddy rice each day. These machines, however, do not impart a finish such as the general market demands, but merely turn out rice suitable for local consumption.

"HINDUSTHAN HAMARA"

BY MR M GOVIND PAI, B A.

This Hindusthan is ours

In all wide universe
Our Ind the fairest far,
Her night ogleas we are
And she the rose-garden ours
Although in climes divers
Our hearts are yet with her
Know we're indeed both there—
Whither tend these hearts of ours
The peak that loftiest towers,
And doth in heavens dwell—
That is our sentinel
'Tis tireless watchman ours
In her lap a thousand rivers
They play so light and lovely
F en realms of Paradise envy
The breath of this garden of ours
O Ganga's rolling course
Remember thou this day,
When came on thy shores to stay
Full caravan of ours?
No creed to teach endeavours
Each other to hate or strike,
We're Ind ans all alike—
Dear Ind is sweet home ours
Greece Egypt, Rome—great powers—
In story but survive,
But the name and fame still thrive
Of dear old Ind of ours
'Tis secret none discovers
Why we are as we were
Is it that nothing apace
Though countless foes be ours
† Iqbal in this world asceres
A confident we have seen
Who knoweth ever the keen,
And silent ps u of ours

* Translated from the original Urdu Ghazal of Dr Sheikh Muhammad Iqbal Ph D
† The traditions of the Urdu poetry require the poet's name to be entered in the last verse of his poem.

THE UNKNOWN GOD OF THE VEDAS

By

MR. RAMACHANDRA K. PRASAD

HERE is a well known hymn in the Tenth Mandala of the Rig Veda (1.121), the first nine verses of which always end with

the following query कर्म देवाय हविषा विधेम— "Who is the God to whom we should offer our sacrifice?" And apparently the answer is given in the tenth and last verse of the same hymn that it is Prajapati and no other to whom the sacrifice is due. Great importance has been attached to this hymn by Prof. Max Muller, as in his opinion it forms a landmark in the history of the development of Vedic thought. In his opinion, the whole hymn is an expression of a yearning after one Supreme Deity one God above all the gods of the early Vedic Pantheon—a yearning which is seen to exert its force more and more as time went on and ultimately to fructify in later times into the transcendental philosophy of the Upanishads. Prof. Max Muller has described these verses as a "Hymn to the Unknown God", in spite of the fact that in the tenth verse we are distinctly told that Prajapati is the lord of all creation. Prof. Max Muller considered the tenth verse to be a later addition, as it spoils the character of the whole hymn. He pointed out moreover that the Padakars had not divided it. Orthodox commentators, on the other hand consider the last verse to be a natural sequence to the preced-

ing verses and translate "कर्म" not as "to whom" but as "to Prajapati," 'क' being a well known name of Prajapati. But whether it is a later addition as Prof. Max Muller held or whether it is a part and parcel of the Hymn, there can be no doubt that in this hymn one finds an expression of a longing to ascertain the One God who transcends all the known gods, and, perhaps, an attempt is also made to solve the question.

But where arose this strange query? Why was this transcendental God found necessary, when in the Vedic Pantheon itself the ages would find gods, not one but several, who could all of them answer to the description given in

this Hymn? I give below Prof. Max Muller's translation of some characteristic verses from the Hymn.

1. In the beginning there arose the germ of golden light, Hiranyagarbha he was the one born lord of all that is. He established the earth and the sky—Who is the God to whom we should offer our sacrifice?

2. He who gives life he who gives strength whose command all the bright gods reverse whose shadow is unsafety and mortality (gods and men)—Who is the God to whom we should offer our sacrifice?

3. When the great waters went everywhere holding the germ and generating fire thence he arose who is the sole life of the bright gods—Who is the God to whom we should offer our sacrifice?

4. May he not destroy us be the creator of the earth or he the righteous who created the heaven he who also created the bright and mighty waters—Who is the God to whom we should offer our sacrifice?

Any one who has any acquaintance with Vedic literature will at once admit that the description given above would fit either Varuna, Indra, Savitr or Vishwakarma, as we find these gods described in the Rig Veda. Whence then, arose this necessity to postulate another God, superseding all these highly revered gods? How did they fail to give satisfaction to the Vedic seers? That is a question which, it seems to me, has not been satisfactorily answered up to now either by West or by our own scholars. Prof. Max Muller has tried in his own way to show some of the stages through which this idea of One Supreme God came to be evolved as a result of this yearning. He says that one of the first steps in this direction was represented by the Vedic Devas or All gods—several gods being comprehended as forming a class such as the Adityas, Vasus, Maruts, etc. Another step in this direction was reached when, or soon after, the identity of functions and attributes, two gods were addressed conjointly as "Agni-Soma," "Indra-Agni," "Mitra-Varuna" and so on. There is to be seen in the Rig Veda a still more marked phase, which Professor Max Muller has called by the name of Henotheism—"the belief in individual gods alternately regarded as the highest." All these tendencies, says the Professor, worked together to evolve the idea of Unity of the God head. But the question still remains unanswered, why did the seers yearn to go beyond the mighty gods like Indra, Varuna, Pushan, etc., when every one of these had the attributes of a Supreme Deity? How came it that these holy gods of the Vedas were, in course of time relegated to the background to make room for the One Supreme Brahman

(neuter) of the Upanishads? Between the bright anthropomorphic gods of the early Vedic days and the dark, mysterious, impalpable Brahman of the Upanishads, there is a wide gulf that cannot be easily bridged. A great spiritual catastrophe of an undefinable nature seems to lie across the path of evolution of post-Vedic thought, turning the joyous optimism of the Vedic times into an inexplicably persistent pessimism which is so palpable in the Upanishads. Even in the Brahmanas which are admittedly of older composition than the Upanishads we find clear evidences of the effects of this spiritual catastrophe. Though unable to find out the real nature of this catastrophe, Prof. Max Müller in his "Ancient Sanskrit Literature" is constrained to admit that "there is throughout the Brahmanas such a complete misunderstanding of the original intention of the Vedic hymns, that we can hardly understand how such an estrangement could have taken place, unless there had been at some time or other a sudden and violent break in the chain of tradition." Prof. Max Müller has not attempted to go into the causes of this "violent break", but what the nature of this catastrophe was, requires to be clearly realised, if we are to satisfactorily trace the steps in the evolution of post-Vedic philosophy.

From a careful perusal of the verses of the Hymn quoted above, it would appear that it was not merely a God above all the existing gods that the Vedic sage wanted to postulate, but one whom he had once known and felt, though somehow or other that God's identity has now been lost sight of. The sage seems to have a dim apprehension that there was such a transcendental God whom his ancestors must have known, but who now lay beyond the ken of mankind. The sage seems to have no doubt about the existence of the God himself, he knows every thing about Him, only the sage wants to know where to find Him. It is a submerged God, a God who had been once known, seen and felt, that the sage wants to rescue from the dim recesses of memory or from the mist of forgotten tradition. That such is the case will be further clear from similar questionings that we find elsewhere in the Vedic hymns. In Rig I 164 B in what is known as the Hymn of Durghatamas (Long Darkness), the poet, after asking who it was that established "these six spaces of the world", observes — "Was it perhaps the One in the shape of the Unborn?" Here the poet seems

to know of the existence of the "One in the shape of the Unborn." He wants to ascertain whether he who had established the six spaces of the world is the same as this Unborn One. Who is this mysterious Being, the Unborn One, whom the sage seems to but dimly remember? If we are to believe Prof. Max Müller this Unborn One is simply the production of the metaphysical speculation of the Vedic poets of a later period. But, as we have seen, the Vedic poets when they speak of this mysterious Being, always seem to assume a recollection, however dim, of His existence and attributes. This same Unborn Being is again referred to in X 167, where the poet says: "Not having discovered I ask the sages who may have discovered, not knowing, in order to know he who supported the six skies in the form of the unborn—was he perchance that One?" In all this it is quite clear that the One, Unborn Being, whom the poet wants to know, was not a total stranger but must have been once known and felt, but who has somehow come to be lost vision of.

Now, the question arises: Who was this mysterious Being, who was once known and felt but who in course of time came to pass into the region of the Unknown? It is important to ascertain the history of this submerged God, for his quest gradually came to be regarded as the beginning and end of life, so that it was considered a great calamity not to have known Him in life. (Cf

इह चेदेवेदीदय सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः)

How did this mysterious Being come to entirely dominate the whole post-Vedic philosophy to the exclusion of all the bright gods of the early Vedic times, so that to worship the ancient gods like Indra, Varuna, etc., came to be considered derogatory to a Brahman? Every one who has compared the early Vedic religion with the later Upanishadic developments will be at once struck with the change from the glad worship of radiant personified gods of the Vedic Pantheon to the strange brooding over a dark, hidden, secret named, shadowy, impersonal Being of the Upanishads. The joyous optimism of the Vedas has given place to an inexplicable pessimism, whose pale cast of thought has begun to work havoc into the grossly ritualistic polytheism of the earlier times. We see not only the whole round of sacrifices denounced, even the gods are not spared. (Cf "युवा ह्येते अददा यज्ञरूपा,")

Mundaka I, 2, 67, and "योऽन्यां देवतामुपास्ते....."

....पशुर्वै स देवाना" Bishad Up I, 4 10)

The whole hierarchy of gods is dethroned and in their place a shadowy, impalpable Being is enthroned, on whose errands run the mighty Vedic gods, Indra, Agni, Surya, Yama and so on. In the early Vedic days the sages were in a life with the gods: "I never the shadow of a doubt of any mysteries and irresistible longings, fill across the even course of worship and communion. Whence is it this strange yearning to go beyond the reverend Vedic gods? And whence also, was this shadow of pessimism?

In my opinion the key to a satisfactory solution of this mystery is provided by the Arctic Theory of Mr B O Tilak. It is impossible here to mention even the main points of Mr Tilak's theory, but it must suffice to say that in his "Arctic Home in the Vedas," Mr Tilak has attempted to prove,—successfully, as I am convinced,—by direct internal evidence from Vedic literature and by external evidence supplied by the mythologies of other Aryan races, particularly of the Zoroastrians, that the original home of the Aryan people, before their branching off into several sub races, must have been situated somewhere within the Arctic Circle, at some time prior to the commencement of the last Glacial Epoch. The reader must be referred to the book itself for the convincing array of evidences and arguments brought forward by Mr Tilak to establish his theory.

If it is true that the ancestors of the Vedic sages lived somewhere about the North Pole and if it is true also, as Mr Tilak holds, that their religion was in the main the worship of the Arctic sun, moon and other heavenly objects and phenomena, then it would be interesting to find out in what way the compulsory migration of the Aryan races from the Arctic regions, which had become uninhabitable owing to glaciation, to the warmer southern climes came to effect their religious beliefs. It must be remembered that the movements of the Arctic sun and other heavenly bodies were totally dissimilar to those which they observed outside the Arctic Circle. Not only the diurnal movements of the heavenly bodies, but even the length and nature of the seasons were dissimilar to those obtaining in lower latitudes. I must briefly describe here a few of the Arctic phenomena as far germane to my subject. First, it must be mentioned that the Arctic dawn heralding the approach of the sun will not be of an effulgent nature as with us, but will last for

several days together, its rosy and golden hues splendours revolving round and round the horizon for about a month at the end of which the sun will slowly emerge into view. Secondly, the sun will be seen to travel round and round the horizon instead of vertically and over our heads as in the Tropical and Temperate Zones. Thirdly, the rising and setting of the sun will not be confined to the East and the West as with us, but during the course of the year, the Arctic sun will be seen to rise for some period first on the eastern, then on the southern, then on the western and then on the northern horizon, setting of course on the respectively opposite horizons. Fourthly, in the middle of the year after having once risen he will be seen to rise higher and higher above the horizon following a spiral movement and remaining visible in the heavens for several continuous days without setting at all. Having reached the highest point in the ecliptic some 16° or 18° above the horizon he will commence his downward course in the same spiral manner. There will be several days (and nights) of perpetual sunshine before he touches the horizon. After this, for some days he will be seen to set and rise as with us, till at last he finally sets at the Autumnal equinoctial point never to rise again for two or three months more. During this period of continuous night (Darghastimes) the earth and all its inhabitants would be immersed in darkness and will be wailing and praying for the first glimmering on the eastern horizon which would announce the welcome approach of the sun once again on the new year's day.

I have dwelt on these Arctic phenomena at some length for the benefit of those who might not have found opportunity to go through Mr Tilak's book. A clear grasping of these different Arctic phenomena is vital to the understanding of the Arctic Theory. With such extraordinary phenomena occurring before them every year, what would be the attitude towards the great luminary of the heavens of people who lived in the Arctic regions some ten thousand years back? We have to direct ourselves of the ideas and modes of thought acquired in a hundred centuries of human evolution and put ourselves in the place of those primitive ancestors of untutored imagination, to realize the feelings with which they regarded the heavenly phenomena of the Arctic regions. With what feelings save those of mysterious awe and pious reverence would they regard the great Light of the world, who yearly rescued the universe submerged in the

ghastly chaos of the darkness of an intolerably long night, whose advent into the world was being heralded for days together with the enthralling spectacle of the revolving splendours of a continuous dawn, and for whose speedy return from the ether worlds, full of darkness and malignant spirits, they watched and prayed and offered innumerable sacrifices to aid him in his deadly cosmic struggle with the powers of darkness? It was he who annually created the world out of the chaos (Avyakta) : to which it had resolved itself during the long night. It was he, the beginningless and endless Being, who in the shape of Hiranyagarbha (literally the "Golden Wombd one") floating over the primeval waters (of gloom and darkness) bore the seed of creation and eventually created the universe (Of Verses 1 and 7 of the Hymn to the Unknown God quoted at the outset). He was the all pervading, all seeing thousand-rayed Being who after going round and round the world in all directions, was seen to establish himself in higher measures above (the horizon) (Of सहस्र ईर्षा &c). He it was who went round, the Bright, the Formless, the Seedless, the Snowless, the Pure, the Sinless Being, the Seer, the Mind controller, the All pervader, the Self born who ordained unto the eternal years the various objects (सर्पयगाद्युक्ता कल्पिन् &c). It was that Resplendent Being, with whose rising over the dark primeval waters at the end of the long Arctic night began the creation of the world out of the chaos into which it had resolved itself, and whose final setting brought on the destruction of the universe, rendering the objects of the earth indistinct and invisible, till the sun again gave them name and form (नामरूप). That is why he is called the revealer of names and forms in the Vedas and why it is said that at the end of each kalpa (the year), when the long night overtakes the world, things pass into the Avyakta or Avyakrita state and lose their names and forms, though the potentiality (बीजशक्ति) to become manifest again is not lost.

It will thus be seen that in the early Vedic religion the Arctic Sun, the Purana Purusha, figures largely. No doubt the Moon (सोम), the Dawn (उषा) and the Limitless Sky (अदिति) were also invoked as gods and

goddesses, but what the Arctic Theory maintains is that at the background of almost all the great gods of the Vedic Pantheon, such as Indra, Varuna, Mitra, Savitr, Yama, Vishva-karma, Rudri, Siva, Vishnu, Matarishwan, Brahma, Ivastr, Prajāpati, Pushan, Hiranyagarbha, etc., was the Arctic Sun God. Mr. Tilak in his work on the "Arctic Home" has not elaborated this point, it being beyond the set purpose of his book, which was to demonstrate that references, direct and indirect, to a prehistoric Arctic Home were to be found in the Vedas. But I maintain that each and every one of these mighty gods had not only the Arctic Sun at their background, but each God was the Sun himself in his various aspects and positions in the Arctic regions. I maintain that so far as these and other gods of a similar nature are concerned, the ancient Vedic religion was not polytheistic at all. It was a monotheism wholly sober in its origin and contents. Even Prof. Max Müller has been forced to admit that behind the apparent polytheism of the Vedas there was a monotheism which was of an earlier date, though he does not venture to explain how this monotheism came to degenerate into polytheism afterwards. He says "There is a monotheism which precedes the polytheism of the Veda and even in the invocation of their innumerable gods, the remembrance of a God, one and infinite, breaks through the midst of an idolatrous phraseology, like the blue sky that is hidden by passing clouds."

The so-called polytheism of the Vedas was not a polytheism in the sense in which we understand the term. It was not a worship of many gods, but of one God in his manifold aspects and under different names. Hiranyagarbha or Brahma was the Arctic Sun God, floating golden egg like on the dark waters and seen to emerge into view on the distant horizon, bearing the seeds of a new creation, at the beginning of each new kalpa, i.e., at the commencement of the new Arctic year after the long night of winter. (Of Svetashvatara Up. V. 13.

अनापनत कलिलस्य मध्ये निश्चय स्रष्टामनेकरूपं विश्वस्यैक परिधिस्तार; Ibid V. 2. कविं प्रसूतं कपिलं यस्तम्रे ह्यनैविर्भाति जायमानं च पश्येत्.) This process of creation of a visible universe, as I have stated above, took nearly a month or more of continuous revolving dawns, it being

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एकं सद्विप्रा बहुधा वदत्यग्निं यमं मातरिश्वानमाहुः ॥

—a passage whose original meaning would be "The sages call that One Being (the Sun God of the Arctic Home) by various names. They call him Indra, Mitra, &c.' Considered in the light of the Arctic Theory, it will be apparent that at least originally there was no tremendous effort at a synthesis implied in this passage, no metaphysical attempt to deduce a Unity of Existence from diversity of phenomena, as we have all along been accustomed to assume. It was a simple recognition or recollection of a well known fact of Arctic experience. And, perhaps, the sage who in later times dimly recollected this truth was looked upon as a Rishi, a Seer, by succeeding generations. But when this tradition began to gradually fade away from men's minds the *mantra* or formula came to be repeated without any clear understanding of the ancient purport.

As the outlines of the great God of Light whom their ancestors had worshipped under various names became more and more hazy, the sages clung all the more desperately at the formula and other remnants of that vast submerged civilisation of the Arctic age and zealously preserved, in a way as no other human race has preserved, what few traditions still lingered among them. These are what have come to be looked upon ever since as the *śruti*, (i.e., what was heard), because in the absence of a written literature these Arctic traditions were handed down from generation to generation, from father to son and from *guru* to disciples, by word of mouth only. And such of the sages who could correctly interpret these traditions or give a satisfactory explanation, came to be looked upon as "*Mantra drishṭas*" or Seers of (the contents or purport of) the *mantras*. For instance, we read in the *Mundakopaniṣad* तदेतत्सत्यं मेवमुक्ता कर्मणि कवयोऽन्यपश्यन्तानि त्रेतायां बहुधा सततानि ॥

तान्याचरयन्वियतसत्यतामा "This is the truth what sacrificial rites the sages discovered (literally 'saw') in the *mantras*,—rites which obtained widely in the Treta period,—let the seekers after truth observe them." Similarly, we come across passages in Vedic literature stating that such and such a Rishi saw such and such a *mantra*, or that he found such and such a God in such and such a *mantra*,—which all mean that the particular sage had consciously or unconsciously traced the tradition to its ancient source.

But it was not to be supposed that even the few traditions that were sought to be preserved would remain intact in the hands of Time. Amid surroundings totally dissimilar to those that prevailed in the earthly paradise of the Arctic regions and with the sublime figure of the great Arctic Sun cut off from the background of these traditions, the original meaning of the *Śruti* came to be lost and only the husk remained in the shape of meaningless formulae, which no one could rightly decipher. As these *śruti*s, however, had come to be looked upon with feelings of utmost reverence as a sacred trust from their divine ancestors, they could not be cast away as worthless. Metaphysical speculation then stepped in and tried to supply the kernel that had vanished. Various interpretations, sometimes bold and astoundingly near the truth, but often times fanciful, extravagant and even childish, came to be offered by the *Śrotriya*s who claimed to be versed in the traditions. The *Brahmanas* and *Aranyakas* represent this period of universal and senseless speculative activity of the sages. Even during the Upanishadic period the tradition of a distant ancestral home had not completely died out. We find vague references to it especially in the older Upanishads. In the III *Adhyaya* of the *Chhandogya* we read that the sun rises first in the east and sets in the west, then rises in the south setting in the north, then again rises in the West and sets in the East, then again rises in the north setting in the south and that finally he "rises above and sets below." "When from thence," continues the Upanishad, "he has risen upward, he neither rises nor sets. He is alone, standing in the centre, and on this there is this verse—

"Yonder he neither rises nor sets at any time. If that is not true, ye gods, may I lose *Brahman*!"

And indeed, for him who thus knows this Brahman (the secret doctrine of the Veda), the sun does not rise and does not set. For him there is day, once and for all."

What more graphic, and true to the actual, description of the solar movements in the Polar regions could we have than this startling recollection of a well known fact of life in the Arctic home of a bygone age? We must note also how deadly earnest the sage appears to be in giving utterance to this tradition and how he fears lest he or anyone else should deny its truth. "माहं ब्रह्म निराकुर्यान्मा ब्रह्म निराकरोत्" "May I never deny the Brahman! May the Brahman never deny me!" is an exclamation which we meet not unoften in the Upanishads,

showing with what tenacity and deep feelings of reverential awe the post Vedic sages preserved the memory of the submerged God of the Arctic regions. In the Upanishads there are also references to the Uttarayani and Dakshinayana which as Mr. Tilak has pointed out are clearly of Arctic origin. We read in the Prashna that those Rishis who liked to lead a family life by getting children went southwards, whereas those who desired to live a life of Brahmacharya, austerity and devotion went northwards. May it not be that we have here a reference to the practice that might have prevailed among the ancients either during the early post Vedic life or during the period of the migration downwards, of going northwards into the Arctic regions to catch a glimpse of the Arctic Sun, the one object of their ancestral worship? Might it not have been the practice for such as felt a longing to live in the perpetual presence of the Arctic God, to leave their homes behind and proceed northwards in quest of the Arctic Sun?

There are other, but more and more remote references to the Arctic Home in the Upanishads which I must leave to a future paper for proper elucidation.

Viewed in the light of the Arctic Theory the change from the marked optimism and joyous worship of the bright anthropomorphic gods of the Vedic Pantheon to the strange and persistent pessimism and the silent worship of a mysterious, shadowy, impalpable metaphysical Being such as we find in the Upanishads, becomes easy of explanation. With the disappearance of the resplendent figure of the Arctic Sun who stood at the lack of each of them, the Vedic gods one by one lost their distinctive marks and grew dim in lustre and majesty and were finally relegated to positions of subordinate function in the scheme of cosmic evolution. But traditions die hard and a dim memory still lingered of that resplendent Arctic Being, the Purusa Purusha, in whom all the bright gods had their origin and to whom they merged at the time of the dissolution of the universe, i.e., at the close of the Arctic year, when darkness overtook the world and chaos reigned supreme for a time, till the commencement of the new Kalpa (or year) was ushered in by the advent of the son above the horizon, re-creating and revolving the world which was till then in unmanifest (Arjanta) form, being (in the darkness) undistinguishable by name and form. It was this Arctic Purusha, in his aspect of the Unborn One, lying beyond

the darkness (Of वेदाहमेतं पुरुषं मह्यन्तमदित्यवर्णं तमसं, परस्तात्) prior to his manifestation and recreation of the world, that formed the theme of the Hymn to the Unknown God quoted at the outset. It was the memory of this Unborn One, more than that of any other aspect of the Arctic Sun God, that remained with the post Vedic sages unto the last. It was this Unborn One who formed the one theme of the Upanishadic dissertations and who ultimately became the Nirguna Brahman of Vedānta philosophy. (Of तदेदं गुह्योपनिषत्सु गूढं तद्ब्रह्मा वेदते तदप्येति । ये पूर्वं देवा ऋषयश्च तद्विदुस्ते तमया अमृत्या वै बभूवुः Shvetā Up. V 6) It was for the birth of this Unborn Being that the Vedic sages prayed, when they recited the well known Parameṣṭha or Ashtamīmā (of the Sun) verses. असतो मासद्गमय । तमसो मा ज्योतिर्गमय । मृत्योर्मा

अमृतं गमय. "Lead me from the dark into the light, lead me from death unto immortality." It was deliverance from the actual physical darkness of the Arctic night that they prayed for in the first instance, though at the same time we can well understand how that physical darkness must have meant to them also spiritual darkness. This Unborn Being is also what is referred to in the Hymn of Creation (Nemāye Suktā) in the Rig Veda, X 129. I give here Prof. Max Müller's translation of verses 1 and 2 to show their unmistakable Arctic background.

1. There was then neither what is nor what is not, there was no sky nor the heaven which is beyond (What covered? Where was it, and in whose shelter? Was the water the deep abyss (in which it lay)?

2. Darkness there was, in the beginning all this was a con without light, the germ that lay covered by the husk, that seed was born by the power of heat (Tapas).

The same Being is referred to in other words in Kathopanishad II 4 6 "यः पूर्वं तपसी जातमदृशं पूर्वमजायत । गुह्यं प्रविश्य सिद्धन्तं यो मूर्तेर्निर्जपयत एतदेतत् ॥ This verse and similar verses in this Upanishad ending with "एतदेतत्" "This is that" supply an answer, as it were, to the query that was raised in the ancient "Hymn to the Unknown God" in the words "कर्म देवाय

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As the outlines of the great God of Light whom their ancestors had worshipped under various names became more and more hazy, the sages clung all the more desperately at the formula and other remnants of that vast submerged civilisation of the Arctic age and zealously preserved, in a way as no other human race has preserved, what few traditions still lingered among them. These are what have come to be looked upon ever since as the *shrutis*, (i.e., what was heard), because in the absence of a written literature these Arctic traditions were handed down from generation to generation, from father to son and from *guru* to disciples, by word of mouth only. And such of the sages who could correctly interpret these traditions or give a satisfactory explanation, came to be looked upon as "Mantra-dristas" or Seers of (the contents or purport of) the *mantras*. For instance, we read in the Mundakopanishad तदेतत्सत्यं मंत्रेषु कर्माणि कवयोऽन्यपश्यन्तानि त्रेतायां बहुधा सत्तानि ॥

तान्याचरन्निपतंसत्यकामा "This is the truth what sacrificial rites the sages discovered (literally 'saw') in the *mantras*,—rites which obtained widely in the Treta period,—let the seekers after truth observe them." Similarly, we come across passages in Vedic literature stating that such and such a Rishi saw such and such a *mantra*, or that he found such and such a God in such and such a *mantra*,—which all mean that the particular sage had consciously or unconsciously traced the tradition to its ancient source.

But it was not to be supposed that even the few traditions that were sought to be preserved would remain intact in the hands of Time. Amid surroundings totally dissimilar to those that prevailed in the earthly paradise of the Arctic regions and with the sublime figure of the great Arctic Sun cut off from the background of these traditions, the original meaning of the *Shrutis* came to be lost and only the husk remained in the shape of meaningless formulae, which no one could rightly decipher. As these *shrutis*, however, had come to be looked upon with feelings of utmost reverence as a sacred trust from their divine ancestors, they could not be cast away as worthless. Metaphysical speculation then stepped in and tried to supply the kernel that had vanished. Various interpretations, sometimes bold and astoundingly near the truth, but often times fanciful, extravagant and even childish, came to be offered by the *Shrotriyas* who claimed to be versed in the traditions. The *Brahmanas* and *Aranyakas* represent this period of universal and ceaseless speculative activity of the sages. Even during the Upanishadic period the tradition of a distant ancestral home had not completely died out. We find vague references to it especially in the older Upanishads. In the III Adhyaya of the Chhandogya we read that the sun rises first in the east and sets in the west, then rises in the south setting on the north, then again rises in the West and sets in the East, then again rises in the north setting in the south and that finally he "rises above and sets below." "When from thence," continues the Upanishad, "he has risen upwards, he neither rises nor sets. He is alone, standing in the centre, and on this there is this verse—

"Yonder he neither rises nor sets at any time. If this is not true, ye gods, may I lose Brahman."

"And, indeed, for him who thus knows this Brahman Upanishad (the secret doctrine of the Veda), the sun does not rise and does not set. For him there is day, once and for all."

What more graphic, and true to the actual, description of the solar movements in the Polar regions could we have than this startling recollection of a well known fact of life in the Arctic home of a by gone age? We must note also how deadly earnest the sage appears to be in giving utterance to this tradition and how he fears lest he or anyone else should deny its truth. "माह ब्रह्म निराकुर्यान्मां ब्रह्म निराकरोत्" "May I never deny the Brahman! May the Brahman never deny me!" is an exclamation which we meet not unfrequently in the Upanishads,

showing with what tenacity and feelings of reverential awe the post Vedic ages preserved the memory of the submerged God of the Arctic regions. In the Upanishads there are also references to the Utterayana and Dakshinayana which as Mr Tilak has pointed out are clearly of Arctic origin. We read in the Prashna that those Rishis who liked to lead a family life by getting children went southwards, whereas those who desired to live a life of Brahmacharya, austerity and devotion went northwards. May it not be that we have here a reference to the practice that might have prevailed among the ancients either during the early post Vedic life or during the period of the migration downwards of going northwards into the Arctic regions to catch a glimpse of the Arctic Sun, the one object of their ancestral worship? Might it not have been the practice for such as felt a longing to live in the perpetual presence of the Arctic God to leave their homes behind and proceed northwards in quest of the Arctic Sun?

There are other, but more and more remote references to the Arctic Home in the Upanishads, which I must leave to a future paper for proper elucidation.

Viewed in the light of the Arctic Theory the change from the marked optimism and joyous worship of the bright anthropomorphic gods of the Vedic Pantheon to the strange and persistent pessimism and the silent worship of a mysterious, shadowy, impalpable metaphysical Being such as we find in the Upanishads, becomes easy of explanation. With the disappearance of the resplendent figure of the Arctic Sun who stood at the back of each of them, the Vedic gods one by one lost their distinctive marks and grew dim in lustre and majesty and were finally relegated to positions of subordinate function in the scheme of cosmic evolution. But traditions die hard and a dim memory still lingered of that resplendent Arctic Being the Purusa Purusha, in whom all the bright gods had their origin and in whom they merged at the time of the dissolution of the universe, as, at the close of the Arctic year, when darkness overtook the world and chaos reigned supreme for a time till the commencement of the new Kalpa (or year) was ushered in by the advent of the sun above the horizon, recreating and revolving the world which was till then in an unmanifest (Aryakta) form, being (in the darkness) undistinguishable by name and form. It was this Arctic Purusha, in his aspect of the Unborn One, lying beyond

the darkness (Of वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्) prior to his manifestation and recreation of the world, that formed the theme of the Hymn to the Unknown God quoted at the outset. It was the memory of this Unborn One, more than that of any other aspect of the Arctic Sun God, that remained with the post Vedic sages unto the last. It was this Unborn One who formed the one theme of the Upanishadic dissertations and who ultimately became the Nirguna Brahman of Vedanta philosophy (Of तदेदं गुह्योपनिषत्सु गूढं तद्ब्रह्मा वेदो वेदयोनिम् । ये पूर्वं देवा ऋदपथ तद्विदुस्तै तमया अमृता वे वाम्नु श्रुता Up V 6) It was for the birth of this Unborn Being that the Vedic sages prayed when they recited the well known Pavamana or Ancushan (of the Sun) verse अस्तौ मासद्मय । तमसो मा ज्योतिर्गमय । मृतोर्मा अमृतं गमय ॥ Let us from the Non Being to the Being Lead me from Darkness unto Light, Lead me from Death unto Immortality? It was deliverance from the actual physical darkness of the Arctic night that they prayed for, in the first instance, though at the same time we can well understand how that physical darkness must have meant to them also spiritual darkness. This Unborn Being, as this what is referred to in the Hymn of Creation (Nasadiya Sukta) in the Rig Veda, A 129 I give here Prof Max Muller's translation of verses 1 and 2 to show their unmistakable Arctic background:

1. There was then neither what is nor what is not, there was no sky nor the heaven which is beyond. What covered? Where was it, and in whose shelter? Was the water the deep abyss (in which it lay)?

2. Darkness there was, in the beginning all this was a sea without light, the germ that lay covered by the husk, that sea was born by the power of heat (Tapas).

The same Being is referred to in other words in Kathopanshad II 4 6 "यः पूर्वं तमसो जातमद्रूपं पूर्वमवाप । गुह्यं प्रविश्य तिष्ठन्तं यो मृतोर्निर्मयमवत एतदे तत् ॥" The verse and similar verses in this Valli ending with "एतदे तत्" "This is that" supply an answer, as it were, to the query that was raised in the ancient "Hymn to the Unknown God" in the words "कस्मै देवाय

हविषा विधेम" The answer bears out my contention that the unknown God was the submerged Sun God of the Arctic Home. It was this Purusha who was imagined to lie beyond the Avyakta (अव्यक्तापुरुषः परः Katha I 3 11) beyond the darkness (वेदाहमेतपुरुषं महान्तमादित्यवर्णं तमसः परस्तात्—Svetaśhvataṛa III 8) His immortal abode lay in that secret cave in the highest heaven (निहित गुहाया परमे व्योमन्) which no mortal eyes could now hope to see (न तत्र चक्षुर्गच्छति—Kena I 3) He was different from any thing they could now imagine or perceive (अव्यदेव तद्विदितादयो अविदितादधि—Ibid), so the latter day sages were told by those who knew the ancient tradition (इति शुश्रुम पूर्वेषां ये नस्तद्याचचारिरे—Ibid) This was the mysterious Being to whom the Upanishads referred and about whom the sages of a former age taught (वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम्—Shvetāśhvataṛa 6 22) Wishing to attain this Being the ancients went forth and lived in Brahmacharya (अयोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्यायामानमविद्यादित्यग्निमिजयन्ते—Prashna I 10, ये चेमेऽरण्ये श्रद्धा तप इत्युपासते—Chhandogya V 10 1) His designation was गुहाचरन् (Mundaka II 2 1) or "Dweller in the cave," difficult to be seen (दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरे पुराणम्—Katha I 2 12) He was an uplifted thunderbolt (महद्भयं वज्रमुद्यत—Katha II, 6 2) There is no visible representation now of that far famed resplendent Arctic Purusha (न तस्य प्रतिमा अस्ति यस्य नाम महयश—Shvetāśhvataṛa IV 19) His form lies beyond men's ken, no mortal eyes see him now (न सृष्टेः तिष्ठति रूपस्य न चक्षुषा पश्यतिकथनेनम्—Shvetāśhvataṛa IV 20) नेति नेति—not this, not anything that any mortal could now perceive, could be that Arctic Purusha—such was the instinctive cry that rang on all sides from the hearts of the sages. It was as if they had

been rudely awakened from a dream of enthralling interest, to find the whole sublime vision vanish for ever from their gaze. It was as if the cup of immortality from which they had been quaffing had been suddenly dashed to pieces. Only the memory, the vague dream like experience, of a vanished earthly Paradise remained. There was a great void in the heart, an embitterment which could not be shaken off. Hence, the sudden shadow of a sadness, of a persistent pessimism a pale cast of thought, which seems to fall across the path of worship in post Vedic literature. Though for a time it worked havoc in the life of the people, leaving indelible marks on the national temperament, in the end it proved a merciful shadow indeed, for it was under this shadow that the seed was cast and nurtured, which was afterwards to germinate and flower into the transcendental philosophy of the Upanishads and the Vedānta. The sages having turned their eyes as it were from heaven to earth, from the earth to the ten quarters and finding Him nowhere in the universe, slowly turned their gaze inwards and ultimately found Him enthroned in their own hearts, "nearer than hands and feet. How and by what process of thought and spiritual intuition they came to realise Him there, we need not labour to consider here. But if we can appreciate the tremendous earnestness (श्रद्धा) of a Nachiketa or of the sage who exclaimed इहचेदवेदीदय सत्यमस्ति न चेदिहविदी-महती विनष्टि; it will not be difficult to understand how they were able to find Him out at last and declare अहं ब्रह्मास्मि "I am that Brahman" or तत्त्वमसि "Thou art That! But it was the break up of the Arctic Home, that turned the gaze of the sages inwards, from the visible to the invisible, from the physical plane to the spiritual, and enabled them to come across a Being far older and far more resplendent and blissful than the submerged Arctic Sun God in quest of whom they had embarked

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M. K. GANDHI

AND

THE SOUTH AFRICAN INDIAN PROBLEM

BY

DR P J METHIA, *Bar-at-Law*

THIS is a dissertation mentioning a few of the incidents in Mr Gandhi's life. It is not a biography in any sense of the term. It does not aspire to supersede that most fascinating life of Mr Gandhi, which Rev J O Duke placed before the public in 1909 or the one that was published last year by the enterprising firm of Messrs G A Natesan & Co. It makes hardly any mention of the incidents in Mr Gandhi's life that have been so well described in the above mentioned books. It gives no dates of even the principal events of his life time not even the date of his birth or marriage, his first landing in London or Durban. For a connected account of his life the reader is requested to refer to the said books. This brochure is written particularly with a view to popularise those books and might in some respects serve as a supplement to them. Having had a very long acquaintance with Mr Gandhi I am in a position to give an account of some of his characteristics with which I am personally acquainted. In this, the reader will find an account of the further stages of progress of the struggle that has gone on in the Transvaal subsequent to the publication of these books. I wish in this article to show my

AN INDIAN PATRIOT IN SOUTH AFRICA. M K Gandhi. By Rev Joseph Duke Baptist Minister Johannesburg. With an Introduction by Lord Ampthill. Rs 2/3. To be had of G A Natesan & Co. Madras.

† M K GANDHI. This is a sketch of one of the most eminent, and self-sacrificing men that Modern India has produced. It describes the early days of Mr M K Gandhi's life, his mission and his hopes. A perusal of the sketch together with the selected speeches and addresses that are appended gives a peerless insight into the springs of action that have impelled this remarkable and an only man to surrender every material thing in life for the sake of an ideal that he ever says to realise and will be a source of inspiration to those who understand that abstinence, non-violence and selflessness are the greatest qualities of a patriot. The sketch contains an illuminating investigation into the true nature of passive resistance by Mr Gandhi which may be taken as an authoritative expression of the spirit of the South African struggle. With a portrait of Mr Gandhi, Price Rs 4. G A Natesan & Co., Madras.

appreciation of the noble stand that our Indian brethren in the Transvaal have made against tremendous odds in such a distant and unsympathetic land for over four years without intermission. I also wish to show my appreciation of the men who have led the campaign so successfully during the whole of that time. He has made the Transvaal Indian cause his own and has sacrificed at its altar—all that one prizes most in this mortal life. It is his brain that has conceived it possible for the Transvaal Indians to carry on a bloodless struggle to a successful and glorious end, and it is his personal example that has kept up the spirits of the fighters throughout that long period. He is so much identified with the struggle, that to mention an error without mentioning the other is an impossibility. The story of the South African Indian Problem is almost the story of Mr Gandhi's life.

For the benefit of the readers of the *Indian Review* it would not be out of place if I were to give a short summary of the main question, and the nature of the passive resistance movement as it had been carried on here for the last four years. Having been in that country in the year 1898, I have had an opportunity of studying the Indian problem as it then was and since then I have been trying to keep myself informed of what is going on there.

In most of the British Colonies various laws have been passed with a view to prevent the immigration of Asiatics there. Australia, Canada and South Africa have taken the lead in the matter and have acted with one accord in making each success in law as stringent as circumstances permitted there. These Colonies, in the course of the last twenty five years have created an amount of bitterness against the brown, the yellow and the black races in consequence of which the races of the West and the East are being driven almost into hostile camps. The main object of the various Immigration Restriction Acts of these Colonies is to limit numerically and their aims against a future coming in of the civilised peoples of India, China and Japan. Those who are already settled there, are denied all rights of citizenship. They are denied from voting at Parliamentary and Municipal elections. Their merchants are put to disadvantage in the conduct of their business, as they find it very hard, year by year to get their licenses renewed. In the Transvaal, there are additional hardships. They

cannot acquire land to build their houses upon, they are not allowed to walk on the foot paths, they are not allowed to travel in tram cars, and they find it very hard to obtain tickets to travel on their Railways in the upper classes and in the Mail trains. The rulers of the Transvaal desire to place even the cultured Indians on the same footing as the ignorant Kaffirs on account of the colour of the skin. It cannot be denied that the colour prejudice has been carried too far in the Transvaal.

Lord Lansdowne, the late Viceroy of India, and the present leader of the Unionist Party in the House of Lords, in a speech delivered by him at Sheffield in 1899, just on the eve of the Great War in South Africa, expressed his great indignation at the treatment meted out to the Indians in the Transvaal. He said —

Among the many misdeeds of the South African Republic I do not know that any fills me with more indignation than its treatment of the Indians. And the harm is not confined to sufferers on the spot for what do you imagine would be the effect produced in India when these poor people return to their country to repeat to their friends that the Government of the Empire so mighty and irresistible in India with its population of 300,000,000, is powerless to secure redress at the hands of a small South African State.

Lord Lansdowne was not alone in feeling so strongly on the position of the Indians in the Transvaal. Most of those who studied the grievances of the Indians in those days were in full sympathy with them. The harsh treatment, to which the Indians were subjected during the Boer regime, was made one of the grounds for the declaration of war with the late Republic. The British Resident at Pretoria was their best friend and did all that he could to ameliorate their condition. While at Cape Town, I paid a visit to the Private Secretary to Lord Milner, the then Governor of Cape Colony, and requested him to give me a letter of introduction to the Resident at Pretoria, with a view to obtain the necessary help from him if I should be put to any trouble while travelling in the Transvaal. He gladly furnished me with the necessary papers, and desired that in the event of any trouble being caused during my sojourn, I should report it to him directly. I am glad to say that my journey was untroubled by any such mishap as I had feared. But now that the British flag is flying in that country, it would be quite different, if I wanted to make another trip to that country. In the first place, before crossing the Transvaal border, I shall be asked, and for

the matter of that even the best of Indians would be asked, to produce a registration certificate according to Law 36 of 1908. This requisition must be complied with by every Asiatic whether he wishes to settle down in the country, or whether he is a temporary sojourner. Of course, in the latter case, the difficulties would not be quite so great as in the former. It is now a matter of notoriety that the Indians in the Transvaal had far fewer troubles in the days of the South African Republic than they have had during the regime established after the great Boer War.

The root of all the hardships and troubles from which the Indian population in the Transvaal is suffering is the Law No. 3 of 1885 passed by the late Republic. Among other things it enacted that

They (the so-called coolies, Arabs, Malays, and Mahomedan subjects of the Turkish Dominion) shall not be capable of obtaining burgher (political or municipal) rights of the South African Republic and that they may, if owners of fixed property in the Republic except in such streets, wards, and locations as the Government shall appoint for sanitary purposes as their residence.

It also enacted that those who settled in the Republic for the purpose of carrying on trade, should register their names, and pay £ 25 once and for ever. Two years after, it was reduced to £ 3. The object of the law was not to prohibit Asiatic immigration, but to reduce trade competition. Before the War, the total Indian population in the Colony was 15,000 and the Chinese population 3,000. But immediately on the termination of the War, various regulations were issued from time to time to restrict their entrance into the Colony, and on the top of them all, was introduced that ill-fated law—the Registration Law of 1907—which further reduced the Asiatic population. At the present day there are not more than 5,000 Indians and 1,000 Chinese in the whole of the Transvaal.

On the advent of the British arms and the re-establishment of a settled Government after the demise of the late Republic, the old Law above mentioned, which was then at a dead letter during the Kruger regime, was, as it were, unearthed and began to be enforced with the usual British precision and strictness. The result of it was that the few Asiatics who still resided in the Colony were harassed in a number of ways and most of them completely ruined. Referring to their present condition, Mr Polak in his book

on "The Indians of South Africa" gives a very graphic picture of the straits to which they are reduced. He says —

It is a record of shame and cruelty that has no counterpart within the confines of the British Empire. These things may be expected in Russia or in some other despotically ruled country but not under the British flag where nevertheless they occur. The lesson is one of faith, betrayed and broken, pledges bitter, humiliation, cruel slander, strong hatred, vindictive revenge, sudden ruin, sometimes even of dispersed families, abandoned children, dishonoured women, emasculated men. The iron has eaten deep into the souls of the South African Indians. After years of unparalleled thirst, seductive to a intense self-sacrifice they have seen them all snatched from them in the twinkling of an eye—as though an earthquake had suddenly come upon them, the earth had yawned, and had swallowed up the results of their labours. Brought up in awe and reverence of the power of the British Raj to protect the helpless and succour the weak, they are powerless to secure the very relief from its own subjects that it sought for them at the commonwealth ten years ago from a small, semi-independent State governed by an oligarchy of farmers mixed with an ignorant provincialism.

If the Law No 3 of 1885, which was since its enactment strenuously resisted by the Imperial authorities from being put into actual operation, had been repealed on the establishment of British power in the country as was hoped for by every friend of India and the Empire, the whole of the trouble that subsequently ensued would have been avoided. But no such thing was done or even attempted. During the late President Kruger's regime, the Indians used to get every kind of help and sympathy from the British Resident at Pretoria; but, there being none now to take his place, they are cruelly reminded of the comparatively happy days of the old regime.

On the termination of the War, Lord Roberts had a lot of the old Indian settlers made out and in due course permitted them to return to the Colony. He promised them that, on the pacification of the country, their grievances would be inquired into and redressed. But no sooner was this said than some of the white colonists, who feared Indian trade competition, began to agitate against their return to the country, and their agitation is still going on.

* THE INDIANS OF SOUTH AFRICA. How they are Treated. By H. S. L. Polak. This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow colonists, and their many grievances. Price Rs. 1 To Subscribers of the "Indian Review," Rs. 12. G. A. Nelson & Co., Madras.

In consequence of this, their former grievances remain unredressed up to the present day, and ever and above that, they have lost the few rights and privileges they enjoyed during the pre War days. The present policy of those in power is to prohibit altogether any further Asiatic immigration into the Colony and to drive out the old residents. When Superintendent Vernon, while giving evidence before a Magistrate, declared that "I think it is a white man's duty to hunt these people out of the country," he was probably voicing the intention of General Smuts and his colleagues. The Magistrate objected to his statement and his attitude. But the man is still holding the office that he occupied when he made that statement.

Referring to the Asiatic question in its usual strain Lokesham, the Transvaal Government organ, not long ago wrote as follows —

It must not be so easy to be delivered from the Asiatics. What actions did it not cost us to be delivered from the Chinese (labourers)? And did that exertion not make our people stronger? The same will have to be the case in connection with the Asiatics. That South Africa will free itself from this exotic element, there can be no doubt. But it will cost many a drop of perspiration. When at last the Asiatic has been driven out, South Africa shall be all the better and more robust for it.

The Law 2 of 1907 and 36 of 1908 were enacted with the above objects in view. By virtue of these laws those Asiatics who have obtained the right of residence in that country, are obliged to get their names registered before the Registrar of Asiatics, to give their thumb and finger impressions, and to obtain a certificate from him. Any Police officer can ask any Asiatic to produce the certificate at any time, and those who cannot or will not produce it can be immediately hauled up before a Magistrate, and after a trial, sentenced to three months' hard labour or a fine of £100. Those who enter the country before providing themselves with the certificate as mentioned above, can be deported, in the first instance, by the order of the Executive Government, and those who re-enter after the said deportation ceremony is gone through, can be hauled up before a Magistrate and sentenced to six months' hard labour, or a fine of £100. Since the above laws were passed, no fewer than 3,500 Indians have suffered imprisonment, invariably with hard labour in the Transvaal prisons. Over and above this a large number of men have been illegally deported to India through the Portuguese territory. These men were

entitled to stay in the country, and subsequently proved their right of domicile in it. Some of those valiant men were deported with no more than the articles of daily requirement they had with them, when they were arrested, and thus they suffered innumerable privations and sufferings while they were shifted from place to place. Some of them have had to leave their families behind, unprotected and uncared for. Fortunately, the little band of passive resisters under the leadership of Mr Gandhi did what it could for them.

Before the King's sanction was given to the law of 1907, the Provisional Government of the Transvaal had passed the very same law. On the 11th of September 1906, a mass meeting of the Indians was called in Johannesburg to consider what steps they were to take on the law being allowed by the Imperial Government. It was attended by about 3 000 persons. The principal resolution passed at the meeting was that if the Indians were called upon to give marks of identification once more they would refuse to do so, and would instead submit to the penalties imposed by that law. The struggle has been going on ever since. During the four years of its continuance, various tragic scenes have taken place, and most of the leaders of the various Indian communities such as Messrs Gandhi, Dawood Mahomed, Rustamji Jivanji, Imam Abdul Kadar, Ahmed Mahomed Cachalia, Ibrahim Aswat, Tbambo Naidoo and others, all highly respected in that country, have had to go to jail because they refused to give their thumb and finger impressions before the Police as required by the Asiatic Laws. Several Indians who took a prominent part in this struggle have been incarcerated in prison more than half a dozen times till now.

The Asiatic passive resisters in the Transvaal have no personal objects to serve in carrying on the struggle. They are simply fighting for the good name of India. These men think that if they quietly submitted to the Law, and neglected to perform their duty to their country on this occasion, they would be looked upon as a disgrace to the country that gave them birth. Instead of being carried away by wild notions of violence, which a small number of them would have liked to resort to, they made up their mind to suffer in their persons the penalties imposed by Law, and thus helped their country to maintain its sacred traditions and realise its glorious past.

In this place, I propose to give a short summary of that memorable struggle, in favour of which, men of almost all parties and views have unhesitatingly expressed so strongly. But before doing so, it would be better to give the genesis of it in the words of Mr Gandhi. He has put it very neatly in an address that he delivered before an audience of Europeans at the Germiston (Transvaal) Literary and Debating Society in 1909. He said —

Passive resistance was a misnomer. But the expression had been accepted as it was popular, and had been for a long time used by those who carried out in practice the idea denoted by the term. The idea was more completely and better expressed by the term "soul force". As such it was as old as the human race. Active resistance was better expressed by the term "body force". Jesus Christ, Daniel and Socrates represented the purest form of passive resistance or soul force. All these teachers counted their bodies as nothing in comparison to their soul. Tolstoy was the best and brightest (modern) exponent of the doctrine. He not only expounded it, but lived according to it. In India the doctrine was understood and commonly practised long before it came into vogue in Europe. It was easy to see that soul force was infinitely superior to body force. If people in order to secure redress of wrongs resorted to soul force, much of the present suffering would be avoided. In any case, the wielding of this force never caused suffering to others. So that, whenever it was misused it only injured the users and not those against whom it was used. Like virtue, it was its own reward. There was no such thing as failure in the use of this kind of force. Resist not evil, meant that evil was not to be repelled by evil, but by good. In other words, physical force was to be opposed not by its like but by soul force. The same idea was expressed in Indian philosophy by the expression "freedom from injury to every living thing". The exercise of this doctrine involved physical suffering on the part of those who practised it. But it was a known fact that the sum of such suffering was greater rather than less in the world. That being so, all that was necessary, for those who recognised the immeasurable power of soul force, was consciously and deliberately to accept physical suffering as their lot, and, when this was done, the very suffering became a source of joy to the sufferer. It was quite plain that passive resistance, thus understood, was infinitely superior to physical force and that it required greater courage than the latter. No transition was, therefore, possible from passive resistance to active or physical resistance. The only condition of a successful use of this force was a recognition of the existence of the soul as apart from the body, and its permanent and superior nature. And this recognition must amount to a living faith and not a mere intellectual grasp.

The passive resistance struggle as it has been carried on in the Transvaal, and the noble stand that the Indians have been able to make so far, by using it as their weapon to fight for their rights, has served to show to the world that after all physical force, however great is not

always capable of offering permanent resistance to the soul force of even a few individuals, if the object of the fight is altruistic.

According to the saying that it is the last straw that breaks the camel's back, the Transvaal Indians went on for a great many years bearing the load of a number of disabilities they were subjected to in that country, and, perhaps, would have gone on like that indefinitely. But as soon as the iniquitous Registration Law (here the saying does not quite apply, because the latter alone is a greater load than all the disabilities combined) was proposed to be added to it, they at once felt that they would have to succumb under its weight, if it was allowed to be added to the burden they were already carrying. Thus came about that memorable passive resistance campaign in that country. The Indians at once saw the folly of taking everything lying down; they therefore worked themselves up to the height of their manhood, in order to meet the new conditions. If they had quietly submitted to it as Law, the Cape Colony, Natal and other Colonies under the British flag would have followed in its wake with similar laws, with the result that the Indians would have found the doors of the greater part of this earth closed against them before long. They have, in fact, saved the situation. The Transvaal Indians declare and rightly too, that passive resistance is an infallible weapon against the unjust and oppressive laws of the States in which they live and that there is no peaceful weapon so potent against the wrongful acts of States towards their subjects, as that of passive resistance. They have kept it on for four years, and are determined to carry it on until the Government accedes to their demands. The name of Mr. Gandhi will remain permanently associated with passive resistance wherever and wherever it may be carried on hereafter.

Worthy to be reckoned as one of the great men India has produced, this young Indian has, during the last seventeen years in a far off land, cheerfully borne on his shoulders a load under which most leaders would have been overpowered. The pertinacity with which he has maintained his fight throughout has astonished the on-lookers and softened even the hardest of hearts. The troubles and hardships which the Transvaal Indians have suffered and are suffering, are now known all over the world, and the South African Indian question has long ago passed from the stage of parochial politics to one of high imperial concern. The little band of passive re-

sisters, in fighting out its bloodless battle, has earned a reputation, similar to that of a band of heroes enjoy after triumphs in bloody battles. The reputation for bravery which the Boers have acquired as fighters will, certainly, be tarnished, if they fail to recognize in this band, a similar virtue though in a far different spirit. Big game is not wanting to show that such appreciation will not be long in coming. The seeds of self-sacrifice planted by Mr. Gandhi in 1893, are beginning to bear fruit after 17 years.

During the continuance of the struggle in the Transvaal, Mr. Gandhi has had unique opportunities of studying the question of passive resistance from its various bearings. In fact, nobody has had such a large experience of the practical working of it as he and therefore his thoughts and reflections on the subject are worth careful consideration. Briefly they are as follows:—

"Only those people whose manhood is highly developed and who are altogether fearless, can become good passive resisters. Women as well as boys and girls who have reached the age of understanding can also make good passive resisters. It is not necessary that a large number should co-operate in order to keep up the struggle. However, when it is undertaken by a large number, it is likely to be crowned with success much sooner. He says that it can be carried on even by a handful of men or even single handed, and that if the present fighters were somehow to fall off, he could and would carry it on single handed. Men who are not endowed with a strong physical constitution can fight the battle as well as those who are physically strong. To make a good passive resister, it is not necessary to exercise the body, or to learn drilling. It is unnecessary for him to know the use of guns and rifles. Even the mighty kings are afraid of those who have acquired mastery over themselves. Their cannon balls and ammunitions of war are powerless to defeat them, and at last they are obliged to yield to their reasonable demands."

Who can say after having known the stuff of which the Transvaal passive resisters are made—men who endured prior life more than once—that they are less brave than the military man? Like military men they carry death in the hollow of their hands. Before entering the lists, they give up all the good things of the world and give up even the craving for earthly possessions. Mr. Gandhi gave up his profession and went to jail on three separate

occasions. He was prepared and is still prepared to go there, if the Government dare arrest him. He never troubles himself about thoughts of his family—what would happen to his wife and children during his incarceration, who would give them their daily requirements and who would provide them with the necessary funds. These reflections depress him not. It is a notorious fact that he has not laid by anything against a rainy day, having given away whatever he had, towards the Colony at Phoenix, and the maintenance of *Indian Opinion*. None of the considerations which generally weigh with every so called worldly wise men, has deterred him from doing his duty to his country and from going to jail whenever he thought that he was better there than outside. Mr Dawood Mahomet, Mr Cachalia, and other leaders of their respective communities, have placed duty before everything else, have sacrificed all their material interests, and gone to jail several times. While they were in jail their European creditors—most of the Indian business is financed by them—on failing to induce them to give up the struggle, pressed them for payment of their debts. Under the circumstances in which they were placed, they could not meet their demands. The result of it all was that their businesses were gone. They are now leading the lives of extreme poverty. So far as sacrifices of the worldly possessions go, the passive resisters of the Transvaal have in a number of instances given greater proofs of their having done so than the men who offer themselves for military service.

Women as well as boys and girls have contributed their quota to the struggle in the Transvaal. Mrs Rumbhrai Sodha, the wife of Mr Sodha, one of the staunchest passive resisters, dared to cross the frontier and was arrested at Volksrust. She was duly tried and sentenced to imprisonment. She has appealed against the sentence and in the meanwhile she is free. But she will not flinch if the higher Court orders the sentence to be carried out. Some of the women worked as hawkers of fruits and vegetables, to maintain themselves and their children, while their husbands were undergoing the various terms of imprisonment in the Transvaal jails. Directly and indirectly, they gave every encouragement to their husbands to continue the struggle. There are numerous instances given in the annals of Rytputara by Colonel Toill, where Rypit ladies fought side by side with their husbands or gave them every assistance and encouragement to do so. There are

some instances mentioned, of husbands returning defeated from the battle fields, and being unwelcome to their wives. The same is repeated in the Transvaal. Many a wife has willingly let her husband do his duty to his country, and has parted from him most cheerfully, while on his way to the jail. Not a few have concealed their contempt for their husbands hesitating to do their duty or paying the fine instead. The Indian boys and girls in the Transvaal have also contributed their share to the glorious struggle, each in his or her own way.

The passive resisters of the Transvaal are largely made up of traders and hawkers. They have had no physical culture and learnt no military drill. They have no acquaintance with guns and rifles, and they do not want to know it either. From personal knowledge of some of these valiant fighters, I can say that some of them used to live in fine Bungalows, drive about in splendid cars, and otherwise live in great ease and comfort. These very men, on hearing the call of duty were ready to go to jail and suffer all sorts of privations and humiliations. Those who are familiar with this class of men, and know how much trouble they have undergone in jail, cannot help admiring their bravery and power of endurance which, in several cases, surpass those of the military men.

General Smuts, the other day, paid a tribute to the manner in which the Indians stood together. The tread of the public press has for a long time been towards granting the Indian demands, and some of the papers have advised the Government to accede to them. The *Transvaal Leader*, at one time most hostile towards the Indians, in a leading article published on the 23rd December 1909, wrote as follows—

Are the Asiatics to be kept out by means of a Law which, in their view, needlessly humiliates them as a race, or under Governor's regulations which, being applicable to immigrants from all regions, put no special stigma on their own nationality? Are we to brand a particular race which represents an elder, and in some respects higher, civilization than our own, or shall we take powers which will block the entry of immigrants of all races, unless under the conditions or within the numbers which, as a State, we may deem it necessary to fix? The admission of Mr Gandhi and his friends yesterday gives hope that the Government see their way at length to adopt the latter course—that of dealing with individuals without dishonoring the race. Such a concession to a people who include some of the first gentlemen, scholars, and soldiers in the world, and whose better classes are represented to us by professional men of the type of Meneer Gandhi and Ruyeppe is a concession which would be honorable both to themselves and the Transvaal Government. It would heal the deeply wounded

feelings of India, and in so doing remove a lot of anxiety from the mind of the Imperial Government.

The white population of the Transvaal has also changed its attitude towards the Indians. The bitterness of feeling that was so rampant against them at one time, is getting less and less now, some of them have become very friendly towards them, and advocate their cause as if it was their own. One great goal out of the struggle that is patent to any observer is that the Indians in the Transvaal have learnt to esteem the possession of the sense of self respect far higher than men in similar situations in India have in dealing with foreigners. In this respect their brethren in India might follow them with advantage. The Transvaal struggle is a good enginery for the high destiny of this country and more. Not long ago, the *Times of India* said and very properly too, that 'the Indian nation is being hammered out in South Africa.'

One virtue the passive resisters have to possess in abundance and exercise most wisely is truthfulness. If the struggle had lacked in this essential qualification, the Transvaal Indians would have succumbed long ere now.

Another great virtue that the passive resisters have to practise assiduously is fearlessness. To be a true passive resister, it is necessary that he should be able to brave the consequences of his daring conduct, and to submit calmly to the penalties, which, as the world goes at present, might, in the name of law and order inflict on him.

Another qualification which those who set duty to their country above all considerations and fight hard to make their country substantially better is that they should take a vow of poverty. Mr. Gandhi and his colleagues have chosen to lead lives of poverty, all for the sake of their country. Mr. Gandhi believes that those alone can render great service to the people who take to simple life, as in ages past, can rest contented with simple and coarse fare and lead lives of simplicity yielding to the weakness of the flesh in the matter of diet, drink, etc., makes one effeminate, particularly so in the hot climate of India.

In addition to the three attributes, viz., Truthfulness, Fearlessness, and Poverty, as essential requisites for the service of one's Motherland, Mr. Gandhi advocates a fourth, that is, celibacy. He says that as far as the power of control over all human passions and desires goes, none can exercise it better than he who practices celibacy. India is a country of real live Brahmacharies. They are

to be found everywhere. Some take to it from their youth, and some after having been house holders for a few years. A real Brahmachari invariably possesses the other three attributes, and has hardly to be taught to cultivate them. By virtue of the position he has taken up, he is poor and fearless, and there is no reason why he should not prove truth at its real value. Such men alone can make ideal passive resisters.

Passive resistance is undoubtedly the best weapon to fight with for promoting all national aims and aspirations. Even the most unjust and arbitrary acts of a Government could be met by this weapon more effectively than any act of violence. The advantages of soul force against physical force have been well pictured by Mr. Gandhi in the following words:—

Passive resistance is an all-sided sword, it can be used anyhow it blesses him who uses it and him against whom it is used without drawing a drop of blood. It produces far-reaching results. It never rusts and cannot be stolen. Competition between passive resisters does not exhaust them. The sword of passive resistance does not require a scabbard and one cannot be forcibly dispossessed of it.

Mr. Gandhi acts up to the above principles and inculcates them to those who come in contact with him. His son Harilal is trying to follow his father to the best of his ability and has been to jail several times as a passive resister. He is not supposed to have any legal right to enter the Transvaal, though his father has. His second son Manilal who is now about 17, seems to have a clasp of the same old block. He entered the Transvaal and took to hawking. He was arrested and sentenced more than once for hawking without a license. When not in jail, he leads as simple a life as his father and the report goes that he is going to be a perfect Brahmachari. The example of Mr. Gandhi sets is indeed contagious. In the issue of the *Indian Opinion* of the 29th January, 1910, it was reported that Mr. Rooyen, B.A., of the Cambridge University, a Barrister at Law, and a Christian by birth, was arrested—while hawking without a license, that he has given up the intention of getting enrolled as any of the Courts of South Africa and practising there as a Barrister, and that he has made up his mind to lead a life of poverty and to serve his mother country.

It will not be out of place to mention here the sort of life that Mr. Gandhi usually leads in South Africa. His life is really very simple, and he manages to live on 15 rupees a month in the Transvaal where everything is expensive. He

prefers country life to city life. He has a positive dislike for city life on account of its environments and its vices. In such a cold climate as that of Johannesburg, he takes two purely vegetarian meals, and takes no other beverage than pure water or milk. He usually takes his first meal at about one or half past one in the afternoon. It consists mostly of fruits and nuts. The second meal comes off at about seven in the evening, and as a rule it is of his own cooking. He has given up taking tea, coffee, cocoa, etc., as these articles are mostly prepared with the help of indentured labour. He generally performs his own domestic services, such as cleaning cooking utensils, sweeping the house, making up his bed, etc. In these matters also he acts on the principle of equality for all and would not allow any one to render him such services as could be rendered for him by himself. His dietary is very simple as a rule, consisting only of bread, vegetables and fruits, and he never allows himself anything that is not absolutely required for health. In his younger days, he made various experiments on his person to find out the bare minimum required to keep his body and soul together, and ultimately he has hit upon this dietary. He believes that by meeting the bare necessities of life, the soul is better purified. Writing to me lately from the Tolstoy Farm, where he is now living with a number of passive resisters' families, he says —

I prepare the bread that is required on the farm. The general opinion about it is that it is well made. Mental and a few others have learnt how to prepare it. We put in no yeast and no baking powder. We grind our own wheat. We have just prepared some marmalade from the oranges grown on the farm. I have also learnt how to prepare ceramel coffee. It can be given as a beverage even to babies. The passive resisters on the farm have given up the use of tea and coffee, and taken to ceramel coffee prepared on the farm. It is made from wheat which is first baked in a certain way and then ground. We intend to sell our surplus production of the above three articles to the public later on. Just at present, we are working as labourers on the construction work that is going on on the farm and have not time to produce more of the articles above mentioned than we need for ourselves.

In the bitterest cold, he bathes in cold water and sleeps in the open verandah. When he goes out, he is obliged to dress in European style, but at home his dress is mostly of Indian style. When he was last in India, he used to dress mostly in pure Indian style, wearing clothes made by hand. While practising as a Barrister in Kathiawar, he used to appear in the local

Courts in his Indian costume, with Indian made sandals to his feet, and according to the time immemorial custom in India, would leave his sandals outside the Court before presenting himself to the Judge. He has, in fact, gone through such a long course of training in the methods of living a life according to nature, that to do so has become quite a second nature with him now. That is how life in the Transvaal jails was by no means irksome to him. On the contrary, he considered it a blessing to be in jail, when his duty to his country demanded it of him.

What a vast change there is in his present life, and that of twelve years ago, when I put up with him, as his guest in his house situated not far from the Durban beach! The late Mr. Escombe, for a long time Attorney General of Natal, was almost his next door neighbour. Even then, so far as he himself was concerned, his life was simple enough, but now it is much nearer the natural life than ever. Like the Yogi of Bhartrihari as depicted in the following Shloka, he is quite as happy—perhaps happier—now as he was in those days. The Shloka in the Nitishtaka is —

कचिद्रूपे शायी कचिदपि च पर्यङ्क शयनः।

कचिच्छाकाहारी कचिदपि च शाख्योदन कृषिः ।

कचित् कथाधारी कचिदपि च दिव्याम्बरधरो

मनशी कार्याधीन गणयति दुःखं न च सुखम् ॥

Meaning — "A benevolently disposed person who is simply anxious only to do his duty on some occasions sleeps on the bare ground, and on others on finely made beds and beddings; on some occasions he lives on mere fruits and roots, and on others, on nicely prepared dishes, on some occasions he wraps himself up in a tattered quilt, and on others he is finely dressed, living under such opposite conditions of life such a man is equally happy, whether it is one or the other."

Mr. Duke in his book writes that what Kipling has written about Poorandas, is equally applicable in the case of Mr. Gandhi. He says, "This is a graphic picture of our friend." The accuser of Bhartrihari, the Poorandas of Kipling and the Gandhi of Mr. Duke seem to be formed of the same metal, and I am not sure that the latter would allow the imaginary characters of Bhartrihari and Kipling to outdistance him in the race, if such was possible.

When Mr. Gandhi was sentenced by the presiding Magistrate at Volksrust to two months' rigorous imprisonment, or as he himself put it in a note to Mr. Duke, "to partake of the hospitality of King Edward's hotel,"

for failing to produce his certificate of Registration and for refusing to give thumb and finger impressions for the sake of identification, as if such identification was at all necessary in his case—he wrote in the same bit saying of himself “the happiest man in the Transvaal.” He has published what the nature of the happiness was that he has had in the Transvaal jail and what his experiences were on three different occasions, in the form of small brochures. I shall here give a few extracts from them to show what an enviable life he had while there. Those who wish to be more enlightened as to the power of self control and self renunciation that Mr Gandhi is capable of bringing to bear on his life and work, would do well to go through the original, published by the International Press, Phoenix, Natal.

Each and every person who is sentenced by any competent Court to imprisonment in the Transvaal jail, independent of the nature of the offence committed by him is obliged to wear prison clothes. The dresses worn and the blankets used by any one prisoner are given to any other. They are not always sufficiently clean. Those sentenced to hard labour are made to work for 9 hours a day. They are sometimes employed in road repairing, sometimes in breaking metal, sometimes in doing earthwork, viz., digging and carrying earth from one place to another, and occasionally in gardening and such other work.

In the jail, the prisoners have to sweep their own cells, to clear out their own piss pots, and to clean the water-closets. With reference to the latter, Mr Gandhi writes thus:

At one time one of the warders came to me and asked me to provide him with two of his men to clean the water-closets. I thought that I could do nothing better than clean them myself, and so I offered him my services. I have no particular dislike to that kind of work. On the contrary, I am of opinion that we ought to get ourselves accustomed to it.

At times, prisoners are transferred from one jail to another. On those occasions they are brought out in their prison garb, and made to carry their belongings themselves from the jail to the neighbouring railway station, and from the station to the other jail. In this way, Mr Gandhi used to be transferred from one jail to another, and was made to travel in the third class. While being thus taken, he used to be handcuffed also. This created great commotion at the time.

The worst of the jail life is a want of sufficient and nutritious food. The jail diet principally consists of Indian corn and dry beans. Our people are not used to the dietary on which the Kaffirs

can thrive. The short term prisoners—and the passive resisters are invariably short term prisoners—are not allowed any ghee, and both the Hindus and the Mahomedans refuse to take what is offered instead, viz., lard, because its use is forbidden by their religion. They all had to be satisfied with a semi-starvation diet. In this matter Mr Gandhi suffered great hardships during his third term of imprisonment of three months in the Pretoria jail.

Mr Gandhi begged of the medical man in charge to allow ghee instead of lard to all the Indian prisoners. The gentleman offered it to him alone. But he made up his mind not to avail himself of the offer, until the other prisoners were allowed the same. He says—

“The very same day bread and rice were placed before me. I was really very hungry, but how could I take bread like that, as a passive resister? And I refused to take either.” In the meanwhile, he continued nagging at the matter. In this way a month and a half passed away, when an order was received to the effect that in those jails where there was a large number of Indian passive resisters, ghee was to be served. He writes: “After struggling in this matter for a month and a half I was relieved from the pangs of a self imposed semi starvation diet.”

While reading the above account of the sufferings undergone by the passive resisters in the Transvaal jails, the readers will have drawn their own conclusions of their character, each in his own different way. Some will ask why Indians in the Transvaal allow themselves to be put to so many sufferings, why they prefer to be executed and sent to jail where they are obliged to perform the most dirty work—such as they have been prohibited by their religion to do. Others will ask why instead of remaining in such an inhospitable land, they do not return to their mother-country, and why they hanker for a big loaf, when that can probably be secured only after such terrible sufferings. It is better to remain satisfied with only a small loaf, which can always be secured—and that without much difficulty—by any willing worker in his own land. A number of men put to me questions of the kind while I was engaged in collecting funds for the passive resisters. With regard to such questions, Mr Gandhi has expressed himself as follows. His views deserve a very careful perusal and consideration.

The one view is why one should go to jail and there submit himself to all personal restraints, a place where he would have to dress himself in the coarse and ugly

dress according to the European fashion, they do not arrange to eat every three or four hours, most of them do not allow a single drop of liquor to enter their premises, they use tea, coffee, tobacco, etc., very sparingly, and do not spend their leisure hours in theatres and music halls and card playing. The very life that the Indians are taught by their wise ancestors to lead, and which is at the present day recommended to the Europeans by their thinkers as the most proper life for decent people to lead, is held by the majority of the white settlers in South Africa as a ground for persecuting them. Their very virtues are tabooed, and made a ground for hunting them out of the country.

Mr Gandhi says that factories of the kind started in Europe are altogether unsuited to the Indian environment. According to his view, the greatest good of the greatest number could be secured by the development of cottage industries, such as at one time flourished in every nook and corner of India. The more this idea is brought home to the minds of the people, and the more it is brought into actual practice, the healthier will be our future growth. The more the people work in their own homes, and with their own families, the better is it for their moral and spiritual advancement. In the small Colonies at Phoenix and the newly started Tolstoy Farm, Mr Gandhi and his associates are working on this principle. Phoenix has been in existence for the last six or seven years. The Tolstoy Farm came into existence only last year. In the older Colony, the settlers have almost taken a vow of poverty. They live in very simple cottages, and pass a good deal of their time in the open air, doing gardening and agricultural work. They propose to devote some time to handicrafts also. Here they live upon the bare necessities of life, put on just enough clothing that would protect them from cold and the effects of the climate, and inculcate these principles by personal example in the people they come in contact with. They have started a small school where they give their spare time to teaching their pupils the beauties of simple life. The *Indian Opinion* of Natal is a work of their joint labours. Their manhood is of a very high order. At the Tolstoy Farm, the principle is the same. For the present, only the passive resisters and their families are residing there. Most of them, including Mr Gandhi, put in enough manual labour to earn their daily bread. The one great peculiarity of these institutions is that they foster the development of character. Indians

could not do better than follow these men in their footsteps. They are real Swadeshists in every way, that is, in thought and action, in dress and diet, in religion and morals. Mr Gandhi says that India could be regenerated only through the medium of Swadeshi ideas.

No Indian in modern times has succeeded so well in bringing the Hindus and Mahomedans together on a common platform as Mr Gandhi. That, in my opinion, is one of the greatest services that he has rendered to his country. In South Africa, the two communities have been working in co-operation for several years past, and are thereby drawn closer to each other. In all important questions in which their interests as Indians are involved, they work almost with one mind. They have thus acquired a status in the country which, however much some of the white Colonists may like to ignore, is there and has to be counted as an important factor in South African politics.

Mr Gandhi has expressed his views on the Hindu Mahomedan problem very often. His view is contained in a letter written by him to a leading Mahomedan gentleman in reply to his. It is as follows:—"I never realise any distinction between a Hindu and a Mahomedan. To my mind both are the sons of Mother India. I know that the Hindus are in a numerical majority, and that they are believed to be more advanced in knowledge and education. Accordingly, they should be glad to give way so much the more to their Mahomedan brethren. As a man of truth, I honestly believe that Hindus should yield up to the Mahomedans what the latter desire, and that they should rejoice in so doing. We can expect unity only if such mutual large heartedness is displayed. When the Hindus and Mahomedans act towards each other as brothers sprung of the same mother, then alone can there be unity, then only can we hope for the dawn of India."

Of late, the question of Indian Indentured labour has attracted a great deal of attention in this country as well as outside it. This is due to Mr. Gandhi. He has had unique opportunities for studying the question. He is of opinion that the root cause of most of the sufferings that the Indians have had to undergo in South Africa, is the Indenture Law passed by the Government of India. The Colonies that have been allowed to exploit Indian labour since the law came into force, have been trying to treat the free Indians also that have gone to settle down there as if they belonged to the same class of

society as the indentured labourers. The general appellation given to all Indians in these colonies is "coolies", no matter what rank of society they come from. It is enough that they come from the same country, and perhaps belong to the same stock. The great majority of the European Colonists treat the Indian population living side by side with them with contumely and feelings of disgust. Wherever they are, they are treated as men belonging to inferior races. On my return from Europe in 1898, I took the old route to India, and passed through the Cape Colony, the Orange River Colony (then Orange Free State), the Transvaal and Natal before embarking again at Durban for Colombo. I was not in Cape Town for more than two hours, before they made me feel that I was in a place where the colour of the skin counted for everything and man nothing. I was at once convinced that the journey could not be a pleasant one to him who did not wear white skin. The men in charge of the Hotels to which I went to secure a room for a few days' stay, invariably told me there was no room there. At first, I believed their statement to be true, but when I had gone over a dozen of them, it dawned on me that they were not willing to take a coloured man into their premises. My experiences in Kimberly and other places were almost the same. Had not the Government of India passed the Indenture Law and had the Natal European Colonists never been allowed to grow fat on cheap Indian labour, to day there would have been no Indian problem at all in South Africa. The few Indians that would have gone there for pleasure or business, would have found its doors as wide open to them as they are at present in every country of Europe. The thinking part of the people of Europe look upon Indian civilization with feelings of respect, and India as the mother of all civilizations. They treat Indians as their equals. Numbers in every difficulty experienced by them while travelling or residing there. Some of the French and German savants spend their lives in the study of the ancient literature and philosophy of India and consider it a high honour to learn at the feet of the great masters India has produced. If Europe ever required Indian indentured labour and if the Government of India allowed it to exploit that labour, it would not be long before those Indians who were acclimated down in the various parts thereof begin to be looked upon as "coolies."

By virtue of the Act, the wily and often beggarly

Indian recruiters of the White Colonists of Natal are able to induce the poor and ignorant but home-loving labouring classes of the Indian villages in certain districts, to agree to temporary slavery in a far off land. The labourers are given all sorts of false hopes and promises and are made to believe that they have simply to go there in order to obtain nuggets of gold, which they can do by simply digging the land which is represented to them as full of riches of all sorts. As soon as they yield to these and similar temptations they are made to affix their signatures to a document binding them for five years to serve unknown masters in distant lands, of which they have no conception whatever, for a mere pittance. Legally they are supposed to have voluntarily entered into the contract, and to be able to understand its terms fully, though the document is so worded, as all legal documents are, that even lawyers would not find it easy to interpret it always properly. When they reach Natal, the Protector of Immigrants assigns them to different masters. Some of them are sent to work on tea, coffee and sugar estates, some in coal mines, some for the municipalities, and some are sent to work for the Government on railways and other services. The masters are not all alike. Some of them have obtained wide notoriety for selfishness and greed, and punish the men severely for the most trivial faults. The labourers are bound to serve any of the employers to whom they are assigned. The men being ignorant of the country, its language, etc., and otherwise very simple, have to undergo innumerable hardships during the period of indenture. On some of the plantations, they are looked upon as mere beasts of burden and are treated worse than cattle.

If the master to whom a particular labourer is assigned is inhuman and treats him unfairly or cruelly, the latter must, in the first place, obtain the permission of a neighbouring Magistrate to proceed against the master. This is not always easy. His troubles and difficulties are many.

The Magistrate mostly decides their complaints to be false or frivolous. The accused is hardly ever punished for ill treatment and cruelty. The complainant from the very nature of the circumstances in which he is placed, is unable to offer sufficient corroborative evidence to prove his statement. His fellow workers, who are witnesses of the tragedy, are unwilling to appear and give evidence against their master, however wrong he may have been, for fear of a worse fate to themselves. The man's life becomes only more miser-

prison garb of a felon and to live upon noisome and unwholesome food, where he is sometimes kicked about by jail officials, and made to do every kind of work whether he liked it or not, where he has to carry out the behests of a warder who is no better than his household servant where he is not allowed to receive the visits of his friends and relatives and is prohibited from writing to them, where he is denied almost the bare necessities of life and is sometimes obliged to sleep in the same cell that is occupied by actual thieves and robbers. The question is why one should undergo such trials and sufferings. Better is death than life under such conditions. Far better to pay up the fine than to be thus incarcerated. May God spare his creatures from such sufferings in jail. Such thoughts make one really cowardly, and being in constant dread of a jail life, deter him from undertaking to perform services in the interests of his country which might otherwise prove very valuable.

Another view is that it would be the height of one's good fortune to be in jail in the interests and good name of one's country and religion. There is very little of that misery which he has usually to undergo in daily life. There, he has to carry out the orders of one warder only whereas in daily life he is obliged to carry out the behests of a great many more. In the jail, he has no anxiety to earn his daily bread and to prepare his meals. The Government sees to all that. It also looks after his health for which he has to pay nothing. He gets enough work to exercise his body. He is freed from all his vicious habits. His soul is thus free. He has plenty of time at his disposal to pray to God. His body is restrained, but not his soul. He learns to be more regular in his habits. Those who keep his body in restraint look after it. Taking this view of jail life, he feels himself quite a free being. If any misfortune comes to him or any wicked warder happens to use any violence towards him, he learns to appreciate and exercise patience, and is pleased to have an opportunity of keeping control over himself. Those who think this way are sure to be convinced that even jail life can be attended with blessings. It solely rests with individuals and their mental attitude to make it one of blessing or otherwise. I trust, however, that the readers of this my second experience of life in the Transvaal jail will be convinced that the real road to ultimate happiness lies in going to jail and undergoing sufferings and privations there in the interests of one's country and religion.

Placed in a similar position for refusing his poll tax, the American citizen, Thoreau, expressed similar thoughts in 1849. Seeing the walls of the cell in which he was confined, made of solid stone two or three feet thick, and the door of wood and iron a foot thick, he said to him self thus —

I saw that, if there was a wall of stone between me and my townsmen, there was a still more difficult one to climb or break through before they could get to be as free as I was. I did not feel for a moment confined and the walls seemed a great waste of stone and mortar. I felt as if I alone of all my townsmen had paid my tax. They plainly did not know how to treat me, but behaved like persons who are underbred. In every threat and in every compliment there was a blunder, for they thought that my chief desire was to stand the other side of the stone-wall. I could not but am to see how industriously they locked the door on my meditations, which followed them out

again without let or hindrance, and they were nearly all that was dangerous. As they could not reach me, they had resolved to punish my body, just as boys if they cannot come to some person against whom they have a spite, will abuse his dog. I saw that the State was half witted, that it was timid as a lone woman with her silver spoons, and that it did not know its friends from its foes, and I lost all my remaining respect for it, and pitied it.

An ordinary man would have been cowed down by the troubles and sufferings of the kind that Mr. Gandhi went through in the Transvaal jails, but in his case, they have made him the more determined in his aims and aspirations from the national point of view. He is always willing and ready to go through any amount of suffering for the sake of principles and in the interests of his country. Those who have come in contact with him lately are convinced that no self-sacrifice would be too much for him where the honour of his country was concerned and that he was living simply for the cause he had made his own.

He believes that the ancient civilisation of India is far superior to any other, and the main ground for that conclusion is that it is based on religion and high ethical principles. He says that in no other civilisation, religion and morality form such important factors as in that of the Indian civilisation, and therefore has a high reverence for it as well as for the country which gave birth to it. The fervour of his patriotism is of such a high order that he would not take a single step before measuring its full consequences, and would never jeopardise the vital interests of his country, however much he may be goaded to swerve from the high path he has chalked out for himself towards performing his duty to it. The readers of Mr. Duke's book in which several instances of personal assault are related, must have been surprised at the amount of self-control that he possesses even under the gravest provocation. Some of the assaults were certainly highly criminal, and if he had resorted to legal remedies or retaliation, no one could have taken exception to them. But he would not and could not entertain such a thought. It is the love of his country that took him to jail on three different occasions. He asks if this country were a partner in the British Empire, as almost everybody believes and as others believe, how is it that that partner of the Empire has no voice whatever in the management thereof, and how can the Transvaal, which is another partner therein, prohibit British Indians from entering the country? According to the British

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Constitution and the Proclamation of 1858, the Indians stand, as naturally also they do, on a footing of equality with the rest of the British subjects in the Empire. He says that he has no objection to continue to remain one of the subjects in the Empire conducted on those lines. In one of his addresses delivered in London in the year 1909, he declared in the effect that he was content to remain the subject of an Empire in which he had only one per cent share but that if he had to remain there simply as a slave, the Empire had no meaning whatever for him. The Asiatic Immigration Restriction laws of the Transvaal cut at this very principle of the Empire, and put an unnecessary stigma on the good name of India. He could not bear to see his country dishonoured and discredited anywhere, because of the colour its people wore, or the creed they followed and therefore he thought it his bounden duty to protest against the differential laws of the Transvaal in the only way that was open to him.

The basic principles of the Indian civilization are self sacrifice, self control and self renunciation. It inculcates the good of humanity at large and teaches its votaries to give up egotism and to work for the communal good. Unlike other civilizations, it enjoins fasts and penances in order that the body may be insured to suffering and privations. Modern civilization, however, inculcates progress of man on different lines. To obtain the means whereby ease, comfort and plenty could be secured during one's existence, no matter how much it may cost others, is the principal aim of individuals as well as of nations. The main policy of each of the European nations is to seek its own aggrandisement at the expense of the other and to adopt the most effective means to check the other's aggrandisement. That is the reason why the European nations have to maintain to day such huge armies and navies at enormous costs, the burden of which is becoming heavier and heavier from year to year, and against which the groanings of the people are now becoming more and more audible. The more they look upon each other with jealous eyes, the more their burden increases. In India, the teaching has been quite the reverse. There, men are taught to control all their passions and desires which are looked upon as the chief enemies men need fear, and to live simple, healthy and unencumbered life. Mr Gandhi believes that the more we divorce ourselves from the practice of the high virtues

enjoined by our scriptures, the greater will be our downward march, that the more we look to individual interests, the greater will be the loss of our community, and that the more we seek for material riches, the greater will be the poverty of the nation. The basis of Indian civilisation and Indian culture, being the good of humanity at large, even at the sacrifice of our own individual good, our spirits inwardly revolt at our occasional puny attempts to emulate other nations towards the achievement of riches and material comforts. The result in most cases is that we are placed in a sorry plight, and are neither here, there, nor anywhere.

The principal end and aim of individuals under modern conditions is to acquire riches and spend them on objects that gratify their individual selves. Even the definition of civilization in modern times has undergone complete metamorphosis. Now a days that man is considered "civilised" who manages anyhow to live in a fine house, to dress well, to command sumptuous meals, to drink high class wines and spirits, and who devotes his time towards procuring the means for living that sort of high life. Most of the houses of the so called civilised men are elegantly furnished, having the best cushioned chairs and sofas, finest carpets, most costly pictures, etc. They have electric bells in every part of the house to call their servants, and have electric installations for lighting and ventilating them. Almost every article that conduces to ease and comfort is there. The bedrooms are furnished with handsome beds, steady and fine feather beds and pillows, with washing and dressing tables and most elegant looking wardrobes. The windows are covered with curtains and blinds for ornamentation or for preventing light penetrating therein and disturbing the owners sleep. Objects of art, pleasing and captivating to the eye, are to be met with at every step. In winter, the houses are warmed with electricity or steam pipes, and in summer they are cooled by cooling apparatus, so that one uniform temperature may be maintained therein the whole year round. From the time they get out of bed until they get in there again, they arrange to have something to eat every three or four hours, with tea, coffee, alcoholic drinks, etc., in the intervals. They spend their leisure hours in music and concerts in dancing and storytelling or in card playing and sports. One charge laid against the Indians in South Africa is that they do not live in finely furnished houses, that they do not sleep on soft feather beds, they ~~are~~

able for having ventured to seek justice in that manner

The aforesaid conditions of life are such as would demoralise anybody. Situated as he is, an indentured Indian would be more than human if he does not go down morally and religiously from day to day.

The above are some of the grounds on which Mr. Gandhi advocated the total abolition of the Indenture Law in force in India. The conditions of service are not far removed from those of slavery as it was known before the slave trade was abolished. In some respects, the condition of the slaves of old was decidedly better than that of the indentured Indian labourer of to-day. In 1908, at a mass meeting of the Natal Indians, a resolution was passed urging the Government of India to stop indentured labour to Natal. Mr. Polak, whose name will always remain associated with that of Mr. Gandhi in this matter, at the various meetings that were held in India in 1909-10 to discuss the South African problem, brought home to the minds of the people and the Government, the troubles and hardships from which the indentured labourers suffered. This came about the acceptance of the Hon'ble Mr. Gokhale's resolution in 1910 in favour of the stoppage of the indentured labour to Natal and the promise of stopping it altogether by the Government of India from July 1st of the present year.

Any account of Mr. Gandhi would be quite incomplete that does not mention his views on religion. His personal life is nothing if it is not based on the very highest principles of religion and morality. Mr. Doka has given a very vivid description of his religious beliefs and practices in his book, and I would earnestly request its readers to go through that particular chapter with more than their usual attention. Mr. Gandhi acts on the grand principle that all of us, whether we are called Hindus, Mahomedans, Buddhists or Christians, or whether we hail from the Punjab, the United Provinces, Bengal, Bombay or Madras, nay, from any other part of this planet, are sons of one and the same Maker. He has the same love and sympathy for them all, as he has for his own kith and kin. Mr. Doka has mentioned various incidents in his life in which his practice has been found to be always in consonance with his preaching. The one virtue which distinguishes Mr. Gandhi from all others is that he never puts forward an idea or extols an action, which he himself

would not be prepared to act upon when circumstances required him to do so. In fact, he practises himself first what he desires to preach to others.

Speaking to a mixed gathering of Hindus and Mahomedans at the mosque in Johannesburg, he expressed the following idea about what he meant by religion —

"By religion I do not mean formal religion or customary religion, but that religion that underlies all religions, which brings us face to face with our Maker."

From the special study that he has made of the various religious faiths, he is convinced that the elementary principles of all religions are one and the same. He says that the way to serve the Maker and to attain eternal salvation, is one and the same for all, whether they profess Hinduism, Mahomedanism, Christianity, Buddhism, Judaism, Zoroastrianism, Confucianism, or any other faith. The great object of religion ought to be, and as a matter of fact is, to produce harmony between man and man.

Mr. Gandhi's great principle of life has been, 'to conquer hatred by love'. It is no exaggeration to say that he is probably the only one among living men who is able to practise this doctrine to the very letter. He has almost regulated his daily life on this principle. Mr. Doka has given a number of instances in his book where he shows how, through all sorts of difficulties and adversities, he has always stuck to it. His successes, and one may say failures also, that Mr. Gandhi has had during his eventful career, are due to his following it in every path of life. Having no feelings of hatred or spite towards anyone, men who are politically opposed to his views show deference to him in private, and are often attracted towards him by his personality. Even General Smuts, who is so bitter against all Asiatics, is reported to have a great regard for his personality and has, in one or two instances, given practical proof of it. The coteries of men who are working with him from day to day in Johannesburg, belong to different nationalities and different religious faiths. But for the help he was able to secure from Europeans like Messrs. Doka, Howken Ratch, Polak, Kallenbach, etc., and Asiatics like Messrs. Qinn, Cachalia, Dawood Mahomed, Ramamp, Thambi Naidu, etc., hailing from different parts of Europe and Asia, he would not have been able to achieve half of what he has done. It is his daily practice of the above doctrine that brings him the co-operation of those who feel for the down-

trodden and the oppressed. He has declared his views very often on this question. The following extract from the message that he sent to the Indian National Congress at Lahore held in 1909, clearly shows his idea on the subject —

"The sons of Hindustan, who are in the Transvaal, are showing that they are capable of fighting for an ideal pure and simple. The methods adopted in order to secure relief are also equally pure and equally simple. Violence in any shape or form is entirely eschewed. They believe that self-suffering is the only true and effective means to procure lasting reforms. They endeavour to meet and conquer hatred by love. They oppose the brute or physical force by soul force. They hold that loyalty to an earthly sovereign or an earthly constitution is subordinate to loyalty to God and his constitution. In interpreting God's constitution through their conscience they admit that they may possibly be wrong. Hence, in resisting or disregarding these man-made laws, which they consider to be inconsistent with the eternal laws of God, they accept with resignation the penalties provided by the former, and trust to the working of time and to the best in human nature to make good their position. If they are wrong they alone suffer and the established order of things continues."

The more Mr. Gandhi becomes known to Europeans, the more he is appreciated by them. The fact that Lord Amthill, a prominent nobleman of England, one of the late Governors of Madras and for some time Viceroy of India, has written a very sympathetic preface to Mr. Gandhi's life by Mr. Duke, speaks volumes. Those who come in personal contact with him are at once convinced of the purity of his mind and his high mission. The various lectures that he delivered in London during his last trip, were attended by a great many Englishmen and Anglo-Indians in the leading ranks, and were highly spoken of by them. Some of the Transvaal politicians and public men who were at one time very bitter against him, are now among his best friends. All that is due to his humanitarian views and actions, he believes that the long-standing racial prejudices and jealousies between the Europeans and Asiatics are very detrimental to both. He seems to consider that one of his missions is to promote harmony and sympathy between them, and he is always working upon that basis.

While Mr. Gandhi was being marched to the Johannesburg jail during his second incarceration from the Court House, where he had been

summoned to give evidence in a case, he was found very much engrossed in his thoughts. Mr. Duke in trying to guess what they possibly could be, first asks whether they were about the horrible place he was being sent to, but on second thought he says —

"No, not that. It is another Jerusalem which he faces steadfastly. It is such a city as all inspired man see, and to build whose walls they still 'endure the cross, despising shame.' A holy city, already come down from God out of Heaven, forming unrecognised, unseen by worldly souls, amid the splendour of to-day, wherever God's children are. A new Jerusalem whose beautiful gates are ever open to all nations, where no colour bar is permitted to challenge the Indian and no racial prejudice to daunt the Chinese, into whose walls even an Asiatic may build those precious stones which one day will startle us with their glory."

That he is not thinking of building such a Jerusalem on paper only is quite evident from the manner in which he has applied himself to the task. He is busy at it the whole day barring the hours of sleep and food. Even the former he considers as much waste of time, and spends as little effort as would be absolutely necessary to maintain his body in a fairly healthy condition. How he means to do it may be gauged from the following extracts from a letter to his friend, as quoted in "M. K. Gandhi" published by Mr. Natesan. It is styled the confession of his faith, and runs as follows —

(1) There is no impassable barrier between East and West.

(2) There is no such thing as Western or European civilisation, but there is a modern civilisation which is purely material.

(3) The people of Europe, before they were touched by modern civilisation had much in common with the people of the East, anyhow the people of India, and even to-day Europeans who are not touched by modern civilisation are far better able to mix with the Indians than the offspring of that civilisation.

(4) It is not the British people who are ruling India, but it is modern civilisation, through its railways, telegraphs, telephones and almost every invention, which has been claimed to be a triumph of civilisation.

(5) Bombay, Calcutta, and other chief cities of India are the real plague spots.

(6) If British rule was replaced to-morrow by Indian rule based on modern methods, India

would be no better except that she would be able then to retain some of the money that is drained away to England, but then India would only become a second or fifth edition of Europe or America.

(7) East and West can only and really meet when the West has thrown overboard modern civilization, but that meeting would be an armed truce, even as it is between, say, Germany and England, both of which nations are living in the Hall of Death in order to avoid being devoured by the other.

(8) It is simply in pertinence for any man or any body of men to begin or contemplate reform of the whole world. To attempt to do so by means of highly artificial and speedy locomotion, is to attempt the impossible.

(9) Increase of material comforts, it may be generally laid down, does not in any way whatsoever conduce to moral growth.

(10) India should wear no machine-made clothing whether it comes out of European mills or Indian mills.

(11) England can help India to do this, and then she will have justified her hold on India. There seem to be many in England to-day who think likewise.

(12) There was true wisdom in the sages of old having so regulated society as to limit the material condition of the people, the rude plough of perhaps five thousand years ago is the plough of the husbandman to-day. There lies salvation. People live long, under such conditions, in comparative peace much greater than Europe has enjoyed after having taken up modern activity, and I feel that every enlightened man, certainly every Englishman, if he chooses, may learn this truth and act according to it.

It is the true spirit of passive resistance that has brought me to the above almost definite conclusions. As a passive resister, I am unconcerned whether such a gigantic reformation, shall I call it, can be brought about among people who derive their satisfaction from the present mad rush. If I realize the truth of it, I should rejoice in following it, and, therefore, I could not wait until the whole body of people had commenced. All of us who think likewise have to take the necessary step, and the rest, if we are in the right, must follow. The theory is there, our practice will have to approach it as much as possible. Living in the midst of the rush, we may not be able to shake ourselves free from all taint. Every time I get into a railway car or use a motor bus, I

know that I am doing violence to my sense of what is right. I do not fear the logical result of that bias. The visiting of England is bad, and any communication between South Africa and India by means of ocean's greyhounds is also bad, and so on. You and I can outgrow these things in our present bodies but the chief thing is to put our theory right. You will be seeing them all sorts and conditions of men. I, therefore, feel that I should no longer withhold from you what I call the progressive step I have taken mentally. If you agree with me, then it will be your duty to tell the revolutionaries and everybody else that the freedom they want, or they think they want, is not to be obtained by killing people or doing violence, but by setting themselves right, and by becoming and remaining truly Indian. Then the British rulers will be servants and not masters. They will be trustees and not tyrants and they will live in perfect peace with the whole of the inhabitants of India. The future, therefore, lies not with the British race, but with the Indians themselves, and if they have sufficient self-abnegation, and abstemiousness, they can make themselves free this very moment, and when we have arrived in India at the simplicity which is still ours largely and which was ours entirely until a few years ago, it will still be possible for the best Indians and the best Europeans to see one another throughout the length and breadth of India, and act as the leaven.

I have known Mr. Gandhi for over twenty-two years very intimately. During all that time I have found that the one great difference between him and others is, that once he is convinced that a particular line of conduct, as tested by the highest canons of morality and the strictest doctrines of religion, is correct, it will not be long before he adopts it for himself as his daily practice, if he has not already been observing it. He says that if you wish the good of those you come in contact with, the only way to achieve the end is to be good yourself. Self-improvement and self-culture are his ideals. He always acts upon the proverb 'Example is better than precept' and that is how all his theories and practices are blended so harmoniously one with another in his daily life. No earthly temptations are too strong for him, and none of them can make him swerve from the noble path that he has chalked out for himself. It is no exaggeration to say that in this age of materialism it is not possible to come across another man who lives the ideal life he preaches.

CURRENT EVENTS.

BY RAJDURAL

THE OLIVE BRANCH OF ARBITRATION

WHETHER the Twentieth Century of ours, which bids to be pregnant with many a mighty miracle, will witness before its close the realisation of that noble dream of the late poet Laureate, is, indeed, an event about which none can forecast. It is no doubt in the womb of Time. Whenever it happens—whenever the war-drum ceases to throb and the battle flags come to be furled, heralding the march of the Parliament of man and the Federation of the world—it will be the greatest day of rejoicing, unprecedented in the whole history of Humanity. It will be the glad harbinger of a better day which shall usher the true emancipation of Peace on Earth and Good will towards men of which the Star of Bethlehem gave the first faint sign two thousand years ago. Mankind will have then entered on its new epoch of Evolution the far reaching effects of which none can foretell. But it is, indeed, most gratifying to record the fact that we owe it to the genius of the great Anglo-Saxon race in the Western hemisphere, so full of undreamt-of potentialities, the first genuine step taken in the practical solution of the problem which has perplexed and vexed the minds of many a mighty nationality on this globe for years past. As the head of the United States, President Taft has earnestly set his hands to the formidable task. He has held before the English public the olive branch of Arbitration. A draft agreement has been prepared, and is about to be immediately submitted to the people of Great Britain, the original kith and kin, for their approval and adoption. The one central point of that agreement is how to avoid war, when conflicts arise, be they political or economical, and submit the points in dispute to pacific and friendly arbitration. Thus, it has in a way smoothed the way for the Hague Conference which for some years past has aimed at the higher and more difficult task of solving international disputes by its own machinery. Great Britain, in anticipation of the formal agreement, has already cordially responded to the appeal of its own flesh and blood in the new hemisphere. The meeting held the other day in the historic Chamber of Guildhall, was in every way most satisfactory, nay,

gratifying. Perfect unanimity prevailed, while the leaders of the two great parties, sinking all their other political differences, joined hands to speed on this great work and lay the first solid foundation of what may hereafter lead to universal peace by means of arbitration. On the motion of England's Prime Minister, seconded by the brilliant leader of the Opposition, it was resolved that the meeting cordially welcomed the proposal of the President of the United States of America in favour of a general treaty of arbitration between that country and the British Empire and pledged its support to the principle of such a treaty as serving the highest interests of the two nations and as tending to promote the peace of the world. In moving this historic resolution, Mr Asquith said: "The situation, the unique situation which (obliterating for the moment all distinctions of party and of creed) to recognize and welcome, has come into existence with no ostensible or over pre arrangement. It has not been organised or engineered by the apparatus of diplomacy. The initiative has been taken, as we gladly and gratefully acknowledge, by the Chief Magistrate of the United States of America. But the seed which he cast fell on the ground which was prepared to receive it, and that which a few years—may I not say a few months ago—might have been regarded as the dream of idealists has not only passed into the domain of practical statesmanship, but has become the settled purpose of two great democracies. I do not think that I am using the language of exaggeration when I say we are here to day to record the momentous victory in our time in the international sphere of the power and reason and the sense of brotherhood. What is now proposed, and that is the profound significance of this new departure, is that as between the United States and the United Kingdom, no matter what may be the gravity of the issue, whatever may be the magnitude of the interests involved, whatever the pungency of the feeling which it arouses, there is for the future to be a definite abandonment of war as a possible solution, the substitution of argument for force, and suppression by judicial methods of the old ordeal of battle." These are words breathing the very essence of peace. They are in no sense the words of a dreamer or idealist but those of a master of fact, sound practical man, and a statesman to boot. Cynics may express and no doubt have expressed their scepticism about it. They seem to ominously shake their heads and point to the history of humanity in the past and

those eternal verities by which it is environed. We do not make light of that scepticism. It is justifiable. But Humanity is marching on and its goal is certainly for peace and not war. The pitch of civilisation itself to which it has reached after the hard and bloody conflicts and struggles of thousands of years, has brought on a new evolution of thought in men's minds. And it is this evolution, so long brewing, which has now been given the first practical turn, demanded by the voice of Humanity itself. So that the following further weighty reflections to which Mr. Asquith gave expression at the Guildhall meeting deserve to be carefully remembered. "Other things, we may hope and believe, will follow. It is not for us to dictate or preach to other nations; nor can we, while things remain as they are, forego the precautions which are needed over the wise and vigilant stewardship of world-wide trust. But it is the privilege of great nations, as with great men, not only to follow precedents, but to make them. If the United Kingdom and the United States solemnly and formally agree that as between themselves war and the possibility of war is once and for all renounced, a step will be taken unmeasurable in extent, incomparable in significance in the outward progress of humanity." These are no empty words. Indeed, they are the most weighty which have fallen from a practical British statesman of the first rank. They are profoundly significant and pregnant with the greatest possibilities of good for the future of progressive Humanity. The world has reasons for rejoicing at the first great step that has been taken in the realization of a pacific federation and universal brotherhood. All honour to the two great nations who are really one not only in flesh and blood but in thought and action.

MEXICO AND MOROCCO

In the world's politics, the next outstanding occurrences of the past four weeks are those of Mexico and Morocco. The former has been still a backward State. Indeed, its modern history really commences with the presidency of that great statesman who for well nigh forty years has so ably steered the vessel of state and brought it from a condition of semi-civilization to civilisation and remarkable national prosperity. President Diaz is the man who has made Mexico what we find it to-day. But it is a curious irony of fate that at the very person who brought under control the wild and marauding tribes, induced order out of chaos, made life and property secure,

and in a hundred ways made Mexico self-respecting and self-sufficing, with immense progress in wealth, should to-day be confronted, nay overtaken, by another set of wild rebels, admirably trained in guerilla warfare, so as to make it inevitable for the better welfare of the country, to sacrifice himself at the altar of this new Moloch. The aged President has renounced his presidentialship which he held for over forty years with such consummate tact and remarkable statesmanship. The insurrection of the Northern States has become too formidable, while the guerilla warfare is one against which the peaceful and prosperous southerners now find it powerless to contend. Let us hope that the sacrifice President Diaz has made for the good of the country will bring the insurrection at an end and that wild tribes of the north will soon settle down to peaceful pursuits. It should be remembered that Mexico owes all its present prosperity to the handful of white settlers. They have trained four fifths of the population, which consists of Indians and Negroes in the working of democratic institutions. The Republic of Mexico is a striking instance in the art of Self Government by indigenous races.

As to Morocco it is to be feared that as we write, the French General who has marched to Fes, and is now on his outskirts, has a very tough task to overcome before he can release from the grip of the tribe the few Europeans besieged there. There is no regular besiegment but the warring tribes have so circumvallated the capital as to make the admission of daily food and other supplies almost impossible. France, in her present condition of international politics, be it said to her great credit, has all through acted most cautiously so as not to wound the sentiments and feelings or the susceptibilities of other nationalities interested in Morocco, especially the German and the Spanish. But in her evident and good intentioned anxiety to be over-cautious, she has moved forward her troops so slowly that she now finds that it was a mistake, and that a little more energy and quickening of pace might have averted the situation at present created before Fes. As we write, the telegrams from the seat of war are exceedingly ominous. Further reinforcements are being hurried forward to the Mulja river. The column of General Boissac is within two days' march of Fes. He has sent the alarming report that the old town is practically in the hands of the insurgents. The General himself has been threatened by a tribe known as Sherarda. It is to be devoutly hoped that this

danger will be avoided and he will soon effect a junction with the other General and bring about a pacific end. The eyes of all European powers, are now centred on the operations. Two worlds sympathy are with France in her present renewed conflict with the Moroccans. Indeed, Macedonia and Morocco seem to be the two cockpits—one of Eastern Europe and the other of Northern Africa.

BRITISH POLITICS

The Veto Bill has passed the House of Commons as was confidently expected by the half-hearted and broken down Opposition itself. The Lords have it now before them. They have passed the first reading which is only a formal procedure. The debate will ensue on the second reading, and it remains to be seen how all the rash and wild warriors, especially those belonging to that sturdy contingent known as the "backwoods men," behave. Will they surpass the Basili Basquins to their new feigned zeal to overturn themselves and the House of Commons? Or will they accept the inevitable "lying down." A few days more and the fate of the Veto Bill will be known. Meanwhile, Lord Lansdowne has brought to a hearing his hotchpotch Bill for a reform of his House. Needless to say friends and foes alike have already been singing its requiem and none will be sorry if this baotling proves the greatest shortcoming, though its parents specially the Godfather, no other than that aristocratic peacock "who strutted the Indian Viceroy's stage for seven years, may shed a tear while consigning it to its grave. It may, however, be taken for granted that the Veto Bill will, after a show of the fullest reverence, pass the gilded Chamber. The Veto, the Veto, that is the cry of the popular House. Once that Veto becomes the law of the land, the way will be clear for all and sundry of the tribe of constitution mongers to try their unapprenticed or apprenticed hand at eading or mending the Lords. That need not concern us for the present.

But more than the Veto Bill, the interest in which has greatly flagged, the National Insurance Bill introduced by Mr Lloyd George, has absorbed the largest attention of the British. And well it may, seeing what a far-reaching measure it is and what consequences for the better welfare of the vast mass of the workers in the United Kingdom are likely to flow from this practical legislation which modern socialism has brought in its train. The older,

more orthodox and cautious consider it as a huge "ransom" which the Government has provided for the ardent socialists. These enquire whether the ransom will last long! Whether the burden of it will be bearable in times to come, specially with another Boer War on hand. But these Cassandra like queries we must leave severely alone. Every new piece of legislation having for its object radical social amelioration, is bound to pass through the customary stages of denunciation, scepticism and cautious but acerbic criticism. But it is gratifying to note that the Cassandras are few and far between. The introduction of the Bill by the Chancellor of the Exchequer has earned the blessings of both sides of the House. This is a very happy omen for the good luck which awaits its final passing. Mr Lloyd George rightly observed that the Bill transcended the ordinary differences of party opinion. Speaking on the subject, the *Manchester Guardian* observes—"One cannot sufficiently admire the courage which has boldly tackled both problems (of unemployment and this insurance against sickness) to a single Bill and that in a session so crowded with other interests as the present." The Insurance Bill deals, first, with sickness and invalidity, and secondly, with unemployment. The first is comprehensive and full of the minutest details, the second is somewhat tentative and partial in its operation. It goes without saying that the broad principles of the Bill follow the legislation of Bismarck in Germany some thirty years ago. The wonder is why have the British taken quite a generation to introduce so beneficent a piece of enactment in their own country. The answer is easy. Because the British were not educated to the pitch, the Iron Chancellor had educated himself without the aid of politicians and social reformers. England at the time had a horror of socialism. But the whirling of Time introduced first the suffrage which led to the admission of representatives of the working classes into the House of Commons. The Labourites made their way strenuously but slowly into the hall of St Stephen. Then followed the socialists. Between them they educated the British, and the result of that education is the great Bill which the Chancellor of the Exchequer introduced the other day. Thus between pride and prejudice, a beneficent measure had to wait for thirty years to be first considered by so shrewd and practical a nation as the British who, on all other respects are far ahead of the Germans! We may now quote the *Manchester Guardian* on

the insurance provisions. "They are in effect the greatest measure of public health that has been proposed in our time. The sickness benefit will cover doctoring and free medicine from the chemist. It is hardly possible to exaggerate the gain to the health of the community that is likely to follow. Nor do the benefits of the Bill end here. There is to be a maternity allowance of 30 shillings, which will be forfeited if the mother returns to work within a month after the birth of a child. In addition the Government will contribute out of the insurance funds a million and a half to the construction of consumption sanatoria, and so will begin an organised State attack on the disease. No measure of our time has carried with it such rich promise of improvement in the health of the community, of gain in its spirit and temper and in the efficiency of the work. So it is and the British are to be congratulated on a Chancellor of the Exchequer who having taken courage in both hands, courage born of the conviction of the evils of unemployment, invalidity and so on among the masses who are the bone and marrow of national prosperity, has been able to launch this most beneficent and far reaching legislation ever produced in the British Parliament. It is a Bill which would have made the heart of Gladstone leap with joy. It is a Bill which would have rejoiced both the great good Queen Victoria and her illustrious son, King Edward VII. of happy memory. And we are sure that King George V. and Queen Mary, whose deep and abiding sympathy with every thing appertaining to the well being of the working classes of England is so well known and so frequently testified by personal acts of royal courtesy and benevolence, will also be rejoiced at this great measure.

CONTINENTAL AFFAIRS

Affairs on the Continent were quiescent. The rioting in the Champagne districts of France has been quelled, though, sad to say, not without inflicting immense pecuniary loss to the capitalists of the vineyards and the vine growers themselves. A drastic law is under preparation to meet courageously and expeditiously occurrences of this ruinously colossal and bloody character in future. When democracy thus runs amuck and mad, Democracy itself has to protect society against the inexcessible excesses of some of its fanatic and lawless members. The only other shadow which is crossing the path of France is that of Morocco to the affairs of which reference has already been made. In Spain, Señor Canalejas

is pursuing steadfastly his course for a sound economic government and for a stable society free from the raiues of the Carlists and other pretenders. Portugal is still in the same chaotic state as before, and very few have yet discovered the difference between the present republican government and the monarchical one which it overthrew. The conflict between Church and State is acute, but so far it is satisfactory to note that the Vatican has been defeated. Germany is going on her even tenour and fast baulding her Dreadnoughts which it is needless to say, will be all pronounced obsolete by 1915 as much as the British ones. Millions are being sunk in iron without the slightest benefit to the two nations save their iron masters and war ship builders. But since both the nations have not yet got over this mad craze of the strongest navy, nothing better need be expected. Sometimes nations never learn a lesson till too late, and that too at an intolerable cost. In Russia, M. Stolypen is still the outstanding figure though it is clearly seen that he is riding for a fall. He played off too long the reactionaries against the reformers, with this result that both reactionaries and reformers have come to regard him with a genuine hate. Turkey is still fighting her old enemy Albania and waging an interminable and fruitless campaign against the wild and intractable hedouins of Arabia Petrea. At Constantinople, the game of mutual recrimination and conspiracy as of old is still being played. The force of the Committee of Union and Progress is spent. They are more or less extinct volcanoes.

THE EAST

In the Middle East it is useful to record the anarchy, disorder, and occasional bloodshed which are yet rife in Southern Persia. From Isfahan down to the south and the east the country is open to brigandage. Some of the officials have been murdered and the surviving members of their families have taken refuge under the British Consulate at Shiraz. Meanwhile the Majlis seems to be less obstreperous than before. It has been able to finance the long pending loan and its accounts are being fast set in order on a sound Western footing by the Junta of American financiers recently lent by the friendly United States. Let us hope they may turn a corner and lead on distracted Persia to a haven of contentment, prosperity and peace.

The Dala Lama has not put himself in evidence during the last few weeks but meanwhile China is strenuously and steadfastly consolidating her

autarky in Tibet, strengthening frontiers at all points of the compass, specially in the South West, in the direction of Ehoian and Nepal and otherwise bending the bulwark and intriguing lamas to obedience under the divers pains and penalties. She is also bent on giving no quarter to the ambition of the Anglo-Indian commercial squatters at Gyantse who are now and again manufacturing scares to the prejudice of the Chinese, presumably under the inspiration of the fire eating Imperialists and British bucklers who are eagerly waiting to re enter Lhasa. How ever there is no such fear as long as Lord Hardinge is the Viceroy of India. He knows too well how to cut the claws and clip the wings of the commercial squatters at Gyantse and Yatung.

Meanwhile China we are glad to notice is forging ahead and doing everything to shape her future economic destiny into channels which shall vivify the land and make her people more than prosperous and also offensive against the foreigners who still endeavour to cast wistful glances at some of her rich preserves. She is building immense train railways and is putting on a sound footing her currency which is to be we are rejoiced to see, in after years a loan of ten million sterling has been raised. Our earnest wish is that China may advance politically industrially and socially. Nothing has given us greater satisfaction than to see her fiercely waging her iron crusade against opium. This is the result of "China awake." If the threatened invasion of the Yellow Peril of Farthest East is to be repelled there is no nation to set aside a prosperous, well armed well navied China. So, we wish her every success in her patriotic attempts to regenerate herself from the sleep of centuries.

ESSAYS ON INDIAN ECONOMICS.

BY THE LATE MAHADEV GOVIND RANADE.

CONTENTS.—I. Indian Political Economy the Reorganisation of Real Credit is Indian Netherlands India and the Culture System. Provincial State of Indian Manufacture and Outlook of the same, Indian Foreign Emigration from India. II. Pioneer Attempts, Industrial Conference Twenty Years Review of Census Statistics Local Government in England and India. Emancipation of Serfs in Russia a Prussian Land Legislation and the Russian Tenancy Bill the Law of Land Sale in British India.

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THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

*Metternich to Bismarck By L. Cecil Jones (The Clarendon Press 4s.)

This book dealing with European History from 1815-1878 supplies the long felt need of an adequate and handy text book for the 19th Century history. The 10th volume of Cambridge Modern History is too ponderous and other works such as those by Fyfe Bolton King and Almon Philips are either too specialized or too scanty and general.

The author presents a clear treatment of the re settlement of Europe after Napoleon's downfall on the basis of the original status quo and conservative reaction. He shows that the rising spirit of nationalism and Kobespierren ideas received a severe check. With the fall of Prince Metternich, the Austrian Chancellor who was the apostle of this receding movement, once more revived the seemingly inert Liberalism which vented itself in the revolutions of 1848. Massimo and Garibaldi in Italy, Komuth in Hungary and Bismarck in Germany wanted an overthrow of the existing Balance of Power and after long and heroic struggles attained their object in the sixties of last century. The power of the reactionary Habsburg House as an engine of evil was once for all destroyed. Italy was unified, the Magyars obtained local autonomy and the Iron Chancellor of Germany made the conception of patriotism for the Father the dominant factor in German life.

The book is well got up and has 7 maps illustrating the formation of new kingdoms like those of Greece and Italy and the absorbing and complicated Eastern Problem. The arrangement of the chapters is good, each dealing with a distinct phase of European life and that alone. The style is simple and even the first reading of the book instils into the mind impressions which are clear and sound. The work might be made the ground work of an elaborate study of the many questions which have been in the forefront of history during the last century.

The New Message—By P. C. Mukerji, M. A., F. L. (S. C. Anand & Co., Calcutta)

This is an interesting pamphlet setting forth the relationship of Indian and Western civilisation. Its points are urged in a spirit of philosophic enquiry and the author's strong faith is illumined by a proper recognition of Reason.

The Kingdom of Slender Swords By *Hallie Emmie Rues* (Mrs Post Wheeler) With a foreword by His Excellency Baron Bakino (Bell's Colonial Library)

The reader of English fiction has very rarely the opportunity of knowing anything of social life in Japan. Mrs Post Wheeler's story has the advantage of being written by a writer who is intimately familiar with the social condition of the golden race. Various types of character, embracing a wide circle of European and Oriental life, come within the treatment of the novel and furnish interest to both the Continents.

We must, however, condemn in the strongest terms the writer's busy imagery—her pictures of Nature are wanting in vividness and strength. The verbiage must have been constantly pruned in the interest of elegance of style, as well as clearness of effect. We are bewildered by such sentences coming one upon another:

'Barbara glimpsed it, the very spout of beauty, between the whirling shadows of fine camphor trees, between tiled walls guarding thatched temples, flights of gray pigeon and spurts of pink cherry blossom. As she leaned out, and the jines bowed rhythmically, and the water wheels turned in their furrows, and the yellow green of the bamboo, the purple indigo of the hills and the golden pulch of the cherries lifting above the hedgess, wait by like raveling skeins of a tapestry—that majestic presence, ghostly and splendid above the wild contour of hill and mountain, seemed to call to her."

Two Allegories *The Altar in the Wilderness* By Ethelbert Johnson (William Rider and Son) *The Giants of the Earth*, by Charlotte M Salwey, M J S (Charles Taylor)

The days of Allegory would seem to have passed away for ever but live successful attempts are before us. Johnson's *Altar in the Wilderness* is an attempt to interpret Man's Seven Spiritual Ages. The one great attraction of the book is the constant relationship it exhibits between abstract allegorical ideas and matters of ethical conduct. Charlotte Salwey's book is a real 'rhapsody,' almost poetic in its glow of imagination and charm of style. There is an astonishing vividness in the abstruse philosophic conceptions that are crystallized in the book, in the form of short tales.

A Manual of Occultism By "Sepiariar", (William Rider and Son, Ltd., London 1911)

It is not an easy matter to write a book on Occultism in such a way as not to make it mystic or unintelligible to the common folk, but our author has succeeded exceedingly well in the difficult undertaking. There is no other work in English so far as we can see which presents such an interesting subject in such a simple and clear manner. In the chapters on Astrology, he explains how to make a horoscope and how to read it. It must be very interesting for any person to learn how to read health, marriage, occupation, progeny and kind of death by the examination of a horoscope. It is generally supposed that these sciences are revelations only to a few, but "Sepiariar's" masterly exposition shows the possibility of any lay person making himself proficient in these mystic sciences. The section on Palmistry is equally inviting. Palmistry has always been a very popular method of fortune telling in India, and any one must feel extremely delighted to be enabled to read his Fate line, Health line, Life line and Marriage line himself. Then, he deals with the calculatory art—a rough and ready method of prognosticating by means of the name of the person. As an illustration, the author takes the name of Napoleon Bonaparte, and shows how by correct computation we may read in it 'empire, conquest, success and renovation.' Talisman and Numerology are then dealt with, and in treating of Hypnotism and Mesmerism, the author shows how these can be included under the occult sciences.

The next part deals with the occult arts—Psychometry, clairvoyance, &c. Speaking of clairvoyance or clear vision, our author says it may be either natural or induced. It is said of natural clairvoyants that, in coming to a locality, they will describe things which have already taken place there as if they were presently conscious of them, or as if they were actually taking place before their eyes. At other times, they will describe events which are subsequently enacted. Induced clairvoyance is natural clairvoyances artificially induced and brought into temporary activity. The crystal is a ready means of inducing clairvoyance where a tendency to it is known to exist.

It is interesting that the West is gradually adopting the way of thinking of the East. The epoch making work in this direction is Myer's "Human Personality," and the work before us is only a further indication of the welcome change.

Literary Lapses By Stephen Leacock (John Lane, The Bodley Head 3s 6d net)

This is a new volume of humorous skits providing infinite delight to the reader. All degrees of comedy are represented in the sketches—from the refined comic spirit of Meredith to the bounteous mirth of Voltaire. A reading of the two hundred and fifty pages impresses us with a profound appreciation of the author's mastery of Humour, though we frankly admit some of the passages pass even the bounds of Farce. There is a refreshing variety in the scenes selected for treatment, which must enhance its value. The book opens with a brilliant account of his financial career—his starting a bank for depositing the magnificent sum of fifty six dollars a month the axioms of geometry find a delightful application in the details of a boarding house, there is the young child, Gustavus Adolphus who devours three hundred and fifty pounds of nourishment concentrated into a fill by the renowned Professor Plumb of the Chicago University, there is the glorious Shakespearean critic Mr Hoghead who discourses on the varied aspects of a *Saloon* who is according to him a most interesting character in the *Merchant of Venice*—our ribs shake till we are afraid of taking in such large draughts of the author's merriment! We recognise the fact that Mr Leacock hails from the land of Mark Twain and desire to congratulate him for producing striking effects of native humour without resorting to the uses of the jargon of low class slang.

A word of special appreciation must be reserved for the *Half hours with the Poets* at the end where he displays a profound sympathy with the literary characteristics of Longfellow, Tennyson and Wordsworth, his psychological analysis of the last poet being particularly happy, reminding us of some of the best attempts of the Smith brothers in the *Project Addresses*.

The author is, however, open to grave criticism in the humorous essay on the *Yam Food*—a rude shock is given to the readers' susceptibilities by causing the child to explode into fragments. We are not sure if it does not suggest some of the spirit underlying Swift's *Molest Proposal* for the using of Irish children as food for the country's overblowing population.

INDIA'S ANNUAL CONGRESS AND CONFERENCES—Containing the Inaugural and Presidential Addresses delivered at the Sessions of the Congress and the Industrial Social Theoretic and Temperance Conferences held at Calcutta, Surat, Madras, Lahore and Allahabad 5 Ls form Volumes Price As 12 each The 5 together Rs 1 14

Songs of the Double Star By G. Leatham (David Webb, London)

A rapturous love of Beauty inspires the delightful collection of songs that appear under the above title. A glowing imagination and a fresh outlook on life characterise the poems which are full of lyric sweetness of a high order. A rosy optimism has succeeded in enabling him to realise his own ambition of being a master of,

Song that can take even this poor world,
So paltry and worn and sad
And give it back to our dazzled eyes,
In the raiment of beauty clad

The verse is occasionally marred by a neglect of artistic workmanship, but the essential sweetness of the poems is more than a compensation for the lapses in literary form and details of technique. The Religion of Beauty is depicted in all its charm and the reader is reminded of the spirit pervading Rossetti's *House of Life* and Shelley's *Epipsychion*. The volume opens with some love songs dealing with the life of the two lovers which justify the title of a *Double Star*. There are some genuine outbursts of song which would do honour to persons with an acknowledged poetic reputation. We must single out for high appreciation, the poem on the *Princely Boon of Song Sung by the Gods in a careless hour*, to relieve man of the miseries of the world. He seems to enunciate his creed of Beauty in his graceful poem on the *Eternal Theme*.

Its only women that's worth a song

As poets know full well

Though many a time

For the charm of rhyme

They babble of Heaven and Hell

But it is such a fine poem that is marred by the line

But all these erudite practical things

A tender poem full of the sweetest love thoughts is *My First Kiss* with its rapturous exclamation

The second kiss is not as the first,

Nor brings such wine to the lips a thirst

The third and the fourth are sweet indeed

But not as the first to the spirits need,

The fifth and the tenth—ah! well away,

Whether has vanished love's golden May?

Quite an interesting poem is that on the *Don* delineating the mathematician whose pursuit is

The chosen strict severity
Of mathematical beauty

TOPICS FROM PERIODICALS.

The Imperial Conference and India

Writing of India's position at the forthcoming Imperial Conference *Asiaticus* in the *National Review* says "It was ever worse at the Conference of 1907. On that occasion the Secretary of State never put in an appearance at all. The India Office was represented probably by the most unexceptionable member of the Secretary of State's Council who could well have been found. He did not represent the Government of India except in a nominal sense; he was not the spokesman of the British communities in India; he was most certainly in no sense the representative of the peoples of India. It would be very difficult to say who or what Sir James Mackay really represented upon that memorable occasion. There was no person proving to speak for India who was more conscientiously regulated by the end in view. Mackay's centre but a during the long meetings was a defence of the principle of Free Trade in India. It is due to him to explain what his opinion on the then expressed defined the his attitude of the Government of India. It is at the bidding of the India Office to make it clear that it would probably have been uttered by a representative of the Government of India. This is a reminder ever—and it is pertinent to this day—that the belief of Sir James Mackay did not rest on the views of the British civil servants, the Indian manufacturers, or of the people and not of anybody save the Home Government and a few big British importing firms in textiles and Bombay. Because India is not well governed—and it is not here contented for a moment that she ought to be—the real cause of India on the fiscal question were not, I believe, at the 1907 Conference. Time years are wasted in a single sentence. They are embodied in the strong and growing demand that India shall be granted some measure of fiscal independence in order to develop her own resources."

The writer then goes on pointing out several instances in which questions concerning the British Empire have been discussed without any reference to Indian interests.

Asiaticus makes the significant statement on that physical independence of India on which he had not at the bar of Whitehall but from Sula.

As soon as it is realized that Parliamentary control blocks the way to fiscal independence, India's own

India unwarrantable strict duties in the interests of Lancashire, the sake of which interests first and last are intended afterwards, arrogated to itself the right to decide Indian expenditure without consulting India, and otherwise without reserves the prerogative of absolute rule, India will come into direct opposition not with Britain, but rather with the control from England.

At a time when every self-governing Dominion is completing its emancipation from the Colonial Office it is not to be expected that India will be willing to place herself under closer subjection to the India Office and to Parliament. It may if we choose, continue the policy practiced of late which tends to propagate the impression that the Government of India swarms the aspirations of the Indian people, and that they must turn more constantly to the India Office for justice and fair treatment. That way danger lies.

The concluding observations of the writer are worth quoting in full:

Meanwhile I beg to acknowledge far more effectively than we have yet done that India is an integral part of the Empire. We cannot forever continue the practice of holding Imperial Conferences with India left out. We cannot continue to devise schemes for binding the Empire closer together and cut India from the rest of it. This is a matter which concerns Great Britain far more closely than the Dominions because India is our greatest market, but it concerns the Dominions also. It is to the detriment, as well as ours that India should be linked more closely with the rest of the Empire. India is certainly destined to be a great manufacturing country as well as a large exporter of raw products. It is probably relying upon a period of far greater prosperity than it has ever yet known, as a result of the recent reversion undergone by its cotton industry. It buys vast quantities of imports and will buy still more largely in the future as its wealth increases and becomes more fluid. But it is not upon the basis of trade alone that the Dominions should take a closer interest in India. Great Britain is engaged in her huge dependency in the greatest political experiment the world has ever seen, being less than she attempts to regenerate and guide into new paths of progress myriads of the human race. It is a task which rightly regarded calls forth the highest qualities of the British people.

Unfettered at present the attitude of the Dominions is one often marked by a cold forest spirit. They regard India with scarcely veiled contempt, and are unwilling to consider it as part of the Empire at all. Yet with some experience of more than one of the "British overseas" I make bold to say that the prevalent attitude is generally due to a lack of knowledge rather than to any racial antagonism. It is time that honest men do it, from the Ministry of Asciatimmigration with which every Dominion is more or less connected. I have never regarded that Ministry as impossible of solution. India has room and to spare for all her peoples and the problem she has to solve is one of a strictness rather than overpopulation. On the other hand her best men have a sense of education and refinement, have some right to expect that they may be permitted to move with freedom in any part of the Empire to which they belong. They cannot claim an unrestricted right of entry which is desired even by the English and they are not unjustified in asking for a more discriminating

Moral Education in India

In the April number of *the East and the West*, Mr F J Gould has a paper on "Moral Education in India." He starts with this advocacy that the European administration and European voluntary agencies should respectfully recognise Indian tradition and Indian literature and imagery as the best basis for moral teaching, and on this basis construct such helpful additions, both spiritual and scientific, as the national genius can and will spontaneously accept. This is possible, the writer says, because there is an international approximation between East and West in the world of thought which is one of the noblest religious achievements of the present time which has made such a conclusion possible. And further —

The twentieth century will inevitably witness a strong and irreversible development of Indian civic life and the State, in its central and municipal aspects alike will be impelled towards education as the chief vehicle for the encouragement of the spirit of effective citizenship. Apart, therefore, from the claims of vested interests in this or that institution, and from the trivial controversies of the hour, the three factors in the educational problem are the Indian who loves his native soil and history, the European moralist who desires to bestow upon India the choicest fruit of Western philosophy and religion, and the administrator who is conscious that the real foundations of the State are in the faith and imagination of the people.

Mr Gould finds in the mass of Indian tradition and literature a very valuable nucleus of story and apologue, capable of forming the sub structure of moral and civic training. With a view to elicit criticism the writer on four occasions taught classes of children before audiences containing a marked proportion of Indian ladies and gentlemen.

The result of such experiments shows, the writer says, that no Indian or Anglo Indian who assisted at these demonstrations complained that the teaching could on any ground give offence to the religious sentiments of Muhammedans, Hindus, Parsees, Buddhists or other forms of faith current in India.

Whether the narrative is tinged with the characteristic theology or philosophy of Hindu, Moslem and other modes of thought, or other it is conveyed in the guise and phrase of normal secular experience, it can be made to converge upon a definite moral idea—Temperance, Courage, Veracity, Modesty, Family Affection, Friendship, Justice, Duty, Industry, Social Service, and so on, in the complete round of personal and civic conduct.

Sir Oliver Lodge

Mr J Arthur Hill contributes a brief sketch of Sir Oliver Lodge to the *Occult Review* for April. He says —

Sir Oliver Lodge was born on June 12th, 1851, at Penkhull, near Stoke upon Trent. At the age of eight he went to the Newport Grammar School, and at fourteen he was taken into business to help his father, who was in failing health. But his love of science was developing, and, working in the evenings, he prepared himself for the matriculation examination of the University of London and for the Intermediate Examination in Science, taking first class honours in Physics. In 1872 he gave up the idea of a business career, and went to University College, London, to pursue mathematical and other scientific studies. In 1877, he took the degree of Doctor of Science, in the subject of Electricity, and became Demonstrator and subsequently Assistant Professor of Physics in University College, London.

The scientific work for which Sir Oliver is most famous is a long series of researches on the discharge of electricity, and accompanying phenomena. Starting with an investigation into the behaviour of lightning and into the best method of guarding against it, he was led to make experiments with lightning on a minute scale as manifested in the spark of electric machines, and thence to the surging or oscillating character of the discharge along wires, in which he obtained many new and interesting results.

In the earliest years of investigation of electromagnetic waves, Lodge was indefatigable in devising modes of creating and detecting the waves, investigating their properties, writing papers, giving lectures, and stimulating other minds to the research. Among his most brilliant discoveries was that of the "coherer" for detecting the waves. With this detection he devised the first practical wireless telegraph.

In regard to psychical matters, Sir Oliver's interest dates back to the early seventies, when he became acquainted with Edmund Gurney, who was attending his lectures on Physics, and who introduced him to F W H Myers. But it was not until 1884 that he became convinced of the reality of telepathy. He believed, on scientific evidence, in the survival of human personality past the crisis of bodily death, in progress indefinitely continued towards a goal unthinkably remote and he postulates the essential goodness of

Manual Training

the Common the universal exacting helpfully for the weak of souls. He is thus both scientific and religious availing on the one hand the arrow dogmatic of materialism and on the other hand the equally object of a whole dogmatic of a theology which modern science has discarded.

The British in India

In *Scribner's* for April Mr. Peckham takes a rapid survey of the history of India from Moghul to British and while doing abundant honor to the work and the character of the British in India he laments the unreadiness of the British to meet emergencies as was once the case in Greece —

Along a forest base much the same thing goes on in England to-day and age to come will be a miracle if there is no trouble in Germany or Ireland, with a ten years' war can depend upon the British however to wait for that event as they are fully unprepared.

If an imaginative observer were asked to coin a phrase least adapted to the present situation and read him of the British Empire, he might use the words "Log cabin men may sleep peacefully in the beds." It is a comical record that the young soldier who answers to the country for the very name of the phrase "the able meta-physician who responds for the army" uses the phrase "the lately deceased labor leader who responds for the commerce of the country" uses the phrase "the soldier who responds for the finances of the country" uses the phrase "the Prime Minister" a soldierly barrier and he said the steady-headed strong-headed master of them all deep in the task to the contrary expects the same phrase "I repeat, for as almost every one knows of those they are a great people. Fancy a dog of Rockabye, who on the lawn to the House of Commons said to the country "the response is that some people such were not pressing upon their attention. We may have seen them there and heard of them."

He says that nowhere in the world will you find better feeling between officers and men than between British officers and native soldiers in India.

"The Times" in its *Magazine* for May treating of the social side of Parliament tells the following incident of Mr. Gladstone who took extraordinary care of his health —

There was scarcely a day of his life when he did not take a walk for two hours. He did that even at those moments when his demands on his time were enormous. He told me himself that if he did not get a walk during the day he took it at night. In those times the House would sit till three or four o'clock in the morning and if Mr. Gladstone found that there was rain he drove home to his house put on waterproof clothes and then got in his walk. Even when he was leader of the House and in charge of a great Bill he still stuck to his old habit.

Mr. T. G. Usherwood writes in the *Educationist* an article on Manual training in schools which sums he says, as fostering self reliance training in habit of accuracy and truth and is at the same time capable of development in each direction that there is no risk of destroying that freedom variety and alertness which is an essential feature of a good school. He illustrates the advantage of a course of instruction which includes manual training to one who does not by taking the case of experimental geometry.

In the letter

they play may reasonably ask why he should measure the three angles of any triangle and add them together why he should measure and compare the angles at the base of an isosceles triangle why he should do the theorem and then prove it. He is asked to do under the system now followed which the error is to divide or divide the error.

On the other hand if he is attending a school where there is manual training.

It is probable that he will realize the necessity for making a work drawing of the first model he attempts and to most advantage the drawing will consist of a network of parallel and perpendicular lines. The construction of the drawing necessarily involves the use of the set square. This and similar exercises secure a firm foundation of geometrical experience and are bound to result in the accuracy of results and relations between geometrical concepts, thus affording valid grounds for undertaking investigations in pure geometry.

At present according to Mr. Usherwood the time allotted to manual work in most schools is ridiculously inadequate. It is of greatest importance that the meaning of the term manual training be appreciated correctly. He postulates that manual training is not industrial or technical — although it may be argued that there is little harm in it being both to some extent. It is however emphatically the foundation upon which a technical training may be built. It is a preparatory step to ability.

It should be for two-fold its scope to be industrial. Mr. Usherwood goes on to say —

It could be concerned with teaching and learning the use of tools of all kinds the methods of making and working various materials the construction and use of working drawings without which manual training becomes a mere series of mechanical experiments. The ideal is, in short, the mastery of tools materials and processes. Incidentally there is no doubt that it affords the best means for the most adequate preparation for formal work to come — in application to the general of mathematical work being perhaps most noteworthy.

Indeed manual dexterity should be trained by means of an orderly sequence of exercises and manual skill as well as intellectual training to be required. The course must be systematic and it should also be expressive.

Money Lending Banks

Mr Felix Cassel, K. C., V. 1, has an important article on this subject in the pages of the current number of the *Financial Review of Letters* where he warns the investing public against entrusting their moneys with purely 'money lenders' concerns which call themselves banks and join, it may be, hundreds of middle class men and women. Both the banks and the money lender lend money, but there is a world of difference between the two. A banker proper opens a credit in his books to a customer either in the form of an over draft based on the volume of the latter's turnover, or by discounting his bills or by advancing money on his securities. He makes mistakes, of course, but he avoids risky ventures, while the money lender lends money to problematical ventures and charges high interest. As matters at present stand, any person on payment of £30, annually, could take out a banker's license and is entitled to put up a brass plate calling his office a bank.

There is another distinction.

The secret of sound banking is that there should be always strong reserves of specie as compared to the total liabilities, and a constant adjustment of the rates of discount according to the bullion in reserve and the state of the foreign exchanges. A money lending bank is not only tempted to ignore these conditions of security but it cannot help ignoring them. Its loans are petrified in unrealisable securities, its assets at the time of pinch, are never liquid, its resources are locked up in financing a railway here, or a brewery there, so that the supplies often means a heavy loss to go on may possibly mean a greater loss. The money lending bank is always trying to steer between the devil and the deep sea.

The essence of these money lending firms is called banks is gambling putting the money saved by the thrifty middle classes into speculative loans and advances. They are often associated with the misappropriation of funds in the payment of fictitious dividends, with holding out bogus inducements, with preparing false balance-sheets, or with issuing no balance sheet at all.

The question of a remedy for this state of affairs is important and it may not be possible to prevent money lenders from trading under the name of a Bank. But a substantial financial condition could be attached to the privilege. Just as insurance companies are asked to deposit £20,000 before they are permitted to start work, so every person, not being a limited company who commences to carry on the business of banking should be asked to register his name, address and description with the Board of Trade and deposit with the Board a sum of £20,000. A private Bill to this effect has been introduced into the House of Commons

India's Most Pressing Needs

The *Statist* one of the few English Periodicals which constantly discusses Indian affairs has again another well informed article on "India's Pressing Needs." It pleads for a thoroughly sound system of education, an education for the whole body of the people, given through the medium of the vernacular languages, and aiming at fitting them for the duties they will have to perform in life. Next to education India needs irrigation upon a vast scale. The Indian Government has done a great deal in the way of irrigation, and is doing still greater work at the present time. There are critics who hold that the Indian system of irrigation is mistaken, and that it does more harm than good. However that may be, a really good system of irrigation is indispensably necessary to safeguard the country against the liability to drought to which it is so constantly subject. The third urgent need of India is universal, cheap and easily accessible means of transportation. The Indian Government urges with much force against all who plead for a larger outlay upon schools, irrigation, and railways, that India is an exceedingly poor country and that it would be dangerous to increase too quickly the debt, and therefore the taxation, of her people. There is unquestionably much force in the objection. But we venture to think that if the Indian Government possessed little more imagination and a little more of that kind of sympathy which enables men to put themselves in the position of others and see things with the eyes of those others, it would without extraordinary difficulty find means of overcoming the objection.

About the hoarding of gold and silver the *Statist* says—

Hoarding has been going on from time immemorial, and probably will go on for a long time yet. But if it could be overcome the most formidable of the dangers to which India is exposed would be got rid of. No doubt hoarding began a long past time, when Indian Governments were rapacious and little deserving of the confidence of their subjects, and when, moreover, there were no banks or other institutions in which the people could put their cash and which would receive and take care of their savings. The British Government of India is a foreign Government, and for a long time it was natural that the people, though welcoming it and supporting it in putting an end to the anarchy which grew up while the Mogul power was breaking up, yet did not extend to it the confidence that would lead them to put their

savings at its mercy. But there are symptoms now that the Government is really gaining the confidence of the order loving, industrious, and thrifty classes. During the financial year just ended, the investing public in India has been buying Rupee Paper and Indian Sterling loans to a very large extent. It is incredible that this could have happened if the Indian people were not now convinced that their money invested in Indian Government stocks is perfectly safe. Consequently, the Government has the strongest possible inducement to do everything in its power to increase the trust which its subjects are reposing in it by enabling them to improve their position in every way that can be safely devised. The first thing to be done, obviously is to induce the Indian public to bring out the immense hoards they have hidden away, and to invest them in some form of enterprise that will help in developing the resources of the country and will yield a sufficiently attractive income to the holders to overcome their love of hoarding.

The *Statist* gives out some of the openings for investment —

The gold and silver imported into India during the past financial year amounts roughly to about 27 millions sterling. If the hoarders could be persuaded to invest even half that sum the whole face of India would be transformed in a very few years. If every year 13½ millions sterling were brought out of the hoards and were invested, let us say, in railway building in ten years 135 millions sterling would be laid out in addition to the means of locomotion in our great dependency. The main difficulty is, of course, to make a beginning. How is the mania for hoarding to be overcome, and replaced by the desire to obtain an income from the wealth now idly hoarded? Obviously, if even a few persons in every neighbourhood could be induced to invest a portion of their hoards, their neighbours would after a while come to see that investors were receiving a handsome increase to their incomes by profitably employing what previously had been either hidden away or ostentatiously worn as ornaments. And some of these neighbours, watching how the position of the investors improved, would themselves be stirred up to invest. Thus, the hoarders at large might ultimately come to see the folly of idly hoarding their hard earned saving. The Government ought to direct its attention to the means of inducing a beginning. Valuable as people's banks are, other things are at least equally valuable, and the Government

should try to devise other means of general investment. If they were to succeed in finding general means of doing this, in the course of a single generation, schools, railways and irrigation works would be built on a vast scale and the face of India would be transformed, the comfort of the people would be increased, their attention would be turned away from dangerous matters to improving their material condition, and ultimately India would become a well to-do and contented country.

The *Statist* strongly pleads for "People's Banks" —

We have been urging for many years the desirability of establishing banks for the poor, that is for the small peasant and the small trader. The Indian Government, we are happy to be able to say, has for some years adopted that policy, and people's banks are rapidly growing. It is perfectly correct, however, that it is not by a disturbing the monetary system of a country and running the risk of inflicting further heavy losses upon the thrifty poor that either the safety of the Government or the welfare of the people can be promoted. The really true policy is to leave no stone unturned to improve the material condition of the people. After all, Government exists for the good of the people, and it should never forget that its first duty is to promote that good.

Dadabhai Naoroji's

SPEECHES AND WRITINGS

This is the first attempt to bring under one cover an exhaustive and comprehensive collection of the speeches and writings of the venerable Indian Patriot, Dadabhai Naoroji. The first part is a collection of his speeches and includes the addresses that he delivered before the Indian National Congress on three occasions that he presided over that assembly, all the speeches that he delivered in the House of Commons and a selection of the speeches that he delivered from time to time in England and India. The second part includes all his statements to the Welby Commission, a number of papers relating to the admission of Indians to the Services and many other vital questions of Indian administration. The Appendix contains among others the full text of his evidence before the Welby Commission, his statement to the Indian Currency Committee of 1888, his replies to the questions put to him by the Public Service Committee on East India Finance.

200 pp., Crown Octavo, Rs. 2.

To Subscribers of "The Indian Review," Rs. 1-8-0

G. A. Natesan & Co., Bankers, Chetty Street, Madras.

The Census In Ancient India

Mr. Menendra Nath Law, M. A. has an interesting article on this subject in the *Modern Review*. It is interesting to know that there was some form of census current in India over two thousand years ago in the age of Chandragupta. Megasthenes hints at this in the following extract we make from his account—

"The third body of superintendents consist of those who inquire as to how births and deaths occur with this view not only of laying a tax but also in order that births and deaths among both high and low may not escape the cognizance of Government."

The testimony of Megasthenes is amply confirmed by the details of census and similar operations preserved in the famous *Arthashastra* of Kautilya. The necessity to Government of an intimate knowledge of the places and people under it goes without saying, and it is no wonder that in the effective administrative organization of Chandragupta there was found a place for census operations the scope and aims of which were, however, necessarily different from those of similar operations in modern times.

The distinguishing feature of Chandragupta's census seems to be that it was not periodical but a permanent institution—a department of the State run by permanent officials. The department was a large one, manned by several officers. The head of the department was called *Samapast*, i. e., Collector General, who combined in himself, besides those connected with the census, various other functions such as collection of revenue, checking accounts, land survey and the like. The area under his administration was divided into four districts and each district into a number of villages. Each district was placed under an officer and under him was appointed a number of subordinate village officers whose work was supervised by their superiors, the district officers. The village officer was put in charge of five or ten villages according to the directions of the Collector General. A special batch of officers was appointed by the Collector General who worked as spies and overseers under various disguises on their own independent lines and supplied information on their own account. The sphere of work of the spies was not identical with that of the village officers, for it included certain points of enquiry to which the village officers had to attend and included a few independent heads of enquiry, as will be seen below.

The functions of the spies, besides their duties in connection with the land survey and revenue collection, were—To number the total number of inhabitants in each village, to number the houses and families in it, to ascertain the caste and profession of each family, to determine which house was tax free, to determine the occupiers of houses, to ascertain the income and expenditure of each family, to count the number of domesticated animals of each house. There were also a few independent heads of enquiry, viz., to find out the causes of emigration and immigration, to ascertain the number of men arriving and departing, and to watch the movements of men and women of suspicious character. It should be remarked that the above duties they had to perform under the guise of householders. Sometimes also under the guise of thieves these spies with all their followers would frequent places of pilgrimages, bathing places, deserted tracts, mountains, ancient ruins, etc., to detect thieves, enemies and wicked persons.

In conclusion a few words should be said in regard to the scope and aims of the census operations in ancient India. The necessity of them appears to have rested on political as well as economic grounds. Politically they were of great advantage to a Government like Chandragupta's, enshrouded as he was by quite a number of independent hostile kingdoms. The census system kept him and his officers fully informed of those facts that were necessary for the security of the empire. We find it laid down as one of the duties of the census officials that they should watch the movements of suspicious people, of foreign spies, the emigration and immigration of men and women of doubtful character, and ascertain the causes thereof. These are facts of which an accurate knowledge is indispensable for the security of the State.

The census helped them politically in another way. Villages were classified not only as of first, middle and lowest rank but also as those that were free from taxation, those that supplied soldiers, those that paid taxes in grains, cattle, gold, forest produce, &c., and those that supplied free labour, so the census was of help to them by supplying information as to which villages formed the most convenient recruiting grounds for the Imperial army.

Economically, the importance of the classification of villages, and of the information as to the occupations of people, their income and expenditure, &c., goes without saying, forming as it did a valuable aid to taxation and a most reliable index to the material condition of the people.

British Rule in India

The May number of the *Chambers's Journal* contains an article on this subject from the pen of Sir Andrew Fraser, K C S I, Ex Lieutenant Governor of Bengal. The English feel, he says, that they cannot give up the position they occupy in India, involving as it does both privilege and responsibility.

There may be there manifestly are difficulties connected with our rule in India, but it has been thrust upon us by circumstances which were probably always beyond our control and which cannot now, at all events be set aside. We find ourselves apparently of necessity in the position which we occupy and we cannot abandon it. We have to discharge its responsibilities and to perform its duties. It may be that experience will show that a democracy cannot govern a dependency like India. If so, there are many who will believe that this fact may be accepted as an inevitable condition of democracy. It has not been so hitherto in our country.

Sir Andrew goes on to show that the English are here to maintain the peace, to secure progress to give to the peoples of India the benefits of their civilisation, to educate and to elevate them. He remarks that one thing ought never to be forgotten that there is one thing that all these peoples share—namely, the British Government of the country, and that the fact of the existence of this bond of union must itself tend to modify the position of things in India.

The diverse peoples in the different parts of that country are held together by the authority of the British Government which is over them all. The principles that underlie the government of all the provinces of India are practically the same. Details must differ because of the different circumstances of the different provinces, but essential principles are the same throughout. There is also in every province a small body of educated persons who know something at least of the English language, and a man may travel throughout India and make his way with a section of the educated community through the medium of English alone.

Sir Andrew decries the caste system in India as warring against anything like homogeneity and community of interest even in the same locality. It devolves, therefore, the writer says, on the officers of the Government to know the people to go about amongst them constantly, to understand their customs and their circumstances and to endeavour to promote justice and well being among them. "Government must fail in its duty if it governs in the interest of one class or of one people, amidst so many classes and so many peoples with divergent interests." Sir Andrew pleads for securing the co-operation of the people

of India in their own government and giving a share in the administration of the country to Indians who may prove themselves to be fit to take such a share.

The principles laid down in regard to this matter by those responsible for the Government of India have been clear and decided ever since the great proclamation of Queen Victoria in taking over the government of the country. No class of the people ought to have any justification for entertaining or expressing a doubt as to the faithfulness of the British Government.

Speaking of the appointment of the Indians in the executive offices Sir Andrew Fraser says—

A man ought to be appointed to executive office because he is fitted by his education, ability, and integrity to discharge its duties. He is not to fight for a particular interest or for a particular class but he is to hold the balance justly between conflicting interests and different classes. The Government which governs in the interests of all and not in the interest of any particular section of the community is bound to see that the men whom it appoints are fit for the office to which it appoints them. It must not listen to the loudest voice, but it must give at least as careful consideration to the interests of the much more numerous classes who are silent and uninfluential.

As regards regarding the restoration of the Maharaja of Benares to the position of a feudatory chief the writer says—

The difficulty might easily have been raised that the Government of India was handing over some of its own subjects to an Indian prince, but that difficulty would have been a purely theoretical one. The Maharaja had formerly held the position of a feudatory chief, and as to the people they will be governed in accordance with native ideas but also in accordance with British principles and there is little doubt that they will be as happy under the new regime as they were under the old. The attachment of the people to their own rulers is well known. There is doubt that they value the security for peace and good government which the supremacy of British authority gives in India, but they know and esteem their own rulers and willingly submit themselves to their authority. No one who realises the importance in India of governing according to Indian ideas will doubt the propriety of the step taken in this case by Lord Minto's Government.

About the reforms which were introduced by Lord Minto's Government Sir Andrew Fraser has the following remarks to offer—

These reforms, in so far as they deal with the increased representation of the peoples of India in the Legislative Councils and with more effective representation of the different classes of His Majesty's Indian subjects in these Councils can it seems to me produce nothing but good. They introduce no new principle into the government of India but they make a very decided step forward in the course of self government which had been adopted long before and has been more or less distinctly before the Government of India since the proclamation of Queen Victoria.

QUESTIONS OF IMPORTANCE. 1

Deputation To H. E. The Governor FROM THE MADRAS PROVINCIAL CONFERENCE

A Deputation of the Madras Provincial Conference waited on H. E. the Governor at noon of the 17th instant, at the Government House with a memorandum of representations based on the resolutions adopted at the last Sessions. All the members of the Deputation except Nawab Sayed Mahomed Sahib Bahadur were present with Rao Bahadur V. K. Ramanna Chariar the President. They were introduced to His Excellency by Mr. A. Y. G. Campbell Private Secretary. The President then read the following

THE ADDRESS

May it please Your Excellency.—On behalf of the last Provincial Conference we beg to tender our respectful thanks to Your Excellency for having consented to receive through the Deputation the Resolutions passed by the Conference. This is the first occasion on which the Resolutions of a Provincial Conference are submitted in person to the head of the Local Government for favourable consideration. Your Excellency will be aware that the Governor General and Viceroy has been pleased, in recent years, to receive the Resolutions of the Indian National Congress, at the hands of a Deputation and we heartily thank you for inaugurating the same procedure in respect of the Resolutions of our Provincial Conference. We trust that this procedure would be followed in future years. We do not intend to occupy Your Excellency's time by reading all the Resolutions, but shall confine ourselves to drawing Your Excellency's attention to the more important of them.

In the opinion of the Conference the time had arrived when the principle of election should be further extended. It will be admitted that the elected members of our Legislative Council have conducted themselves creditably. We are of opinion that more seats should be thrown open for election and that the special bodies which are represented by nominated members should have the privilege of electing their representatives. The view of the Conference regarding the constitution of the Finance Committee is indicated in the Resolution. Our Conference is very strongly of opinion that the recent Public Service Notification is not calculated to give due effect to the recommendations of the Decentralization Commission. The object of these recommendations is that the Executive should be manned by men of

education and culture who would be regarded by the public with the same respect as members of the Judicial Service. The starting pay of Rs. 35 a month will not attract competent men. When those that enter the higher grade on this pay rise to important positions after years of service they have little vitality left in them and their usefulness might considerably be diminished. The Conference hopes that the notification will be materially modified.

Resolution 6 relates to the recommendations of the Decentralization Commission. We are in hope that Your Excellency's Government which has taken deep interest in the betterment of the people will deal with the question sympathetically and in a generous spirit. We beg to express the hope that the system of Village Panchayats will soon be introduced.

Resolution 9 requires very sympathetic consideration. The system of Grant in Aid in force is not calculated to enhance the usefulness of the institutions which work under great difficulties to impart sound education.

The Conference understands that the revision of the Grant in Aid Code is engaging the attention of Government and hopes that the rules will be so altered as to bring them into conformity with what obtains in other Presidencies. Having regard to the importance of securing efficient teachers for imparting sound instruction it is absolutely necessary that a Provident Fund should be started for their benefit.

In the opinion of the Conference, the Hon. Mr. Stoney's scheme is in the main conceived on right lines. We also hope this subject will be dealt with in such a way as to earn public gratitude and confidence.

Resolution 13 deals with a subject of vast importance. We presume the Government's attention will be encouraging and the principle accepted in 1893 by Lord Wenlock's Government, regarding the institution of simultaneous examinations will be upheld by Your Excellency's Government. It is time that the pledges of previous Governments are fulfilled both in spirit and in letter. We are strongly of opinion that the time has come for the introduction of free and compulsory education as outlined in the Hon. Mr. Cokhale's Bill, as that is the groundwork on which the real progress of the country in any direction depends. These deal with subjects that have already been before the Legislative Council. We beg to assure Your Excellency that they have the unanimous support

of the people. We request that the Government will be pleased to reconsider their decision.

Our Conference very strongly urges upon Your Excellency's Government the necessity for obtaining the early sanction of the Government of India for the introduction of the Bill to amend the Religious Endowments Act.

Resolution 10 deals with Provincial Settlement. The Conference hopes that the Government of India will be addressed on this subject. We are of opinion that Madras has not been fairly treated by the Supreme Government on the question of Financial Autonomy. We hope Your Excellency's Government will be pleased to grant remissions in cases of failure of wet crops, not only when it is due to excess of deficiency of water but also to any other causes beyond the control of the ryot.

THE EXCELLENCY'S REPLY

H E the Governor made the following reply —
Gentlemen, — I have very great pleasure in welcoming you here this morning and assuring you of the gratification which it is for me to receive this Deputation. I have to thank you one and all for having come this great distance from the Presidency town in order that you may lay before me the Resolutions of the Provincial Conference which was recently held at Madras. I am especially gratified by this act of courtesy on your part, when I reflect on the names of those who participated in the proceedings to which I have just alluded and when I reflect also on the names of those who comprise this Deputation of this morning. It comprises not only men who have been chosen as non official members of the Viceroy's Imperial Legislative Council, as well as of some who have been chosen as non official members of the Madras Legislative Council, but it includes the names of several who have taken an important part in movements of great and public concerns, both political and social, in this Presidency. Therefore the constitution of this Deputation adds strength to the opinions expressed and weightiness to the arguments which are used. I may mention in passing that I read with very great interest the proceedings of your Conference in Madras, and I hope you will not mind my remarking on the earnestness, the moderation and practical common sense with which each subject, as it seemed to me, was handled which came up for review at your hands. Now, gentlemen, the record of the various resolutions which you have placed in my hands is a long one and contains a considerable

variety of subjects. It is necessarily of great length and it is, I am sure, obvious to you that it would be impossible for me this morning to deal even in the most cursory manner possible with the subjects that are placed before me. Moreover, these resolutions invite argument and discussion which would be difficult to compress into any reasonable limit. At the same time everyone of these subjects either has been or is at present a matter of debate, concern, and anxiety to my Government. As I said just now many of you are members of our Legislative Council and it is within your competency to bring in one way or other to the notice and consideration of Government each one of the subjects contained in these resolutions. I can only say that the fact that the influence you exercise there is backed by the Provincial Conference that the opinions to which you give expression are endorsed by so well informed and so intelligent a body and the sentiment by which you are animated is shared by those in whose behalf you approach me to day. This fact, I say, must have great weight with and impression upon Government. It would, of course, be affectation on my part if I were to pretend that there is any likelihood of all the proposals embodied in these Resolutions being at once accepted by Government. In some cases the ends which you seek to achieve, gentlemen, are those precisely which we would attain but perhaps the difficulties which have made themselves manifest as being somewhat formidable are not yet fully recognised and the road perhaps is not quite so open or clear as at first sight it would appear to be. In other cases, the consummation of the desires by which you are prompted would have to be preceded by our conversion from views which we held already and in some cases hold strongly. But of this at least I can give you a very definite assurance and that is that the representations which you make to me to day will not be ignored. I can promise you, gentlemen, that they will receive the fullest consideration of my Government and myself and if ultimately it may be deemed necessary to reject any of them I will ask you to believe that such rejection will only be, because we consider it advisable in the interests of Government and for the welfare of the community at large. With this assurance, gentlemen, I can only once again thank you for your courtesy in coming here to day, and assure you that I will take into my most careful consideration the matters which you have been good enough to bring to my notice.

Mr Gokhale's Elementary Education Bill

The following is an excellent analysis of the chief points of the Hon. Mr Gokhale's Education Bill. It has been issued in a pamphlet form by the Madras Branch of the Servants of India Society —

[The figures in brackets refer to sections and sub-sections of the Bill.]

1 *It is permissive* Local Bodies are empowered, but not bound, to notify areas of compulsory elementary education [1, (2) 3 & 4]

2 *Only for Boys at first* Compulsion restricted to boys at first, may be extended to girls later when desirable [17]

3 *Fees remitted for poor* No fees to be paid by those who are too poor to pay [9]

4 *No Police, Special School Attendance Committees* The compulsory rules are to be enforced not by the police but by special committees formed for this purpose [10]

5 *Light Penalties* After due warning the parent may be fined for the first time not more than two rupees and for repeated non-compliance not more than ten rupees [11, 12 & 13]

6 *Religious objections respected* Exemption given to those who have conscientious objection to this religious instruction given [5 (a)]

7 *Excuses for non attendance* Non attendance is excused in following cases —

- (i) Domestic necessity
- (ii) Sickness of child
- (iii) Seasonal needs of agriculture
- (iv) No school within a mile
- (v) Child otherwise properly educated
- (vi) Or other sufficient cause [3]

8 *Childs Employment prohibited* No one may employ a child that ought to attend school. Such employment is punishable [6, 14 & 15]

9 *Four Years only* Only children between the ages of six and ten required to attend school. In all other countries including Barots and Ceylon, the compulsory period is not less than six years [4]

10 *Efficiency* Department of Public Instruction should recognise the schools and prescribe school accommodation [4 & 7]

11 *Government Control* The Governor General in Council to make general rules. Local Government to sanction the notification of the compulsory areas, the bye-laws framed and the education rate. [3, 8, 18 & 19]

12 *Cost* Divided between Government and Local Body. It is to meet a part of the additional expenditure that the Local Body will levy a small education rate [8]

An American legislator, addressing his countrymen more than half a century ago, once said that, if he had the Archangels' trumpet, the blast of which could startle the living of all nations, he would sound it in their ears and say 'Educate your children, educate all your children, educate every one of your children'

THE ROYAL COMMISSION

Appointed in 1886 to report on the working of the measures adopted to make attendance at school compulsory in England and Wales, bore ungrudging testimony to the great effect which compulsion had produced on school attendance. 'It is to compulsion, they wrote, 'that the increase of the numbers on the roll is largely attributable. Among the witnesses before us, Mr Stewart appears to stand alone in his opinion that, provided the required accommodation had been furnished, the result would have been much the same if attendance had not been obligatory. But to estimate fairly the influence, which compulsion has had upon the great increase in the number of children attending school, we must speak of it under the three heads into which its operation may be divided. There is, first, the direct influence of compulsion. This is exerted over parents who are indifferent of the moral and intellectual welfare of their children, who are very eager to obtain what advantage they can from their children's earnings, but who never look beyond. But, secondly, compulsion exercises an indirect influence. Many parents are apathetic, yield weakly to their children's wish not to go to school. But they are keenly alive to the disgrace of being brought before a Magistrate, the fear of which supplies a stimulus sufficient to make them do their duty in this respect. In addition, the existence of a compulsory law has considerably affected public opinion and has done much to secure a larger school attendance by making people recognise that the State regards them as neglecting their duty, if their children remain uneducated.'

THE CAYMAN COMMISSION OF 1905

With the exception of one or two districts of the Island, little good will be done by any system which does not enforce compulsory attendance, Parents, throughout a large portion of the

Island, exercise very little control over their children, and will leave them to do as they like in the matter of school attendance. The result is that, where there is no compulsion, boys attend very irregularly and leave school very early.

THE HONBLE MR BUTLER, EDUCATION MEMBER
OF THE VICEROY'S COUNCIL

I hope that those to whom this Bill is referred for consideration will extend towards it that seriousness and earnestness which has marked the speech of the Mover of this Bill. Ignorance is our enemy, and our prayer is for light to expose and shatter that insidious foe.

THE HONBLE NAWAB SAYID MUHAMMAD SAHIB
BAHADUR

The time has come when education should not only be made free but compulsory, for, I respectfully submit that it is the duty of the State to stimulate educational activity among the masses by the introduction of compulsion in some form or other.

THE HONBLE MR MAZHARUI DAQUE

They (Muhammadans) said that they were quite willing to be taxed if the Government would take this matter into their own hands and provide education for the Muhammadan community.

Sir, that is the attitude of one important community in this matter, and I have not the least doubt that my brethren of the Hindu community will also come in line with us and cheerfully bear this burden.

THE HONBLE RAJA FANTAR SHAHADAT SINGH OF
PARTABGARH

It is no insignificant matter that the enlightened Government of Bombay has instructed its representative not to oppose this measure at this stage. I trust other Local Governments will give this measure as sympathetic a consideration. The Government of India cannot afford to lag behind the Government of His Highness the Gaekwar.

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UTTERANCES OF THE DAY

Lord Minto On India

The Freedom of the City of Edinburgh was conferred on April 28 upon the Earl of Minto 'as a mark of the respect and esteem in which he is held in Scotland, and in recognition of his distinguished services to the Empire as Viceroy of India and Governor General of Canada.'

The Lord Provost, in the course of his speech, said: In 1905, Lord Minto was appointed Viceroy of India, and held that exalted position—the highest under the British Crown—for five years. He has just returned after a record of service which will hold a place in the history of the British Empire. During these five years his Lordship displayed those qualities of wisdom, tact and courage, combined with a knowledge of man and affairs, which enabled him to cope successfully with the problems continually arising in the government of the teeming millions of that vast country, with their endless diversities of creeds, customs, and ideas. It is impossible for me here to attempt to give any description of the gigantic task thus so nobly performed. A writer in the *Edinburgh Review* of October, 1910, gives an interesting and appreciative account of Lord Minto's Viceroyalty, and the questions with which he had to deal. I can only say here that Lord Minto has won the admiration and gratitude of all who love their country—(applause)—and recognise the Imperial mission of our race, and who appreciate the work of the great succession of rulers sent out from these islands. Like the great Proconsuls and Generals of Roman times who returned home from distant parts of the earth and were honoured by their fellow citizens, Lord Minto has returned after his great Imperial Service, and the least we can do, and we do it with heart felt earnestness, is to mark our appreciation and gratitude by conferring upon him the highest honour it is in our power to bestow. (Applause.) My Lord, we have on our burgess roll many names of men who have been eminent in public life, names which will endure in history and be held in honour by generations to come, and in our estimation you are well entitled to receive, and we willingly offer to you, a place thereon. May I add that it is with peculiar satisfaction and pride that we hail your Lordship, not only as one whose deeds have earned this position, but as being one of our own people, a Scottish nobleman who has not only personally,

but through his family for long generations, been identified with our city and our fellow-countrymen of the Scottish Border (Loud applause)

The burgess ticket, enclosed in a silver casket bearing the City Coat of Arms, and surmounted by a Coronet, was then handed to Lord Minto, who proceeded to sign the burgess roll

THE EX VICEEROI'S SPEECH

The Earl of Minto, on rising to reply, was received with loud applause, the company greeting him upstanding. He said—My Lord Provost, the great honour which you have conferred upon me to-day on behalf of the City of Edinburgh, in your Council-room, and in the presence of this distinguished assemblage, conveys to me the approval of public services I have attempted to render my country, and is all the more valuable to me as a Scotsman, that it emanates from the citizens of the beautiful capital of which all Scotsmen are so justly proud (Applause.) Ladies and gentlemen, perhaps I have been somewhat fortunate in that the period of my two administrations has been in both cases somewhat exceptionally full of incident. In neither case was I called upon to deal with a state of public affairs which could be fairly called normal. By force of circumstances I have been compelled to take my share in stirring events which have left their mark on the history of Canada, of India, and of the Empire. Soon after I went to Canada, Great Britain was confronted with war in South Africa, and the Dominion took that momentous step of sending troops to the assistance of the armies of the Mother Country which has done so much to weld together the scattered strength of the Empire (Applause)

THE INDIAN OUTLOOK

The story of the last five years in India has been full of incident, as you all know, and has attracted the constant attention of the public at home, and has attracted their most constant watchfulness. I am grateful for the opportunity that enabled me to share in the struggle of those five years, for in these years the justice of many Indian claims was recognised—(hear, hear)—recognition entailing much enlargement and much supervision of administrative machinery, alterations in the old order of things, and changes, great changes in policy, which, like all great changes of that description excited many differences of opinion, and called forth not a little criticism. I am thankful for the share I was able to take in these struggles, in these anxious times, full of quickened as they were because I believe that these five years saw the

inauguration of reforms which will contribute enormously not only to the peace of the country, but of the strength of that British rule upon which the happiness of India depends (Applause) Throughout these trying times I had no stronger or more loyal supporters than the ruling chiefs of India and the great territorial magnates of the land (Applause) My Lord Provost, please do not think I wish in any way to minimise the difficulties and dangers of the future. They are evident and plenty. Anarchical plots, though utterly foreign to Indian tradition and utterly distasteful to the great mass of the Indian people, cannot be allowed to gain a foothold amongst the inflammable material committed to my charge (Hear, hear) But there are other difficulties to my mind even greater difficulties—industrial questions, economic questions and the direction of the education of the rising generation, education safeguarding the moral as well as the intellectual training of Indian youth, (Hear, hear) It is upon the solution of these questions, and upon the wise and safe acknowledgment of the great political and social movement that is making itself felt throughout Asia, that the stability of our rule in India will depend; upon that and upon the sympathy of the rulers with the ruled (Hear, hear) My Lord Provost, we happily know that the answer to these questions rest very largely within the members of that distinguished Indian Civil Service whose devoted labours and knowledge of the people amongst whom their lot has been cast has already enabled them to do so much splendid and glorious work for the happiness and welfare of their Indian fellow-subjects. And now, my Lord, that I have returned home to the Borders, I can assure you that there is nothing dearer to me than the welcome of my fellow countrymen, above all of my Scottish fellow-countrymen (Applause) I shall never forget the great honour that the citizens of Edinburgh have conferred upon me to-day. The beautiful casket with which they have presented me, I can assure them, will be preserved as an heirloom in my family (Loud applause)

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INDIANS OUTSIDE INDIA.

British Indians in the Transvaal

A correspondence between General Smuts, Union Minister of the Interior, and Mr Gandhi was published at Johannesburg on April 27 in connection with the withdrawal of the Immigration Restriction Bill announced in the Assembly on the preceding day.

The Minister, while regretting the postponement of legislation, expressed the keen desire of the Government to arrive at a solution. He asked that the question should not be complicated by the continuance of passive resistance.

Mr Gandhi, in reply, stated that he was willing to persuade the Indians to suspend the passive resistance movement provided that the Government undertake to introduce a Bill next session, repealing the Registration Act of 1907, and ensuring legal equality as regards immigration into the Transvaal, maintaining existing rights and settling other points, including the registration of passive resisters, and if in the meantime it would grant certain concessions regarding the registration of individual passive resisters under the Act of 1908.

General Smuts's reply is a substantial acceptance of the proposed terms, which involve the introduction of a Bill similar in principle to the Bill just withdrawn and the exclusion of Asiatics by differential administration in the application of the language test. While giving the assurance asked for with reservations, he expressed the hope that by approaching the question, in a conciliatory manner to reach a temporary solution, all concerned would be left free to devote their energies to securing a lasting settlement. The proposed legislation would give legal equality to all immigrants, with differential treatment in the administrative as distinct from a statutory sense. Temporary certificates would be issued to educated Asiatics now in the Transvaal, if passive resistance were suspended. General Smuts added that if Mr Gandhi could assure him that the Indians would suspend passive resistance he would ask the Governor General to consider favourably the release of the passive resisters now undergoing sentence.

SUSPENSION OF PASSIVE RESISTANCE

At a representative meeting of the British Indian community on the Rand which was held at Johannesburg on the evening of the April 28th,

a resolution was passed accepting as a 'provisional settlement' the terms contained in the correspondence. The debate, which is described as 'heated,' lasted four hours, and there were five dissentients. The result gives Mr Gandhi a free hand in the final negotiations. The passive resistance movement is, therefore, suspended, and Indians will no longer court arrest and imprisonment by defiance of the existing Transvaal Immigration Registration laws. It is hoped to embody a permanent settlement in an Immigration Bill to be introduced next session. An agreement has been reached as to the main principle of the Bill, but some important points still remain open for discussion. It is possible that General Smuts may, in order to avoid creating fresh difficulties in the other provinces, apply the new Bill to the Transvaal only, leaving existing immigration laws operative elsewhere.

The refusal of the Natal Indians to participate in the Coronation festivities, which has been reported to the Durban Town Council, will now (it is stated) be reconsidered.

The following is the latest information on the subject —

JOHANNESBURG 23RD MAY — The Transvaal Asiatic trouble has been provisionally settled. Mr Gandhi interviewed by Reuter's representative, stated that the settlement contemplated the introduction next session of legislation, repealing the Asiatic Act of 1907, and restoring the legal equality, as regards immigration. As a set off to the suspension of passive resistance the Government recognizes the right of passive resisters, numbering ten, to the entire Transvaal by virtue of their education, and reinstates passive resisters who formerly had rights of residence, the Government also releasing the imprisoned passive resisters immediately, and pardoning Miss Sodha.

Mr Louis Botha, interviewed by Reuter's representative, gave details of the Agreement, settling the Asiatic trouble, and said he was greatly gratified thereby. He was sure the Indians would do their part to help the Government to make things as pleasant as possible for them. He fully assured them that the Government entertained no hostility towards them, always remembering that they had determined not to admit any more, except as provided in the Agreement. He hoped the Indians, both in Africa and India, would realize the great difficulty Mr Smuts had in obtaining the concessions he had already made.

driving power between the meetings of Conferences His colonial experience had impressed him with the lost opportunities of the Imperial Government with respect to organising emigration, whatever Party was in power

Indians in Australia

The Secretary of the Austral Indian Society, Melbourne, has addressed a letter to the Indian National Congress detailing the grievances of Indian residents in Australia. The Society includes Indians of all castes and creeds. A deputation from the Society lately waited upon the Minister for External Affairs of the Commonwealth Parliament of Australia and represented that two Indians who had lived in Australia for a number of years prior to the passing of the Immigration Restriction Acts of 1901-5 had gone on a visit to India and were unable to re-enter the Commonwealth. They next obtained passports from the Indian authorities to visit Australia and on arrival were detained by the Customs authorities and submitted to a rigorous cross examination by the Collector. They were allowed to remain on an undertaking being given by the Secretary of the Austral Indian Society to produce them whenever required by the Collector. The Minister said they would each have to pay a fee of £2, but as the deputation protested against this the two Indians were exempted from payment. Indians who have lived for a number of years in the Commonwealth and who possess property are on the electoral rolls and possess votes for both Houses of Parliament. They are reputable citizens but when they applied to bring their wives over from India the Minister could not see his way to agree to the proposal on any account. The deputation urged their rights as British subjects and contended that the place of the abode of the husband is also that of his wife and children. Whereupon the Minister replied in words to this effect:—"You see, gentlemen, you say you are British subjects but you are not as you are not treated as such in your own country, and how can you expect us to treat you here differently, though we treat you far better, and recognise you as citizens, having given you votes, &c., and treat you as white men and not as you are treated to India?" What have the Government of India to say to these remarks? The educational test for immigrants is the reading and writing of fifty words in a European language. Instead of holding the test in English the authorities frequently ask Indian emigrants questions in French and German in order to disqualify

them. A leading Indian wanted permission to send for his son from India but was not allowed to do so. Indians are not allowed to send for their wives from India and hence mixed marriages and illegitimate children are common and there is a great deal of immorality. Chinese and Syrians, who are not British subjects, are given much wider latitude than Indians.

Indentured Labour In Jamaica

Mr Wedgewood asked the Secretary of State for the Colonies whether the Governor of Jamaica had decided, with the advice of his Privy Council that henceforth the planters who required East Indian coolie labour must pay the whole cost of their introduction and repatriation themselves instead of the burden being thrown on the whole community, including those planters who employed free labour and whether this change was due to the action or advice of His Majesty's Government.

Mr Harcourt. The answer to the first part of my hon. friend's question is in the affirmative. The change is not due to my action, but has my approval.

The Indians of South Africa

How within the Empire they are Treated

By H. S. L. POLAK Editor *Indian Opinion*

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow colonists and the many grievances. The book is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia, and the Portuguese Province of Mozambique. To these are added a number of valuable appendices.

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M. K. GANDHI A PORTRAIT IN INDIAN

This sketch describes the early days of Mr M. K. Gandhi's life, his mission and work in South Africa, his character, his aims and his hopes. A perusal of this sketch together with the selected speeches and addresses that are appended gives a peculiar insight into the springs of action that have impelled this remarkable and so often man to surrender every material thing in the wake of an ideal that he ever essays to realise and will be a source of inspiration to those who understand that statesmanship moderation and selflessness are the greatest qualities of a patriot (With a portrait of Mr Gandhi).

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MAY 1911]

FEUDATORY INDIA

Reforms in Kapurthala

Among the miracles performed in Kapurthala during the last eighteen months, one may be mentioned. During the minority of the present Maharaja the hospital used to be under the charge of a qualified European doctor appointed by the Superintendent in consultation with the local officials. Surgical instruments and medicines were kept in the hospital, patients were attended to and operations were performed. The same arrangements were continued when the Maharaja came of age. Latterly, Dr Jagannath who was for a long time Chief Medical Officer at Jammu was appointed State physician at Kapurthala and everything went on satisfactorily. One of Mr French's earliest reforms was the compulsory resignation of Dr Jagannath. No one has been appointed to succeed him and there is now no qualified doctor in Kapurthala. No surgical cases are attended to because there is no one capable of undertaking them. In every case of illness in the Maharaja's family the Civil Surgeon of Jullundur has to be called in. The State officials have to do the same thing. People have to go to British territory for medical relief. The salary that was paid to Dr Jagannath has been saved, but the people of Kapurthala have been deprived of medical help. Just now there is plague in Kapurthala and the surrounding district but there is no relief of any kind. That is one phase of the millennium in Kapurthala. While the State has a highly paid Civil servant as Chief Minister it has not got even an Assistant Surgeon and it is apparently no part of the Chief Minister's duty to get one.—*Tribune*

Reform in the Nizam's Dominions

We learn that H. H. the Nizam has called upon his Prime Minister Maharajah Sir Kishan Pershad to direct his Advocate General, Mr G. Krishnamachari, to submit proposals for a better and more satisfactory working of the Judicial Department probably in keeping with the public opinion expressed in all directions. Mr Krishnamachari in conjunction with Nawab Nizamath Jung, the Judicial Secretary, has been collecting statistics from the various Courts established in H. H.'s Dominions, and has formulated a scheme and submitted it to H. H.'s Government for sanction, and there is no doubt that the same will be approved in due time. The scheme will doubtless involve extra expenditure, for it involves the separation of the Judicial from the Executive

EQUALISATION OF TAXATION IN MANDI

The Raja of Mandi, where the disturbances occurred during the last two years, has issued an order that as the transfer of lands from agriculturists to non agriculturists in his State had created a most unfair competition steps were being taken to equalise the burden of taxation by insisting that cash equivalents be paid by non cultivators in possession of land in lieu of services due and to apply the proceeds of this revenue to the increase of facilities for animal transport in the State, and thus automatically reduce the burden.

Maharaja of Patiala

H. H. The Maharaja of Patiala left Bombay for England in connection with the All India Cricket Team.

H. H. the Maharaja of Rewa's Munificence

H. H. the Maharaja of Rewa has sent a Deputation to Mysore to invite 12 Visited-waita Pandits for a Sree Vashishta Conference in Allahabad. His Highness has contributed several lakhs of rupees to revive Visited-waita Philosophy. The Pandits will be provided with an intermediate class railway fare and arrangements for their comforts while travelling and in Allahabad will be made by the Maharaja.

The Bhavnagar State

With a view to advance the prosperity of the Bhavnagar State says the *Kashikaur Times*, a special committee has been appointed to tour through the different parts of the State and to gather together the views of the experts relating to its economical, industrial and agricultural condition. This committee has commenced its work allotted to it.

The Infantry of Kapurthala

Like a good Oriental, the Maharaja of Kapurthala has, to commemorate his taking up the office of the Colonel in Chief of his Imperial Service Infantry, increased the pay of the Sepoys and the Non Commissioned Officers by one rupee a month. The East appreciates such a tangible commemoration but the West cannot understand it.

Religious Education in Kashmir.

The Maharaja of Kashmir in attempting religious instruction in State schools is making an effort to handle the most thorny of all subjects, and many will be interested to know in what manner he proposes to give effect to the idea. It is thus outlined by Rai Bahadur Mitra.—

(1) In all educational institutions the morning work will begin by congregating the boys in one place, but in separate rooms for Hindus, Mahomedans, and Christians, when a teacher of each religion—Hindu for Hindus, Mahomedan for Mahomedans—will preside and a Hymn to the Universal God will be chanted. The teacher will explain the meaning. The boys will, in prayerful attitude and with due reverence, bow their head in the usual manner according to the custom of each religion. All teachers of each religion must join in this congregational prayer in their special rooms.

Can anybody object to such prayers—"Thou art the Father of all things animate and inanimate, Thou art the Great Sage and Teacher of the Universe and worthy to be adored by all. Wherefore I prostrate before Thee, with humble supplication, and implore Thee, O Adorable Being for Thy mercy. O Lord! bear with me, even as a father with his son, a friend with his friend, and a lover with his beloved."

Or say—

"From the Unreal lead me to the Real,
From darkness lead me to light,
From death lead me to immortality."

—*Bṛihaduranyak Purana* 1.3.28

Or say—

I beseech Thee, O merciful God! to grant me, as long as I live, a sound body, a sufficiency of worldly means and an earnest desire to love and to worship Thee. I have always been and shall ever be Thy servant, and Thou hast been and ever wilt be my Lord!—*Purana*

In the *Upnishads* there are prayers which are acceptable to all.

(1) For Mahomedans the Koran will be used, and the Bible for Christians.

(2) For half an hour in each class a selected moral text book will be taught.

(3) Teachers who by their example and precept are best able to inculcate religious and moral principles will be rewarded and promoted.

(4) Special prizes and scholarships will be given to pupils who by their conduct show good moral life.

(5) A register will be kept in the schools in which a record will be kept daily about the moral conduct of the boys.

These will be our beginning, and we shall add more unto our programme as time proceeds and circumstances justify.

A Remarkable Woman Ruler

I understand that the Coronation visit of that remarkable Indian Chief, Her Highness the Begum of Bhopal, is directly due to the encouragement of King George, who was greatly interested in her during his Indian tour as Prince of Wales.

When the Begum was presented to His Majesty at the Indore Darbar, he conferred on her the insignia of the Grand Commander of the Indian Empire, and she was the first woman in India to receive that honour. On that occasion the Begum appeared before King George with her face entirely hidden behind a *burka* of a light, blue material, while her head was crowned in gold and her small figure draped in a deeper shade of blue—a costume which she is expected to wear at the Coronation ceremony.

This interesting woman is, in a number of ways unique among her sex. Bhopal is the only State in the world where the ruler must always be a woman. In former days, the husbands of the Begums occupied a curiously unimportant position in the State, and were freely changed as the fancy of the ruler or the supposed necessities of her politics happened to require.

The present Begum is the only living woman ruler who was been in action with her own troops. During a pilgrimage to Mecca, she and her bodyguard were attacked by Arabs, whom she repulsed after a bloody encounter.

The State of Bhopal is famed throughout India for its loyalty. At the height of the Mutiny, the Begum of that time had to face her rebel army, which gathered outside her palace and clamoured to be set against the British. The Begum acquiesced, but at nightfall she contrived to disarm the whole of the rebels, to the number of three thousand men.

And long before this, as far back as 1778, Bhopal was the only power in all India which showed itself to be friendly to Great Britain. The Begum's presence at the Coronation will, therefore, be appropriate in the extreme.—*M A P*

The Vaishnavite Reformers of India.

CRITICAL SKETCHES OF

THEIR LIVES AND WRITINGS

BY T. RAJAGOPALA CHARIAR, M.A., B.L.

CONTENTS.—(1) Nathamuni, (2) Pandurikaksha, (3) Yamunacharya, (4) Sri Ramanujacharya, (5) Sri Vedanta Desika, (6) Manavala Maha Muni and (7) Chaitanya.

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INDUSTRIAL AND COMMERCIAL SECTION

India's Imports and Exports

From the Sea-borne Trade and Navigation Accounts of British India for the year ended 31st March, 1911, we learn that the horses imported during the year was 11,414, valued at the average price of Rs 476, against 7,002 imported during the previous year at an average value of Rs 437 each.

LIQUORS

The imports of liquors kept pretty much on the same level as regards quantities as those of the preceding year. Ale, beer and porter totalled 42,42,771 gallons at an average price of about Rs 1.5 per gallon, against 41,81,934 gallons in 1910, averaging about Rs 1.9 per gallon. The imports of spirits were somewhat less than in the previous year. The number of gallons was 15,24,005 averaging in price Rs 6.14 per gallon against 16,80,780 in 1910 averaging only Rs 6.8 per gallon.

SALT

The salt imports were a little less than during the previous year, 480,775 tons against 428,448, and the average price per ton Rs 14.10 against Rs 14.

TOBACCO

There has been a great falling off in the tobacco imports. The value of the imports was Rs 49,14,185, against Rs 94,82,280 in 1910. There were only 11,06,756 lbs cigarettes imported against 30,83,746 lbs during the preceding year which shows that India is taking a grip of cigarette manufacture for her own internal consumption. The customs value of the cigarettes for 1911 averaged Rs 3.4 per lb.

COAL

The imports of coal have been decreasing. In 1908-09, 1909-10, and 1910-11 the quantities respectively were 430,399, 406,378 and 322,735 tons. The average price of imported coal during the past year was Rs 16.12 per ton.

COTTON AND YARN

The imports of cotton twist and yarn show a considerable falling off during the past three years from 4½ million lbs in 1908-09 to 32½ million lbs in 1910-11. Grey and unbleached piece goods sail along pretty much on the same level as regards quality since 1908-09, but the imports of white bleached cottons show a considerable progressive increase, the figures for the past three years being 477,744,049 yds, 493,041,855 and

586,519,294 yds, respectively, the values being Rs 7,77,69,398, Rs 7,68,24,757 and Rs 9,54,59,290. This indicates greater purchasing power on the part of those who use the finer fabrics. Coloured, printed and dyed piece goods also show a very satisfactory increase from 472,483,248 yds in 1908-09 to 591,527,435 yds in 1910-11.

MOTOR CARS AND MOTOR CYCLES

The value of motor cars and motor cycles imported showed an increase from Rs 43,14,231 in 1908-09 to Rs 73,24,420 in 1910-11. The average value of the 3,458 typewriters imported was Rs 200 each. There were 758 fewer typewriters imported last year than in 1908-09.

MATCHES

It is a wonder that India does not make more progress in the manufacture of matches. The imports of these indispensable goods continue to grow. There is nothing to prevent swadeshi enterprise from manufacturing all that are required for internal consumption, and yet we spend a sum fast approaching one crore of rupees in bringing matches from foreign countries. I know there are a few match factories in existence in India, but all their production is but a feather in comparison with the quantity consumed. The plant is not an expensive one. There is a great opening here for small capitalists.

SOAP

Soap is another article which could be easily made in India on a sufficiently large scale to meet all internal requirements, and yet the imports of this article of daily use go on increasing. The imports for last year were 275,243 cwt against 222,801 in 1908-09. The customs value of the imports works out at nearly Rs 2.10 per lb.

UMBRELLA

The umbrella trade seems to be reviving again after the falling off during the previous year. We imported 1,250,462 against 1,109,349 during 1909-10. The average value of the umbrellas is a little under one rupee each. More attention is being paid to the internal industry as is evidenced by the increase in the value of umbrella fittings—the value of these imports being Rs 27,70,324 against Rs 19,27,822 in 1908-09.

LIVING ANIMALS

Of living animals (unclassified) we exported last year 466,462. These numbers would doubtless include all kinds from small snakes up to large elephants, mostly meat for foreign Zoological gardens, and for sale as pets in the various towns in Europe and America. This is a trade

that goes on increasing. The total value of the animals exported was Rs 23,21,055 against Rs 15,86,192 in 1908-09. This works out at an average of almost Rs 5 per animal.

COCOANUT AND ITS PRODUCTS

An export which might be largely increased is the cocoanut and its products, especially as there is a growing appreciation of the value of the nut as food. There is a large demand for this commodity. Rs 79 lakhs' worth of the kernel or copra were exported last year against Rs 53 lakhs in 1908-09. These figures are still trifling compared with the enormous developments which might easily be made in this industry. Ceylon understands the copra manufacture much better than Bengal.

FISHMANS AND SHARKFINS

Fishmaws and sharkfins are now steady articles of export. The quantity of these commodities exported last year was 1,266,329 lbs., almost the same as the figures for 1909-10. The average value of these delicacies was 18 annas per lb., the total value of the exports being Rs 14,28,129. Sharkfins are bought largely for export to China and are there used for the making of soup. There is a colony of Mings on the northern shore of the Bay of Bangal whose chief occupation is the catching of sharks for the sake of the fins and tail pieces. The fins are sun-dried and then bagged for export.

LINSEED

Linseed exports reached 370,552 tons last year against 233,860 tons in 1909-10, and of cotton seed, which should not require to be exported, we sent out of the country 299,011 tons, at an average price of Rs 70 per ton, about Rs 2.8 per maund. Now that modern machinery can convert cotton seed into flour fit for human use, it is surely high time that these 300,000 tons per annum should be kept inside India and converted into a cheap wholesome food for the people. There are also cotton seed oil and cotton seed cake to be taken from the process of manufacture, while the refuse would go to enrich the soil.

TOTAL IMPORTS AND EXPORTS

The grand totals of the imports and exports are as under—

	Imports 1899-10 Rs	1910-11 Rs
Merchandise	1,22,64,538.7	1,33,71,109.3
Private Treasure	37,42,607.35	39,70,327.61
Government Treasure	973,899	6,87,802
Total imports	1,60,11,045.4	1,74,48,246.52

	Exports	
Merchandise	1,87,96,81,876	2,09,22,06,017
Private Treasure	6,39,78,303	7,11,95,278
Government Treasure	57,100	89,345
Total exports	1,94,36,72,279	2,16,34,90,638
Grand total of imports and exports	3,54,53,90,870	3,89,83,22,154

Showing an increase on the total figures of our over sea trade of 10 per cent in 1910-11, over those of 1909-10—Capital

Use of Mechanical Excavators

Owing to the shortage of labour and hardness of the soil it has been found very difficult to tackle the excavation work on the Upper Chenab Canal by manual labour. The Irrigation Department has, therefore, recently imported two mechanical excavators for work on this Canal. The first of these excavators is being erected on the Chucbuki Malbon section and will shortly be working. Having regard to the shortage of labour in the Punjab, it is believed that the use of these excavators will prove a very profitable investment for the Province. Six of them have been ordered, two for the Upper Chenab, two for Jhelum and two for the Lower Bari Doab Canal. It is hoped that each excavator will do the work of 600 men, and if it were possible to obtain labour, the cost of excavating 1,000 cubic feet of earth on the Upper Chenab Canal would be at least Rs 10. It is expected that the excavator will do the same amount of work for about Rs 1, including charges. There should thus be an important saving in the cost of constructing these canals by the use of mechanical excavators and their purchase represents a distinct advance towards that conservation of energy on which the future prosperity of the Province so largely depends.

White Phosphorus Matches in India

Vicount Wolmer asked the Under Secretary of State for India whether steps had been taken to secure the adoption by the Indian Legislature of provisions forbidding the manufacture of matches with yellow phosphorus into India or their importation from that country.

Mr. Montagu. The Government of India have informed the Secretary of State of their intention to legislate on the lines of the White Phosphorus Matches Prohibition Act, which prohibits the manufacture, sale and importation of such matches in this country.

The Opium Agreement

TEXT OF THE CONDITIONS

A summary of the Opium Agreement was published in our issue of last week. We have since received fuller details from Simla. The Agreement which was signed at Peking on May 9, provides that the arrangements which were entered into between the British and the Chinese Governments in 1907 shall continue for the unexpired portion, seven years of the original period, but subject to the following conditions—

Article 1.—China during the next seven years shall diminish its production of native opium annually in the same proportion as the annual export of opium from India is diminished.

Article 2.—In view of the fact that China has adopted a rigorous policy for prohibiting the production, transport and smoking of indigenous opium the British Government agree that export of opium from India shall cease in less than seven years if proof is given in the interval that the production of native opium in China has completely ceased.

Article 3.—The British Government agree that Indian opium shall not be conveyed to any province in China which has effectively suppressed the cultivation and import of indigenous opium. It is stipulated however that the closing of the ports of Canton and Shanghai to the import of Indian opium shall only take effect as a final step for the completion of the above measure.

Article 4.—During the period of the agreement the British Government is permitted to obtain by local enquiries conducted by British officials continuous evidence of the diminution of cultivation in China.

Article 5.—China is submitted to despatch an official to India to watch the opium sale and the packing of opium for export, but without any power of interference.

Article 6.—The British Government consent to the present consolidated import duty being increased from 110 to 330 *taels* a chest, the increase taking effect simultaneously with the imposition of an equivalent excise duty upon indigenous opium in China.

Article 7.—So long as the additional article of the Chefoo Convention is in force we will withdraw all restrictions and all taxation other than the consolidated import duty such as those which were recently imposed in Canton on the wholesale trade in Indian opium. This provision shall not derogate from the force of any laws

published or hereafter to be published by China for the suppression of opium smoking and the regulation of retail trade.

Article 8.—During the calendar year 1911, the Government of India will issue export certificates for 30,600 chests reducing the number progressively until the Chinese exports are extinguished in 1917. Each chest thus certificated may be imported into any Treaty Port in China.

Article 9.—The agreement may be revised at any time with the mutual consent of the parties.

Article 10.—The agreement comes into force on the date of its signature and an annex to the agreement provides that a census shall be taken on that date of the signature of the agreement of all uncertificated Indian opium in bond in the Treaty Ports which being in stock in Hongkong is *bona fide* intended for the Chinese market, and all such chests shall be marked with a special label and on payment of the present import duty of 110 *taels* shall be entitled to the same rights and privileges as certificated opium. All chests thus labelled in Hongkong, however, must be removed to a Chinese port within seven days after the signature of the agreement for two months after the date of the agreement the ports of Shanghai and Canton only shall be open to the import of further uncertificated Indian opium; thereafter all the Treaty Ports of China obtaining the consent of the other Treaty Powers shall be closed to uncertificated opium. The amount of uncertificated opium labelled for China in the Treaty Ports and Hongkong on the date of the agreement along with the amount of the uncertificated opium admitted into Shanghai and Canton during the succeeding two months shall be taken in reduction of the Indian exports in 1912, 1913 and 1914, that is to say, in addition to the annual reduction by 5,100 chests the exports from India to China shall be still further reduced during each of these three years by one third of the total of an uncertificated opium admitted to the privileges described above.

The Chinese Government issued a long and important decree on the 9th May giving effect to the new opium agreement and explicitly ordering that all restrictions and taxation imposed in the provinces on wholesale opium shall be immediately withdrawn, at the same time an excise duty of 230 *taels* a *picul* has been imposed on indigenous opium in pursuance of Article 7 of the agreement.

The Excise Duty on Cotton Goods

The Imperial Revenue derived during the financial year 1910 11, from the Excise Duty on Cotton Goods was Rs 42,57,000. There has been a steady progressive rise each year since 1901 02. The comparative figures are —

	Rs
1901 02	17,70,000
1902 03	18,66,000
1903 04	20,77,000
1904 05	23,82,000
1905 06	27,07,000
1906 07	29,00,000
1907 08	34,00,000
1908 09	35,44,000
1909 10	40,06,000
1910 11	42,57,000

If India had had a free hand in working her own fiscal system, these Excise duties would never have been imposed on her own internal cotton industry. The above array of figures would have stood the Indian Cotton Industry in good stead in times of bad trade.

Fiscal Reform for India

The freedom of Edinburgh was conferred on Lord Minto on April 20th in recognition of his Lordships services in India and Canada.

In his reply, Lord Minto said he was thankful for the share he had been able to take in the struggles of the last five years, which saw the inauguration of reforms contributing enormously to the peace of country and the strength of British Rule. He pointed out the difficulties to be solved in connection with industrial and economic questions, the direction of education and the safeguarding of the moral and intellectual training of Indian youth. It was upon the solution of these questions and the wise acknowledgment of the great political and social movement throughout Asia that the stability of rule in India depended.

Cultivation of Cotton in India

In the House of Commons on April 10th, Mr Barton asked the Under Secretary of State for India whether his attention has been drawn to a report on the progress of agriculture in India in which the Inspector General of Agriculture in India expresses the opinion that there is no longer any doubt that India can, as it has done in the past, grow very much finer cotton and also stating that from fairly extensive trials it is now certain

that a good class of American cotton can be produced under average circumstances in Sind and whether, in view of the importance of this matter to Indian agriculture and to the British cotton trade, he will do all in his power to facilitate the removal of the chief obstacles to progress by advising the Indian Government to co-operate with the agricultural department in the creation of an agency in India to buy, gin, and bale long staple cotton.

Mr Montagu. The British Cotton Growing Association have recently expressed their desire to co-operate with the Bombay Agricultural Department in the establishment of a buying centre in the Sind districts of the Presidency, and their offer has been communicated to the Government of Bombay. The Secretary of State will view with favour any action which can be legitimately taken by that Government to provide the cultivators with a better market for cotton of a superior quality.

CHILD LABOUR IN INDIAN FACTORIES

Mr John Waid asked the Under Secretary of State for India if he would state what are the ages at which children were allowed to work in textile factories under the new Indian factory law and in other than textile factories under the existing factory law.

Mr Montagu. The age limits of children in the new Act, as in the existing Act, are nine to fourteen years, for all classes of factories alike. I will cause a copy of the new Act to be placed in the Library, when it reaches this country.

WOMEN WORKERS IN INDIAN FACTORIES

Mr Barton asked the Under Secretary of State for India whether, as the new Factory Act at present before the Government of India made no difference in the hours of women workers, he proposed to take any steps to secure the same relative improvement for the women as for the men.

Mr Montagu. Both Sir Hamilton Freer Smith's Indian Factories Committee and the Labour Commission reported that as regards day work the conditions of employment in Indian mills were satisfactory. Women were generally employed on piece work, were free to come and go as they pleased, and of their own accord worked less than the statutory eleven hours. Their physique was uniformly excellent. In abolishing night work for women in textile factories and in narrowing the limits within which the day employment of women is permitted the new Act has gone as far as appears to be demanded.

CHOLERA AND DRINKING WATER IN INDIAN FACTORIES

Mr. Barton asked the Under-Secretary of State for India whether seeing that unfiltered drinking water had been a cause of cholera and typhoid, he would endeavour to have it made compulsory on all factory owners in India to supply a reasonable quantity of filtered drinking water to all employees during working hours.

Mr. Montagu: The maintenance of an adequate supply of good drinking water in Indian factories is already secured by rules under the Factory Act by the Local Governments. The Labour Commission found that little, if any, exception could be taken to the arrangements for supplying water and that in many factories special attention had been given to the question.

Gold Currency for India

In connection with the observations of the Honble Sir Vithaldas Thackersey at the last Budget Meeting of the Imperial Legislative Council regarding the introduction of a gold currency into India and the proposal for the issue of a ten rupee gold coin which, according to a Simla telegram, seems to be now under consideration the following observations made by Sir Montagu Cornish Turner, the Chairman of the Chartered Bank of India, Australia and China at the last ordinary meeting of the shareholders on the 29th ultimo, are worthy of note. He said—

"A remarkable feature in connexion with the trade of India has been the decline in the import of silver and the great increase in the imports of gold into India during the past year. In his recent financial speech in Calcutta Sir Guy Fleetwood Wilson referred to this remarkable feature in India's trade requirements, and spoke of the striking economy in the use of rupees. He referred to the fact that whereas during the period from April to December we usually see in years of good trade a large absorption of rupees, in this past year, so far from this being the case, there was actually a return of rupees into the Currency Department, so that the Government of India are in a much stronger financial position as regards silver than otherwise we will have been expected, and as regards the imports of gold, we find that in 1908 the imports of gold bars and gold coin into India amounted to £7,000,000, in 1909 to £10,000,000 and in 1910 to £18,000,000, so that the imports of gold coin and gold bars in 1910 exceeded those of the previous year by no less than £8,000,000. Yet we find, from the figures given

by the Government, that gold in the Indian currency reserve increased during 1910 only to the extent of £1,300,000, so that during 1910 no less than 162½ millions of gold disappeared into circulation or was hoarded by the citizens of India. Then, against that, we find that in 1910 the import of silver into India was less by 15,000,000 oz. than in the previous year, but at the end of 1910 the amount of silver in Bombay in stock had increased by some 13,000,000 oz., and from this we infer that India in 1910 absorbed less silver to the extent of £2,500,000 than she did in the previous year.

I shall not attempt to put forward any reasons for this striking feature in regard to India's development, if I may say so, in the use of gold, but I did notice myself when I was last in India that it was quite a common thing to see sovereigns used by travellers going through India. Instead of carrying about bags of rupees, you now carry your pocket full of sovereigns. I was told yesterday that at Lahore and Amritsar local pleaders and barristers are now paid in gold instead of rupees and I have also heard of a case in which one of our biggest importers, instead of sending rupees, as they usually did in previous years up to the distributing centres where they bought their produce, are now sending sovereigns, and they do so in order to save freight, which shows how very freely things are cut. But there is the fact that gold is now being used and may be still more extensively used in India. What the effect of this will be I do not venture to say, but we most certainly hope that with the development of the use of gold in India the world's output of gold will also increase at the same time. At present I do not think we need have any fears on the subject, because the gold output of the world has steadily increased in the past few years."

Essays on Indian Economics. BY THE LATE MAHADEV GOVIND RANADE.

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AGRICULTURAL SECTION.

Cocoanut Beetles

The following leaflet has been issued by Mr C A Barber, Government Botanist:—

Two beetles attack the cocoanut and other palms and cause immense damage to them. One of them is the Rhinoceros beetle known in Tamil as 'Tannam vandu' and 'Chellu' in Malayalam. It is a big black beetle with a horn on the head and bores into the tender leaves and leaf stalks on the crowns. Grown up palms are not so seriously injured as young trees. It lays eggs in dead palm stems or makes pits and the grubs that hatch out feed on the rotting matter and grow very big. These grubs ultimately change into the Rhinoceros beetles.

The other beetle is the red weevil known as 'Sevandu' in Tamil. It is a smaller insect than the black beetle and can be distinguished by its long curved snout. It lays eggs in the crowns of palms, generally in the wounds made by the Rhinoceros beetle, or by tappers. The grubs which hatch out tunnel into the crown and kill the trees. They pupate in cocoons made of twisted fibres and emerge in about 2 weeks as weevils.

REMEDIAL MEASURES—The Rhinoceros beetle though not serious by itself, leads to the attack of the far more dangerous red weevil. It can be easily excluded from trees by means of the barbed wire in common use in many places.

After extraction of the beetle, the tunnels of the beetle should be closed with tar and sand, which should also be smeared on wounds made by the tappers. Otherwise the red weevil will be attracted by the wounds and it will not be easy to save the trees when eggs have been laid.

A mixture of fine sand and salt may be applied twice a year to the top of trees between the leaf stalks. This will have the effect of driving the Rhinoceros beetle away.

Trees badly affected by the red weevil will never survive, and should be promptly cut down, the crown should be destroyed along with the grubs, otherwise the grubs will later on change into weevils and attack fresh trees.

In a plantation dead stems should at once be split up and allowed to get dry. They should never be allowed to remain rotting, as they afford convenient breeding places for the Rhinoceros beetle, nor should any rotting matter be allowed to accumulate within the garden.

The notion is prevalent in some places that the grubs of the palm weevil get up the stem from the

bottom and the practice of boring a hole across the stem a few feet from the ground, is resorted to. The notion is a mistaken one and the practice of boring holes is extremely dangerous and should be discontinued.

The two pests are interdependent on one another. The Rhinoceros beetle tunnels into healthy crowns and prepares the way for the attack of the weevil. Trees killed by the grubs of the weevil form good breeding grounds for the Rhinoceros beetle. Hence, unless the above precautions are taken a continuous loss of trees by death in an infested garden cannot be prevented.

New Uses of the Windmill Idea

In the *Millgate Monthly* for March, Mr J H Crabtree describes under the title of "Harnessed to the Wind" a source of energy that costs nothing. He refers to the use of windmills for farming operations such as turnip crushing and for water storage. There are still more modern uses.—

The rapid strides made in recent years by electricity and electrical appliances afford complete facility for lighting a country house, mansion, church or farm by means of the wind. Lord Kelvin forestalled this possibility in 1881, when he first suggested the application of windmills for charging electric accumulators or storage batteries. And the very principle which he—Sir William Thompson—then propounded is now being harnessed to practical purposes.

ELECTRIC LIGHT FOR COUNTRY HOUSES

For a year, at least, a country house near Hale has been supplied with electricity from a storage battery operated by a wind turbine 70 feet from the house. The upkeep for the year for lubricating oil, grease, and distilled water amounts to about 10s. Near Chichester a country house is supplied with an 18 ft wind turbine, on a 75 ft tower, and is used for lighting and pumping. It supplies over thirty lights in the house and provides energy for pumping all water required by the household. The wind turbine is 60 yards from the house, and connected with storage battery by underground cables. Perhaps, one of the most unique applications of wind power is to be seen at Chicheley, near Bilston, where the parish church is lighted and the organ blown by electricity generated by means of the wind. The turbine is erected near the headgear of a worked-out coalmine. Its wind-wheel is 18 ft in diameter, and supplies energy for sixty-five lights at the church and vicarage.

Similarly, wind through the medium of the battery is used for churning milk, up-to-date cooking and warming.

Mar 1911]

LEGAL

INDEPENDENCE OF THE COURTS

Dewan Bahadur R. Raghunatha Rao writes — The *Pioneer* in an article headed "Judicial Discipline" has observed that "the only remedy that we can see for insuring the absolute independence of the Courts in India is the establishment of a High Court in every Province. With the best of intentions, a local Government may be moved to interfere in the internal discipline of its Judicial Department with untoward results." This is however, impossible. The system which prevailed before the establishment of the High Courts may be reintroduced. It is this—whenear the Government had to deal with private rights and privileges it consulted the Judges of the Sudder Court and obtained its opinion and acted on it. The Sudder Court itself had the power to issue circular orders which had the force of rulings of the Court and which settled many general difficulties of discipline procedure and even of Law. The Revenue and Magisterial Departments used to be defended by the people without their valises. The Board of Revenue were the Fathers of the people. The Collector who was ever too kind to the people was tolerated and supported to the proper extent by the Board. Its members were old and experienced men known to the people and whom they knew Indian officers of long standing and experience used to be trusted and consulted and their opinions respected. To refuse a ryot or a subject to Court was not considered efficiency. There should be revived and all the justice which can be done without breaking the law and without interference with others rights and which is between a subject and Government should be done in the Revenue Department without putting the just party to the necessity of going to Law Courts which means pecuniary loss to private parties.

ENROLMENT OF LEGAL PRACTITIONERS IN N W P

Answer by the Honble Mr. Jenkins to the Honble Mr. Sachchidananda Sinha's question enrolment of legal practitioners in the North West Frontier Province —(a) All legal practitioners (including barristers) who wish to practice in the North West Frontier Province are required to take out a license and to pay the following fees —For a first grade license Rs 50 and for a

second grade license Rs 25. A license remains in force until the end of the calendar year for which it is granted. On the applications for renewal a fee of Rs 20 in the case of a first grade license or of Rs 10 in the case of a second grade license has to be paid. (b) Since the foundation of the province on the 9th November, 1901, nineteen applications for authority to practice have been received from barristers, and of these two have been rejected. (c) During the same period 315 applications have been made to the Judicial Commissioner for permission to appear in particular cases and of these twenty have been rejected. (d) and (e) No maximum number of legal practitioners has been fixed by the Judicial Commissioner either for his own Court or for the Courts subordinate to him. (f) The Government of India are not aware that dissatisfaction has been caused either among lawyers (except perhaps those whose applications have been refused) or litigents and the public by the rules regulating the enrolment of legal practitioners in the Courts of the North West Frontier Province. The local administration has received no complaints from the public that the number of legal practitioners is insufficient. (g) The rules in force in the Judicial Commissioners Courts in other provinces vary considerably. The Honble Member will gather therefore that it is not practicable to reply to this question in its present form.

AN IMPORTANT CASE

About two years ago Mr. Mathuradas Ramchand, a pleader of Hyderabad Sind filed a suit against the Secretary of State in respect of his ejection from a second class compartment labelled "Reserved for Europeans" at Karachi Cantonment Station N. W. Railway. The suit was dismissed by Mr. Pratt, Judicial Commissioner of Sind, on the ground that it did not lie against the Secretary of State. On an appeal filed by Mr. Mathuradas, two other Judges of the Judicial Commissioner's Court have held that the suit can lie against the Secretary of State. Mr. Mathuradas will now press his claims which means a clear and final decision of issue whether or not railway companies can reserve accommodation for Europeans to the exclusion of Indians from certain compartments.

SCIENCE

PROF. J. C. ROSE ON PLANT LIFE

In the course of his presentation before the American Association of Scientists, Professor J. C. Rose pointed out that the present tendency of the West was around aspects of almost all human life of bearing a tendency which was apt to be thought to make a loss of sight of the forest for the trees. Thus he went on to say that he had never been the master of Indian thought which had always on the contrary admitted the universality of knowledge. Both the poet and the scientist conquer were seeking in the different ways to lift the veil from the mystery beyond. The poet, knowing the need of religious help to the language of imagery, the burden of his so great perpetual is. These are the end of the other hand has to practice constant restraint in order to guard himself against self-deception. Even so, however, he like the poet comes to his turn to the regions of light and color. To him also the opaque becomes the transparent and for each matter tend to lose their material distinctness and are fused in one. It is here on the threshold of the realm of wonder that he may drop for a moment his accustomed self-reliance and exclaim in exultation: "Not a faint bit of the thing itself! In illustration of this sense of wonder which links together poetry and science, the poet would of us bravely to a few matters of the world which the survey of his own little corner in the great universe of knowledge that of light and color and of life unvoiced. Could anything appear more to the imagination than the fact that we can detect the internal molecular structure of an opaque body by means of light that a half as bright? Could anything be more unexpected than to find that a sphere of Chinese clay can lens as brightly as more perfectly than a sphere of glass or denser transparent? That in fact the refractive power of the clay is electrically at least as great as that of the most costly diamond? Light, from among the innumerable octaves of light, there is only one octave of power to excite the man's eye. In reality we stand in the midst of a sun-bathed ocean almost blind! This is the first we can see as anything compared with the vastness of that which we cannot.

Turning to what he had called unvoiced life, the lecturer inquired whether there was any relation between our own life and that of the vegeta-

ble world? Upon this point he had in the past been somewhat definite. The matter could only be settled by having recourse to the plant itself and in this case it to make the record of its own life history. In the script the handwriting should play no part. The plant itself should only by the writing lever should make its own record. For man too often is misled by his own preconceptions. A non-writing problem to be worked out by these plant autographs was the question whether the plant or is not responsive to the blows that fall upon it from outside. If it is then how long does it take to perceive any given blow? Does the pulse upon the vessel fluctuate or not in accordance with the water level? Again does the effect of the external blow reach to the interior of the plant by some agency more or less analogous to a nerve? At what speed if so does the nervous impulse travel? What are the circumstances that enhance or diminish that rate of the rate of such transmission? Is there any resemblance between the impulses in the plant and in the animal? In the animal we have the spontaneous movements of the heart. Is there in the plant any similarly throbbing tissue? What is the meaning of spontaneous? And lastly will the plant like the animal in the supreme moment of the shock of death give us any unmistakable signal of the crisis and after a cease from all activity? Answers to these questions and others like them were only possible as the speaker's instruments could be invented which might enable the plant to write down its own statement with an impugnable accuracy. In the course of ten years of exact facilities had he was happy to say been successfully devised. And these instruments of precision might gratify the audience to know had been constructed in reliance by Indian workmen and mechanics. They were now able the Physics Laboratory in Calcutta to put a plant under the cover of the recorder and leave it to be perused only excited to record its own answer to recover in its own time and again to be subjected automatically to the recurring shock. Night and day season after season this process could go on and all that was left for the investigator to do was to read the log roll of the plant's own script. Even the poems of poetry could hardly reach the wonder of the story thus told by the voiceless life of the plant world.

PERSONAL

THE LATE HON' R R G V JOSHI

It is our calamitous misfortune to have to announce this week the death of Hon. Rao Bahadur Ganesh Yee katesh Joshi, an Elected Member of the Bombay Legislative Council.

Mr. Joshi was born in 1849 at Miraj. He was educated at Kolhapur and completed his collegiate career in the Elphinstone College by becoming a graduate in Arts. Some time afterwards he entered Government service in the Educational Department and rose sheerly by his eminence as a teacher to high position. He was for sometime acting Head Master of the Poona High School. As a teacher and as a Head Master he left an indelible impression upon his colleagues and pupils. He was a living store of information on various subjects, and his proficiency as a teacher may be gauged from the fact recorded by many of his students that he made so dry a subject as Geography as interesting as lessons in the most emotional and appealing poetry. He was a rigid and strict disciplinarian, yet withal he won for himself the love as well as the respect of the pupils that came under him.

To the public at large, especially in the Malabarashtra, much interest attaches to Mr. Joshi's activities as a politician and publicist rather than as a school master. It is true that only after his retirement from Government service could Mr. Joshi take active part in public life. But even during his official career he accumulated immense interest in public questions by his minute and detailed studies from the early years of his life. Mr. Joshi had a keen arm for facts and figures and in later years possessed the fully developed statistical instinct. He carefully studied the several public and administrative questions as they cropped up, in all their aspects. He had made a special study of the Land Revenue questions and those who have read the long letters on revenue questions that appeared in the *Times of India*, stuffed with facts and figures and initialed 'G. V. J.' will have marked the remarkable grip with which he manipulated an imponderable subject. If he was a specialist on the Land Revenue question he was not less an expert in the various other departments of administration. His chief feature was the great delight that he felt in statistics. In his "New Spirit in India" Mr. Nevinson wrote of Mr. Joshi that "from his mouth statistics flowed

like water from a fountain." He thus describes his study room—"On book shelves round the walls, and heaped upon the floor and tables were hundreds of volumes and pamphlets crammed with figures. It seemed as if the owner had collected every book and essay ever written upon the economics of India, and year by year had filtered them into his mind. He had the instinct for averages which I take to be the economist's instinct. He thought of women and children in terms of addition; he saw men as columns walking. He watched the rising and falling curves of revenue, expenditure and population as others watch the curves of beauty. Any line of figures was welcome to his spirit, and though he had made his living by teaching little Indians to read "Robinson Crusoe," his chief study seemed to be in the scripture called the "Statistical Abstract relating to British India." Upon this careful piece of literature he meditated day and night, or if his mind required a change he relaxed it on theology. Statistics were to Mr. Joshi, so pleasing as a poem. He felt, says Mr. Nevinson, a pleasurable and æsthetic satisfaction in meditating on the large figures possessing epic grandeur, like those of the population of India. The passage in the Statistical Abstract headed 'Finance' he enjoyed with 'the most delicate appreciation of style.' Endowed with such a love for statistics, a retentive memory and austere habits of study, Mr. Joshi could handle almost every problem of administration in India with the ease and intelligence of a trained master.—*The Vahtralla*

THE LATE REV. JOHN LAGE HOPPS

Our foreign exchanges bring us the sad news of Rev. John Lage Hopps' death. By his death the Unitarian ministry loses one of the most powerful exponents of the Unitarian faith and a most popular preacher, and the Brahmo Samaj and India, a genuine friend and well-wisher. He passed away in his seventy-seventh year on Thursday, April 6th. A finished writer and no mean thinker, he has left the stamp of his personality on the Unitarian literature of the day. He has taken great interest in the *Indian Review* to which he was one of its valued contributors. His latest contribution on the "Borrowings and Gains of Evolution" that appeared in the February number of the *Review* was valued highly by our readers. To give an idea of the influence he exerted, we may mention here that four hundred thousand copies of his statement of "The Unitarian Faith" have been sold till now.

POLITICAL.

THE KING'S CORONATION AND THE IRISH PARTY

The Irish Parliamentary party's decision to take no part in the Coronation ceremonies or festivities was taken at a meeting of the party held in Committee Room 16 of the House of Commons Mr John Redmond presiding Sixty nine members were present

The statement which it was unanimously determined to issue on the subject of the Coronation was as follows —

Ever since the foundation of the United Irish party, under Mr Parnell's leadership, in 1880, it has been the settled practice and rule of the party to stand aloof from all Royal or Imperial festivities or ceremonies, participation in which might be taken as a proof that Ireland was satisfied with, or acquiesced willingly in, the system of Government under which since the Union she has been compelled to live In accordance with this policy members of the Irish party took no part in the Jubilee of Queen Victoria or in the Coronation of Edward VII Since the date of these ceremonies circumstances have vastly changed and the cause of Irish liberty, to fight for which the Irish party was created is now on the eve of victory A great majority of the people of Great Britain and the Parliaments and peoples of the self governing Colonies are friendly to the cause for which the Irish party stands

In view of these facts, it would be a great source of satisfaction to us if we could as the representatives of the Irish nation, take our place side by side with representatives of the other great component parts of the Empire at the Coronation of King George

But with deep regret we are compelled to say that the time has not yet come when we feel free to join with the other representatives of the King's subjects on this great occasion

We are the representatives of a country still deprived of its constitutional rights and liberties, and in a condition of protest against the system of government under which it is compelled to live and as such we feel we have no proper place at the Coronation of King George and would lay ourselves open to the gravest misunderstanding by departing on this occasion, from the settled policy of our party Entertaining as we do the heartiest good wishes for the King, and joining with the rest of his subjects in the hope that he may have a long and glorious reign, and ardently

desiring to dwell in amity and unity with the people of Great Britain and the Empire who, living under happier conditions than existed in our country, will stand round him at the ceremony of his Coronation, we feel bound, as the representatives of a people who are still denied the blessings of self Government and freedom, to stand apart and await with confident hope the happier day of Irish self government, now close at hand

We are sure our people will receive the King on his coming visit to Ireland with the generosity and hospitality which are traditional with the Irish race And when the day comes that the King will enter the Irish capital to reopen the ancient Parliament of Ireland we believe he will obtain from the Irish people a reception as enthusiastic as ever welcomed a British Monarch in any part of his dominions

The decision was arrived at only after most prolonged deliberations

THE INDEPENDENT LABOUR PARTY AND INDIA

Public opinion in India will emphatically support the following resolution adopted at the Birmingham Conference of the Independent Labour Party at the instance of Mr Keir Hardie —

That this Conference declares that the immediate policy of the British Government in India should be guided by ideas of self government and national responsibility To that end it demands that the financial and economical policy of India should be put more under Indian control, and that the Councils recently established should be placed on a more popular basis, and given wider power of discussion and decision

The Indian Press and Indian public men have made no secret of their conviction that this is the right thing to do, and it must be singularly gratifying to our people to find that it has the support of the Independent Labour Party

HISTORY AND CURRENT EVENTS

Portugal had a revolution not long ago Mexico seems, at the date of writing, to be in the middle of one, as well as Great Britain and Ireland Europe and America could say we have no constitution "If you have one, produce it," they might exclaim That of the United States of America is contained in a sixteen page pamphlet, purchasable for a few pence But where is the constitution of "England"? It must be sought in precedents, customs, tacit understandings, much more than in statutes or written law

GENERAL

ANGLO INDIANS

By agreeing that the Eurasians shall be described in a census return as Anglo Indians the Government of India have gratified this community at the expense of confusing Indian nomenclature. An Anglo Indian has hitherto been an Englishman who is residing or has resided in India. The Eurasians have, however, claimed that the name really belongs to them. Lord Curzon in a famous speech, pointed out that the term would lead to confusion and that it was obviously inapplicable to a large section of Eurasians who are of Portuguese descent. Since then Bengal Eurasians have affected the name of "domestic community," a term which is awkward because it has no adjective. Various names have been tried, such as East Indians, Indo Britons, Europeans, and statutory natives of India. It is strange it has not occurred to anyone to use the philologists' word—*Indo Europeans*. European is very often used and as a rule when in a newspaper a prisoner is described as a European he is a Eurasian.—*The Manchester Guardian*

A CELEBRATED KASHMIR SHAWL

Colonel Hendly, C I E the Secretary of the Indian Section of the Exhibition to be held in London during the Festival of Empire, has secured the loan of a celebrated Kashmir shawl in order to show the perfection to which this work could attain. Its history and authenticity are vouchsafed by no less an authority than his late Highness Raja Sir Amar Singh, the brother of the present Maharaja of Jammu and Kashmir. It was made apparently for presentation to the late King in case his visit to Jammu, when as Prince of Wales he visited India, should extend to Srinagar. The shawl remained in the State Treasury until 1896, when the Durbar ordered the sale of their old shawls. *The Magazine of Art*, in an article on this shawl says "The design is a map of Srinagar, the summer capital of the Kashmir State, drawn to scale showing the Jhelum River running through the City, the Dal Lake, and all the celebrated *baghs* or gardens described in 'Lalla Rookh,' and so well known to the modern tourist. The work is so minutely done as almost to create the impression of stamping until the fabric is closely examined. The dyes used are purely vegetable—a distinction now unfortunately rare in even Eastern textile fabrics."

INTEMPERANCE IN THE PUNJAB

Sir Herbert Roberts asked the Under Secretary of State for India—Whether his attention has been called to the recent speech of the Lieutenant Governor of the Punjab on the intemperance prevalent in the Central Punjab, especially among the Sikhs, whether he is aware that in the four Sikh districts 194 liquor shops were licensed by the Government in 1909-10, whether this figure represents any reduction of the number licensed in the previous year and whether any steps will now be taken to reduce substantially the existing facilities for obtaining intoxicating liquors.

Mr. Montagu.—The matter has long engaged the attention of the Local Government. Inquiries made some years ago showed the existence of a widespread habit of illicit distillation in the homes of the people. The number of shops mentioned by my Honble friend is the number licensed in the rural parts of the four Sikh districts. During the last five years the number of shops and the consumption of illicitly distilled liquor have decreased. In the four districts as a whole the number of shops in 1905-06 was 319 and in 1909-10 269, and the consumption in gallons was 197,322 in 1905-06 and 154,905 in 1909-10. If further inquiries should show that the present number of licensed shops is excessive the Local Government will no doubt take steps to reduce them.

H H THE AGA KHAN AND THE DECCAN EDUCATION SOCIETY OF POONA

We are glad to note that His Highness the Aga Khan gave a donation of Rs. 5,000 to the Deccan Education Society of Poona. It is understood that His Highness intends to induce other Mahomedans to contribute to the funds of the Society. The high minded and broad spirit, thus displayed, has always characterised the actions of H H the Aga Khan and especially the active efforts he made to bring about the Hindu Mahomedan Conference at Allahabad last December.—*The Sutohla Patrika*

EX MEMBERS OF COUNCIL

In reply to Colonel Yate with reference to the proposal to extend to Indian Ex Members of Council the privilege of retaining the title of Honourable granted to Colonial Members of the Council, Mr. Montagu, Under Secretary for India, said the case of Indian officials was not analogous and that Lord Morley after full consideration was not prepared to move in the matter.

BOOKS RECEIVED.

- THE VEDAS By C G Seligmann M D and Brenza Z Seligmann The University Press Calcutta
- THE PINFIELD By J S Fletcher G B H & Sons, London
- THE LORD OF LABOUR By George Griffith G Bell & Sons, London
- SHAKESPEARE'S MUCH ADO ABOUT NOTHING The University Tutorial Press London
- THE SACKED BOOKS OF THE HINDU No 30 & 21 The Pan ni Office, A Ishabed
- "BENGALI MADE EASY" The Manager Jagadram Benares City
- MODERN LIVES By Francis Gribble G Bell & Sons London
- GOOD AND FOOD STUFFS By K. Raman Tamp K. Raman Tamp Tiruvandun
- JOYE & MARRIAGE By Ellen May G P Putnam & Sons, London
- THE TRAP By Dick Donovan G Bell & Sons London
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- THE ADMINISTRATION REPORT OF THE PUBLIC WORKS DEPARTMENT (EMIGRATION) OF THE MADRAS PRESIDENCY FOR 1908-1910. The Superintendent, Cochin Press Madras
- HE IS RICH AGAIN By Charles Morice G Bell & Sons, London
- THE LAST CALL By Arthur Conan Doyle G Bell & Sons London
- STRANGER THAN FICTION By Mary I Lewis William Fisher & Sons London
- THE INDUSTRIAL & ECONOMIC HISTORY OF ENGLAND By S Satyamurti C. Coomaraswamy Nadas & Sons Madras
- YOUTH & SILENT PATH By J F Gould Jangam & Co. Bombay and Calcutta.
- THE LIFE AND WORK OF JESUS. By W D M Gray The Christian Literature Society for India, Madras
- A HAND-BOOK OF MORALS By M Krishnaswamy Nadas & Sons Ltd The Headmaster Edward Coronet on School Mysore

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- THE AGRICULTURAL JOURNAL OF INDIA The Agricultural Research Institute Pusa
- THE MAN MEDIAN CONVENTION By Rev E M Wherry 1906 1 of an Industrial Conference
- OUR INDIAN SUNDAY SCHOOLS By Edward A Annett The Christian Literature Society for India, Madras

India in Indian and Foreign Periodicals

- IS HINDUISM PANTHEISTIC? By the Rev E Green. ["The East and the West" April 1911]
- A HIMALAYAN PARADISE By Ross Reinhardt Anthon [The Light of India March 1911]
- THE INTRODUCTION OF THE ART OF WRITING IN INDIA [The Modern Review April 1911]
- LESSONS FROM THE LIFE OF JUSTICE RANADE By Prof V C Kale M A [The Indian Standard March and April 1911]
- BRITISH DEMOCRACY AND INDIAN GOVERNMENT By G W Fivest [Fortnightly Review April 1911]
- INDIA'S FINANCE AND DEFENCE By Col J H Croy [The Indian Review April 1911]
- FROM MUGHAL TO BRITON By Price Collier [Scottish Review April 1911]

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- THE INTRODUCTION OF THE ART OF WRITING IN INDIA [The Muslim Review April 1911]
- LESSONS FROM THE LIFE OF JUSTICE RANADE By Prof. V. C. Kelkar [The Hindu Review March and April 1911]
- BRITISH DEMOCRACY AND INDIAN GOVERNMENT By G. W. Forester [Fortnightly Review April 1911]
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Diary of the Month, April—May, 1911

April 2nd The Austrian Lloyd steamer Bohemia to-day shipped £175,000 gold from Port Said for India.

April 3 The Allahabad Municipal Board at an Extraordinary Meeting held to-day declined to accede to the request of the Muslim League for the introduction of separate electorates for the special representation of Mahomedans.

At a largely attended meeting of the Oudh Family Association held at Ferhat Manzil Garden Reach this evening it was decided to submit to His Majesty the King Emperor through His Majesty the Viceroy a Memorial praying that His Majesty might be graciously pleased to bestow on the House of Oudh a boon commensurate with its former dignity to commemorate its accession to the Imperial Throne of India in accordance with the time-honoured Indian custom of conferring a Crown and Kingdom on deserving persons on such great occasions.

April 21 The Imperial Parliament Delegates to-day held a private Conference with the League of Empire at Carlton Hall Sir Gilbert Parker presiding.

Resolutions were adopted urging the desirability of giving British Imperial history a place in the curriculum, increased facilities for teachers to a grade school the co-operation of the League in a scheme for the foundation of post-graduate Scholarships.

April 23 At the Annual Meeting of the Society for the Suppression of the Opium Traffic at the Carlton Hall held to-day Sir Matthew Dodsworth presiding a Resolution was adopted welcoming the Anglo-Chinese Agreement on the traffic in opium and congratulating Government on the ratification of the matter.

The Resolution also trusted that no pressure from India would be allowed to interfere with the speedy ratification of the proposed Agreement.

April 24 Lord Kitchener took his seat in the House of Lords to-day as a Viscount. He had already done so as a Baron. He was introduced by Lord Marley and Milner.

April 27 His High the Maharajah Scindia of Gwalior has placed 300 gardeners at the disposal of the Delhi District Central Committee for work on the processional road. The gardening operations are likely to be thoroughly well done as they are being taken in hand to good time at all plants, shrubs, etc., may benefit by the Monsoon rains.

April 28 The *Advocate of India* states that Lord Crewe, Secretary of State for India, will resign his appointment at the end of May. He is now in his thirtieth year.

April 29 The Freedom of Edinburgh was to-day conferred on Lord Milner in recognition of his services in India and Canada.

April 31 The world's foremost Oriental scholar the high priest Sir Max Müller, Lord Alhott, Adana Peak and President, Oriental College Colombo, arrived at Calcutta this morning after a long journey.

May 1 The home papers publish to-day an appeal from the All India Committee representing Protestant schools for Europeans and Christians in India for a sum of £25,000, in order that the children of this important community shall be trained to represent worthily our race and religion before the Hindu and Muslim education fellow students.

The appeal is signed by Sir George Birdwood, the Archbishop of Canterbury and York, Lord Curzon, Lord Eglinton, Lord Lansdowne, Lord Milner, Lord Roberts, and Bishop Wellesley and states that it has already been received.

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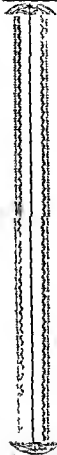
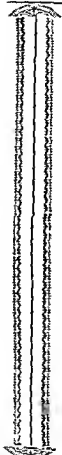
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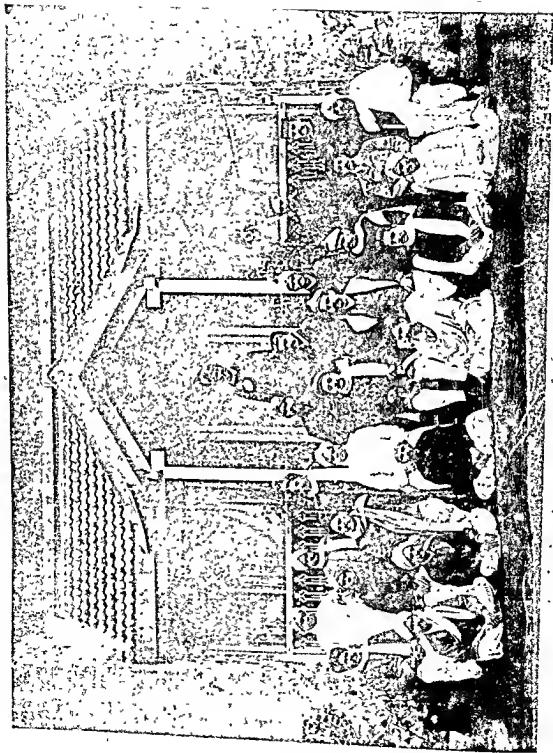
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JULY, 1911

[No. 7

SONG

BY

Mrs. SAROJINI NAIDU

Nay, do not grieve though life be full of sadness,
Dawn will not veil her splendour for your grief,
Nor Spring withhold the soft, predestined beauty
Of lotus blossom or arisha leaf

Nay, do not pine though life be full of trouble
Time will not pause or tarry on his way,
Today that seems so long so strange, so bitter
Will soon be some forgotten yesterday

Nay, do not weep new hopes new dreams new faces,
The unspent joy of all the unborn years
Will prove your heart a traitor to its sorrow
And make your eyes unfaithful to their tears

The Proposed Civil Marriage Bill

By

DR. SRI P. C. CHATTERJI, C. I. E.

(Retired Judge, Chief Court, Punjab)

THE professed object of the Bill is to remove those provisions of the present Act which exclude all who profess the Hindu, Buddhist, Jaina, Brahmo and Sikh religions from its benefits. The statement of the objects and reasons says that many members of the Hindu community wish to introduce intermarriage between sub-castes of the four primary castes or between sections of them or between members of the same caste resident in different parts of India, with out leaving the pale of Hinduism and it proposes to bring this about by omitting the declarations prescribed in the preamble, in section 2 and in the second schedule of the Act for the parties to the marriage, to the effect that they do not belong to the recognized religions of India. It is not proposed to change any other portion of the Act.

Let us consider how the Act amended as proposed would affect (1) members of the Hindu community who contract marriages under its provisions and (2) the Hindu community generally, using the term Hindu in a comprehensive sense and as including Aryas, Sikhs, Jains and Brahmos, etc.

Section 2 of the Act provides that no marriage can take place where there is a husband or wife living, that the intended husband must be of the age of eighteen years and the intended wife of fourteen years, that if either of them is under twenty-one years, the consent of the father or guardian to the marriage must be obtained and that they must not be related to each other by consanguinity, affinity or within degrees which under the law governing them would make the marriage invalid. By provision 2 the prohibition of consanguinity is declared not to extend beyond the great great grandfather or great great grandmother and to apply where the one of the parties is the lineal ancestor or a brother or sister of the lineal ancestor of the other.

The bar of consanguinity is thus defined, but I am not clear what the rule of affinity would be if the persons seeking marriage under the Act declare themselves not to be Hindus. It is doubtful how far the rules on that subject of Hindu law

which is a personal law mainly based on the profession of the Hindu religion will apply. But this is minor consideration and may be left out of consideration for the present.

A second marriage after one has been solemnized under the Act in the lifetime of the husband or wife renders the person who knowingly enters into such marriage liable to punishment for bigamy under the Indian Penal Code. Further, the provisions of the Indian Divorce Act, 1869, apply to such a marriage.

The Act, therefore, cannot be availed of to celebrate a polygamous marriage and prohibits polygamy which, though allowable among Hindus, is not generally practised, nor popular and is steadily declining in public estimation. The Act is thus calculated to serve the purpose of the growing body of reformers among Hindus who want to abolish polygamy altogether.

Monogamy and divorce are necessarily correlated and hence the Act provides for divorce. The provisions of the Indian Divorce Act, however commendable from the standpoint of the absolute equality of the sexes in all the relations of life, are distasteful to Hindus as calculated to disturb the stability of their marriage system in which they not unnaturally take some pride. The raising of this issue is essential according to orthodox Hindu belief and hence the right to marry a second wife when the first proves barren is probably prized by the members of Hindu community as a body, and the same remark applies where she commits adultery. It is difficult, however, to formulate a special law of divorce applicable to Hindus alone, for Government naturally desires to refrain from interference with laws based on religion unless at all events all Hindus are agreed.

Marriage under the Act necessarily means the legitimacy of its issues and their right of succession to their parents' property. Legitimacy also involves collateral succession. Thus, the children of a union under the Act may become co-heirs in the estate of an orthodox joint Hindu family, if their father has not separated himself after the marriage, which might cause some annoyance, though it is difficult to say hardship, to the other members of the family.

This might be urged as an objection to the amendments, but the evil, such as it is, already exists under the Act and will not be created by the amendments proposed. It is not appreciably felt as marriages under the Act by Hindus have been very few. The social ban it entails in the

present state of Hindu opinion has proved sufficient to effectually check such marriages, as it has checked widow marriages. If the amendments are accepted the ban will continue all the same and be equally effective against their increase in future for years to come.

Thus the amendments proposed do not appreciably enhance the danger to the social system of orthodox Hindus which the Act, as it stands, involves. With the progress of time the number of Hindus desirous of throwing off some of the existing trammels of that system will probably increase and these will be ready to resist to marriages under the Act as it at present stands so that there is no tangible gain in this respect by opposing the amendments.

The present Act by requiring a declaration 'that the party seeking marriage under its provisions is not a Hindu, helps to drive such persons from the fold of Hinduism. There is now a general disinclination among such people to cut adrift from Hindu religion and this is said to be the main reason for the Bill. Though not belonging to any of the advanced sections of the Hindu community, I can fully appreciate the reluctance Hinduism is associated with a glorious religious philosophy at once the most liberal and free, as far as mind and thought are concerned and has noble spiritual traditions. Its dogmas interpreted in the light of that philosophy do not present any serious obstacle to their acceptance by enlightened and generous minds, though some of its religious rites are narrow in spirit and its social code rigid and illiberal to a degree and particularly so in the treatment it accords to the depressed classes. At first, high minded people disgusted with the sinister aspects of some of the religious rites and of the social system of Hinduism were ready to break away from it altogether and thus in the past some of our best men were driven away from the fold. But nowadays there is a greater knowledge and appreciation of its higher aspects and people are not willing to renounce it. But they chafe at some of the social restrictions and would be glad if these were relaxed for their better comfort.

Speaking for myself, I should be disposed to meet their wishes in all matters that do not touch the essential elements of the Hindu religion. Social customs are the growth of circumstances and must needs change with the times as we find they have changed in Hindu India. A comparison of our existing customs as regards marriage, eating and other matters with those of ancient

times will show this at a glance. A community that does not fall in with the true spirit of the times or adjust itself to its environments when they change, has really lost all vitality and must needs perish sooner or later. For this reason many outsiders, with some show of reason, regard Hinduism as in a moribund condition. Amongst ourselves there is a growing sentiment of the injustices which mark our treatment of the depressed classes though ultra conservative Hindus regard it as sanctioned by our religion and even essential for its existence. But most of us are disposed to think otherwise and wish to remedy the evil as soon as we can. We must consider the demands of our advanced brethren in a somewhat similar spirit.

Let us now discuss specifically some of the prominent changes which the Act is calculated to bring about if it is in wider operation.

Firstly It may lead to marriages between parties so related to each other that we regard their union as incestuous or reprehensible. On this question I personally think the restrictions of Hindu Law are very wholesome and if it could be done, would propose to do away with the provision to section 2 of the Act which would leave the restrictions untouched. This however, may possibly not suit the advanced sections of Brahmins. As it is, the degrees prohibited in proviso 2 are such as to obviate the objections of most people who dislike marriages between close relatives. It must not be forgotten that custom among us is not uniform and in the most intensely orthodox part of India viz., the South, marriages between first cousins on the mother's side are permitted.

Secondly, It may facilitate marriages between members of the same caste or sub-caste resident in different parts of India contrary to present practice. It is, however, admitted that the practice is of modern growth and did not exist in pre-Mahomedan days. It is not founded on religion and its abrogation is much to be desired. Rajputs, at least of the higher classes, have continued to intermarry from different parts of India and recently there is a movement among the Kayasthas towards similar intermarriage. In Bengal and so the Punjab, the restrictions against marriage in a different section of the same sub-caste are being fast abrogated. This objection therefore has no force.

Thirdly It may bring about intermarriages between different sub castes of the same primary caste. Such marriages are not unknown at the

I think safer views are now beginning to prevail as was shown by the general opposition to the Gut Census Circular. If there is a growth of a large body of opinion in favour of marriages under the Act, Hinduism must lose a great number of its adherents if the declaration under that Act is retained. It would be wise therefore to dispense with the declaration. If such opinion does not largely grow, the inclusion of a few of such people in our community can do us no harm. Ordinarily speaking, the social law is an effective check on such marriages but it is neither just nor wise to insist that people celebrating them should renounce Hinduism.

On the whole, therefore, I think the amendments should be accepted as far as the Hindu population is concerned. If it is possible, I should also press for the abrogation of the proviso to section 2.

Let me now briefly consider the position of the other communities mentioned in the Act.

Jains. I think Jains are somewhat in the same position as orthodox Hindus though from their greater liberality of spirit their opposition should be less. Jainism intermarry with Vaishnava Hindus though the difference in point of dogma between the two communities is great.

Sikhs. I doubt whether enlightened Sikhs would have much objection to the proposed amendments. They have acquiesced in the second Marriage Act.

Aryas. The same remark would probably apply to Aryas except as regards marriage with non-Hindus. But as Aryas follow conventions if non-Hindus to Hinduism, their objection would be purely sentimental, not exactly religious.

Buddhists. With their liberal religion and freedom from the restrictions of caste Buddhism would probably not be opposed to the Act which would enforce monogamy on all.

Parsees. Parsees do not require the Act as their marriage and divorce have already been legislated for. The table of prohibited degrees in the Parsi Marriage Act, XV of 1865, is perhaps more comprehensive than that provided in this Act and the two should be made to agree if this Act is to apply to them.

Mahomedans. Mahomedans would also not care for the Act, but be against it. If so, their opposition would be, as usual, treacherous and strong and compel acceptance. If the issue of the marriage are not Mahomedan, their collateral succession to property of Mahomedans will be barred and so far they would not be

affected by the Act, but it would alter their law of divorce.

The case of Christians need not be discussed. They have a complete code of laws relating to marriage, divorce, and succession. The same remark applies generally to Jews.

Para 4. Mahomedans, Jews and Christians do not require the Act with the proposed amendments and it is likely to affect the existing laws of marriage applicable to them. Hence, if they object, they will have to be excluded from its operation. As far as they are concerned the declaration must be retained. The question will then arise whether Government should legislate in this manner for Hindus when opinion in favour of such legislation is not unanimous.

I venture to think that it should. Hindu law professes to be based on divine authority but it is like other laws, a branch of sociology and with the progress of society is apt to get antiquated and unsuited and insufficient for the needs of the people. Positive law is constantly lagging behind the times and the efforts of statesmen and legislators are constantly directed to close or narrow the gulf and the necessities of a progressive society as Mayne points out in his *Ancient Law*. Now the corrective has hitherto been furnished by the growth of custom which is recognized by Hindu law givers as paramount law. This is how Hindu society has managed to endure in the past though inefficiently and with difficulty. But under British law, custom, after it has once passed through the crucible of a court of justice, becomes crystallized and incapable of expansion or alteration. The result is to stereotype the existing state of things for all time. No change is possible unless there is a change of religion. Surely this would be an intolerable state of things and the Government would be justified in giving some relief to the progressive section of its Hindu subjects. In the past Government has interfered by positive enactments abolishing existing practices in the interests of humanity and morality, e.g., in the case of sati and of laws of caste, the Age of Consent Act and the Widow Marriage Act. Here is a purely enabling Act, of which no one need take advantage unless he feels compelled to do so in order to get relief from his disabilities. It is already existing on the statute book and entails exactly the same consequences without the proposed amendments as it will with them, with merely this difference that an amendment as proposed being passed, the renunciation of

Hinduism will cease to be compulsory. In other words, the amendments make no change in the position of the ultra conservative orthodox Hindu beyond depriving him of the very poor satisfaction of driving his advanced brother who resorts to the Act from the pale of Hinduism. They involve no inroad whatever into his right of remaining isolated and of inflicting social ostracism on those who wish to go forward. I do not think he can feel any satisfaction in diminishing the number of his co-religionists particularly in the present times, when he has begun to see the effects of his foolish interferences in the past. Government granted relief to its subjects, mainly Hindus of advanced views, by providing secular marriages for them by the Act and thus avoided interferences with religion. Now it ought to complete that relief by removing this penalty of change of religion which it attached to such marriages. This involves no departure from the principles on which it has been acting.

It is natural that opinion should be divided on the merits of the Bill. The orthodox section of Hindus with their traditional hatred of change, are of course, as a rule, against the Bill. It is a matter, for surprise, however, that many belonging to the advanced sections are hotly opposing it. I confess I cannot understand their attitude. Is it consistent with the spirit that led us to oppose the Gair Circular with all our might? Is there any good in driving the few people who would use the Act, infinitesimally small compared to the enormous mass of the Hindu population, to declare themselves non-Hindus? This is the real question for consideration. I do not believe the amendments would appreciably increase the number of marriages under the Act, for those who are ready to enter into such marriages are not likely to be deterred by the declaration proposed to be eliminated.

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Indians in South Africa

BY

MR H S L POLAK

IN order that the present situation in South Africa may be adequately understood, it is necessary briefly to recall a few important circumstances and to keep clearly in view the principles that have been, and in some respects are still, involved.

It is not ancient history that the main controversy has raged over the anti-Asiatic legislation, whose enforcement was attempted, first by the Transvaal Government and subsequently by the Government of the Union of South Africa. The Registration Act of 1907 imposed communal degradation upon the entire Indian population of the Transvaal and a religious insult upon the Mahomedan section of it. It was unanimously felt that the self-respect of the community was at stake and it was decided to oppose the enforcement of the measure by passive resistance. So far, it was mainly the interests of the resident Indian community that were attacked, though the prestige of the Indian people was also in a very considerable degree involved. But in the same year, it became evident that an attack was to be made deliberately upon Indian national and Asiatic racial sentiment, by the enactment of the Transvaal Immigration Law, whose operation, jointly with that of the afore-mentioned Registration Law resulted in the absolute exclusion of British Indians by reason alone of their race. For the first time in the history of a self-governing British Dominion, a law had been enacted that was virtually an "Indians Exclusion Act." At once the Transvaal Indian community recognised its duty to India and flatly refused even to acknowledge the validity of the measure. They claimed that if the Registration Act were repealed according to their demand, the Immigration Law would be inoperative, for immigration would then be restricted not for reasons of race, but because the intending immigrant would be unable to pass education, financial, and other tests of a general theoretical application. The question of the restriction of immigration was in no way involved, but only of the manner in which it was to be done. Since the year 1897, there has been definite restriction of Indian immigration into South Africa, first, by

the Natal Immigration Restriction Acts, latter by those of the Cape Colony, and subsequently by the Peace Preservation Ordinance of the Transvaal. But whereas, up to the year 1907, Indian immigration was restricted by legislation of general theoretical application, tempered by administrative differentiation, it was now proposed to lock, bolt and bar the door of the Transvaal against the entry of Indians, no matter what might be their status or degree of fitness. The passive resistance movement continued until the commencement of 1908, when it was suspended upon the promise of General Smuts to repeal the Registration Act of 1907, provided voluntary registration were at once factually effected. Upon his own admission some months later, it was "satisfactorily effected," but he repudiated his pledge which had not been reduced to writing and declined to repeal the Act. The struggle commenced anew and in order to deflect the considerable amount of outside sympathy that was being given to the Indian cause General Smuts introduced another Registration law, whereby voluntary registrants were removed from the operation of the earlier law but the 1907 Act was not repealed nor was the race bar removed, so far as immigration was concerned, and the struggle continued. Its subsequent history requires no elaboration but it is necessary to emphasize once more the fact, in view of certain recent criticism that what the Transvaal Indians have always had consistently demanded has been the repeal of the Registration Act of 1907 and the substitution of racial equality in law, so far as immigration is concerned, for the racial bar with which it was sought to insult the Indian people. In order to prove their bonafides and to meet the charge that what was really wanted by the Indian Community was to flood the Transvaal with an enormous number of Indians who had no pre-war residence there, the leaders of the community publicly announced that they would not in practice oppose an edict on text for Indians of almost prohibitive severity, for they were fighting for the recognition of the great principle of racial equality in law within the Empire and not for losses and fishes. Indeed more than 3500 men have been imprisoned for the maintenance of that principle, other thousands have left the country rather than submit to intolerable conditions, hundreds of businesses have been ruined and families broken up in the cause of India's national honour, whilst large numbers of South African Indians have cheerfully sub-

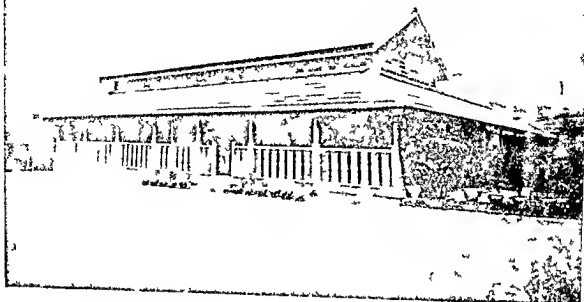
mitted to deportation and at least two men have died directly as a result of hardships endured, in the same great cause. Though the admission of this principle had been many times refused by the South African Union Government and its predecessors in office the provisional settlers and that has recently been announced at last concerns it. The Registration Act of 1907 is to be repealed and equality under the law as to immigration is to be substituted for the racial disqualification that now disfigures the Transvaal Statute Book. It may then, as some critics have done, let Mr. Gandhi has succeeded in to display in of his inexcusable ignorance of the facts of the case. There has been neither surreptitious compromise of principle. The Union Government has, in fact, not only yielded the principle but it has even in matters of detail, given more than was demanded in 1908. The question of the wide open door was never in issue. So far as the Indians of South Africa are concerned, they have for the past decade recognized the peculiar position in South Africa and the reality of the race and colour prejudice of the European Colonists. It has been enough that they should fight for the open door in theory. It may be generations before the practice approximates to the theory, and during that time public opinion in South Africa must be educated and converted. To demand, therefore, the open door in practice to-day, is to demand the impossible. It is not practical politics, but on the strength of this to urge again, as some critics have done, that Mr. Gandhi has tied the hands of the people of India in regard to this demand as to equal citizenship, as a matter of practice within the Empire, is absurd. No Indian in South Africa can bind the Indian people, who may make demands (however little likelihood there is of their being conceded to) which the Transvaal Indians, or for that matter the Indians of South Africa are not in a position to make. I should add here that the provisional settlement, which becomes finally effective only by subsequent legislation, applies only to the Transvaal problem and not generally to the Problem of Indian Immigration into South Africa under an Immigration law applying to the whole Union, which must be dealt with separately. The danger to be feared here is that although the condition at the Cape and in Natal differ fundamentally from those obtaining in the Transvaal, the Union Government may endeavor to restrict Indian Immigration as rigorously for these

two provinces as circumstances have enabled it to do for the Transvaal. It is, if permitted, would cause grave injury to existing Indian interests in the Coast provinces, as it would prevent traders resident therein from obtaining necessary and confidential assistance from India, as they can do under existing laws.

But though the Immigration problem may have been partially solved the question of the treatment of resident Indians remains a burning one. Taking the Union province by province, we find that in the Transvaal, though it is not possible under the old law of 1885 to compel Indians to reside in locations for trading and residential purposes, attempts are now being made, by the joint operations of the Gold Law and the Townships Act of 1908 to compel them to leave the premises where they have been carrying on their business for years and the only alternative to what is really compulsory degradation in locations is virtually, compulsory withdrawal from the country at enormous financial sacrifice. Whilst Indians are prohibited by the old Republican law from legally owning fixed property the Courts have recognised the holding of such property in equitable trust for them by European friends but the two above mentioned laws if effectively enforced, will result in the annulment of such trusts, the penalising of the European Trustees, and the confiscation of the properties. Municipal Ordinance has just been gazetted providing for the refusal of hawkers, pedlars, washermen, trolleys and gharry drivers, and other similar licences without the right of appeal to the Courts. This measure, if assented to, will maintain the Municipal disfranchisement of Indian Rate payers and ruin many hundreds of inefficient people. There is no doubt that, if attempts are made to enforce these measures, the Indian Community will unanimously resort to passive resistance once more, for their livelihood will be in most serious jeopardy.

In Natal, the dealers 'licenses' Act is still directed entirely against Indian traders. Whilst some small relief has been secured by the amending law of 1909, granting the right of appeal to the Court where the issue of renewals of trading licenses is refused, every attempt is being made by the licensing authorities to convert such licenses into new licenses against the refusal of which there is no right of appeal. Thus it is becoming difficult for a son to succeed to his father's business, it is almost impossible for an Indian trader to take a partner, it being held that this creates a new

interest, and transfers of licenses are almost unheard of so that an Indian trader is unable to obtain the full market value of his business. Only recently the application was refused of the Natal Indian Traders Ltd., a lawfully registered Limited liability company, some 90 per cent of whose shareholders are colonial born Indians for the transfer to them of an existing Indian license in an Indian quarter at Durban for the carrying on of a business learned by and carried on with Indians. It will appear thus that even Indians born in South Africa find avenues of livelihood closed to them by the arbitrary decision of a Licensing Officer, backed up by a Council or a Board composed, as a rule, of the Indians' business rivals. The £3 annual tax imposed upon all Indians (males from 16 years onwards and females from 13 years onwards) who do not choose to re-enslave themselves under indenture, or who for a variety of reasons are undesirable of returning to India, continues to operate as a direct incentive to crime, family desertion, and female shame. The tax is demoralising the whole Indian community, and it is not impossible that a passive resistance struggle may commence in Natal to secure the repeal of this iniquitous impost, which General Smuts has refused. The Amending Act of 1910 giving magistrates discretion to exempt Indian women who are too old or feeble or indigent to pay the tax, has scarcely at all relieved the situation, for magistrates in some cases, do not exercise the discretion allowed them; others, again, exercise it to a limited degree, whilst a very few give full effect to the law. Although the Natal Education Commission of 1908, aimed at most strongly upon the callous negligence of the employers in omitting to provide for the education of the children of their indentured employees the Government has taken no steps whatever to give effect to the Commission's recommendations. The one employer who did, at his own expense, provide education for the children on his estate, closed his school to avenge the action of the Government of India in prohibiting the further recruitment of Indian labour for Natal. The only education that is to day received by thousands of poor Indian children is the degradation of their mothers and of what are, in only too many instances, their putative fathers, who outnumber the mothers by three to one. The Cape Colony Indians, though far better off than their brethren in the other provinces, still complain of the harsh incidence of the



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Immigration laws and the Dealers' Licences Act. The immigration laws are most atrociously enforced. It has recently been held that if a resident Indian, who has left the Province upon a permit entitling him to return within a period of one year, exceeds by even a few days the duration of his permit he may be and is excluded as a prohibitive immigrant and it makes no difference that he may have his family and his business in the Colony. Constant attempts are being made by the Immigration Officers of both Natal and the Cape to evade the orders of the court, and the Chief Immigration Officer of the Cape Colony has just been convicted by a full bench of the Supreme Court of gross contempt of court and fined heavily for deporting an Indian whose detention the Court had ordered. So far as the Licensing Law is concerned practically the same facts apply as in Natal except that there is no right of appeal, even against the refusal of the renewal of an existing trade license.

In the Orange Free State, though hitherto a few Indians have been allowed to enter the province in a menial capacity even this has now on the authority of General Smuts, been prevented.

It will readily be seen that criticism should be heeded even were it mild and particularly as the facts show that it is not, in the face of such an appalling tragedy as reveals itself in South Africa.

I venture to urge that the people of India should not rest until a vast improvement in the situation in South Africa is brought about. Public opinion in India may do very much to ameliorate it and I trust that everything possible will be done to co-ordinate the many efforts to relieve it that are being made in the various parts of India.

THE INDIANS OF SOUTH AFRICA

How they are treated.

By H. S. L. Peltah, Editor, *Indian Opinions*.

This book is the first extended and authoritative description of the Indian Colonies of South Africa, the treatment accorded to them by their European fellow-colonists and their many grievances. The First Part is devoted to a detailed examination of the conditions of the Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia and the Portuguese Province of Mozambique. Part II entitled "A Tragedy of Empire," describes the terrible struggle of the last three years in the Transvaal, and contains an appeal to the people of India. To this are added a number of valuable appendices.

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THE SERVANTS OF INDIA SOCIETY.

[FOUNDED BY THE HON. MR. COXHALE.]



Our readers are aware of the manifold services which the Hon. Mr. Gokhale has rendered to our country, but it may not be so generally known that of all his public activities which is nearest to his heart and claims the largest portion of his time and attention is the maintenance of the Servants of India Society. We propose to give in the following pages an account of this institution.

Western education and the liberal policy of the British rule have stirred in us political aspirations and the last fifty years have witnessed a growing feeling towards solidarity among the various peoples in this country to which the annual sessions of the Congress and the various Conferences bear ample testimony. These new movements have been gathering strength, and we have almost silently entered upon the second stage in our work of nation building. The jungle has been cleared and the land levelled, and we are setting our hands to the task of laying the foundation and raising the superstructure. In the past, public life was exclusively in the hands and under the guidance of people, earnest no doubt but who, because of the inextinguishable demands on their time by their various vocations, could spare only their leisure hours for public work, and it could not be helped, but the time has come and the stage has been reached now when for further and satisfactory progress the labours of a full time and specially trained agency are necessary. The example of Western countries is not wanting in this direction. It is well known that the public and municipal life of England and Germany—to take only two cases from among the more advanced Western nations—is so healthy and vigorous, because of the participation in it of the members of the middle class, who inheriting or having acquired the wherewithal which enables them to live in leisurely ease, devote all their time and energies to public activities. The late Mr. Gladstone, the late Sir Henry Campbell-Bannerman, Mr. Balfour and Mr. Chamberlain are instances of this phenomenon in English public life. But if in the admittedly poor condition of India, such a learned class of professional politicians has no chance of coming into being the halo of sanctity attendant upon the poverty of dedicated lives—a common feature in the life of the spiritual East—

members and the members under training constitute the Society and no alteration can be made in the constitution of the Society unless it is recommended by the Council with the concurrence of not less than three-fourths of the members of the Society and the recommendation is accepted by the First Member. The Society has also other classes of workers attached to it—Permanent Assistants, Attaches and Associates. Permanent Assistants are persons who in the opinion of the First Member and Council are "capable of being trained to assist efficiently members of the Society in their work and who are prepared to devote their lives to such work. There are two classes of Permanent Assistants—divided according to their educational and other qualifications. Attaches are persons who are in full sympathy with the objects of the Society and who are prepared to devote their lives to such work as may be assigned to them for the benefit of the Society and Associates are those who, while being in full sympathy with the objects of the Society, are prepared to devote a portion of their time and resources to the furtherance of its work. The Society, while enforcing a severely simple standard of living on its members, takes all possible pains to provide their wants and afford them facilities to do their duty by their dependents. It gives them a family allowance, provides for personal expenditure, ensures education for their children in certain conditions and maintenance for the members of their family after their decease.

The period of training extends over five years. Of three years, in the first three, members will have to spend six months a year at Poona carrying on their studies in the Library attached to the Home. This six months stay at Poona begins in April and closes with September and is divided into two sessions—the Minor and the Major. The former draws to a close in the first week of June—at which time the Society's week begins. During this period the Society's Anniversary—on a 12th of June—is celebrated and all the members—ordinary or under training—and others gathered, and stock of the past year's work is taken and the programme for the coming year drawn. And after this the Society's week follows the major session. The members, as may be naturally expected of graduates, do most of their studies by themselves. A regular course of studies is prescribed and a senior member is appointed supervisor of studies. This member assists in and directs solely the studies of mem-

bers during the minor session, and in the major session when the First Member too is in residence at headquarters he takes most of the work into his own hands. Members begin their five years' training with a course of studies relating to the administration and economic condition of India. Authors like Strachey and Chesney are read along with others, as Dadabhai Naoroji and Dutt and members are put through a course of studies in Indian History, Economics and Political Science interspersed or ended by the reading of Parliamentary publications relating to India. Then follow special studies in Indian Finance, Land, Taxation and Revenue Administration, Education etc. This is so far as regards India and its problems. But a knowledge of the recorded experience of other countries is essential for a proper understanding of the immensity of the task lying before us and for an intelligent application of principles and methods in the solution of the various problems affecting our country. And this is gained by studies in the General Department of the Library. Each member during his seasonal stay at Poona, in addition to his applying himself to the prescribed course of studies specialises in a subject and he has to read a paper thereon before his colleagues. During the major session the First Member generally gives a series of lectures on some of the many subjects relating to Indian administration and politics. It will thus be seen that the Members of the Society carry on their special studies very much like post graduate scholars, under efficient and able supervision. The other months are spent in doing some work under the supervision and control of the Branches to which they are ordinarily attached. When they have had this three years' course members spend the last two years of training doing work in the various Branches and thus having the benefit of a close and intimate touch with the other provinces of India. After such a training for five years, the member is styled an ordinary member and is allowed to take up work in his own province or some other in India under the control of the First Member and Council.

The Society has a Home in Poona by the side of the Chattr Shringi (four peaked) hills. The site where the Home is situated is almost ideal for an institution like the Servants of India Society. Outside and beyond the din of the city, yet not very far from it, man-made almost noiseless, the presence of the Ferguson College and the Rabindra

XIV *V Venkatasubbiah*—A graduate of the Central College and a native of Bangalore

XV *N M Joshi*, B A of the Bombay University, was formerly a schoolmaster

XVI *S H Hussein*—A Mahomedan of the Baiyid tribe, a native of Behar Formerly Editor of "The Moslem Herald" (as Loughish fortnightly) and also of an Urdu monthly

XVII *B M Aranda Rao*—A native of South Canara to the Madras Presidency and a graduate of the Madras University from the Presidency College, Madras and the Central College Bangalore

XVIII *V N Tiwari*, M A of the Allahabad University, one of the young men who joined the Society straight from college

PERMANENT ASSISTANTS

I *I H Larye*—An undergraduate from the Fergusson College Poona Personal Assistant to the First Member

II *D V Velankar*—A native of Ichalkaranji in the Southern Mahratta Country also an undergraduate of the Fergusson College

III *A A Basu*—Comes from a prominent Kayastha family in Calcutta An undergraduate of the Presidency College, Calcutta

IV *A P Baskar*—Formerly a teacher & Matriculate of the Bombay University Has written a Marathi biography of the late Mr Ranade

V *A R Gudgil*—A Mahratta Brahman and a Matriculate of the Bombay University


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The Hindu University of Benares

THE HINDU VISHVA VIDYALAYA KASHI

BY

THE HON PANDIT MADAN MOHAN MALAVIA

 His proposal to establish a Hindu University at Benares was first put forward at a meeting held in 1904, at the 'Mint House' at Benares, which was presided over by H H the Maharaja of Benares. A prospectus of the proposed University was published and circulated in October, 1905, and it was discussed at a select meeting held at the Town Hall at Benares on the 31st December, 1905, at which a number of distinguished educationists and representatives of the Hindu community of almost every province of India were present. It was also considered and approved by the Congress of Hindu Religion which met at Allahabad in January, 1906. The scheme met with much approval and support both from the Press and the public.

To the scheme for establishing a Hindu University, and the *Pioneer* in a leading article, the most cordial encouragement may be offered. A crore of rupees does not seem to be an excessive sum for a purpose so clearly excellent, and which no doubt appeals to a very numerous class. Even if Mahomedans and Christians do not hasten to embrace the opportunities offered under the most liberal constitution of this new centre of learning there are two hundred million Hindus to whom it should appeal as a true Alma Mater, and surely no greater constituency could be desired.

The Hon Sir James LaTouche, the then Lieutenant Governor of the United Provinces, was pleased to bless it in the following words—

If the cultured classes throughout India are willing to establish a Hindu University with its colleges clustered round it they have my best wishes for its success. But if the institution is to be first rate, the cost will be very great and the bulk of the money must be found elsewhere than in this province. At this era of the world's progress no one will desire or approve a second rate institution.

This was in 1906. The scheme has ever since been kept alive by discussions and consultations with a view to begin work. But owing to circumstances which need not be mentioned here, an organised endeavour to carry out the proposal had to be put off year after year until last year. Such endeavour would assuredly have been begun last year. But the lamented death of our late King Emperor, and the schemes for Imperial and Provincial memorials to His Majesty, and the All India memorials to the retiring Viceroy, came in, and the project of the University had yet to wait. Efforts have now been going on since January last to realise the long cherished idea. As the result of the discussion which has gone on, the scheme has undergone some important changes. It has generally been agreed that the proposed University should be a residential and teaching University of the modern type. No such University exists at present in India. All the five Universities which exist are mainly examining Universities. They have none and are doing most useful work. But the need for a University which will teach as well as examine, and which by reason of being a residential University, will realise the ideal of University life as it was known in the past in India, and it is known at present in the advanced countries of the West, has long been felt, and deserves to be satisfied.

THE OBJECTS

The objects of the University have been thus formulated—

- (i) To promote the study of the Hindu Shastras and of Sanskrit literature generally, as a means of preserving and popularising for the benefit of the Hindus in particular and of the world at

large in general, its best thought and culture of the Hindus, and all that was good and great in the ancient civilization of India.

- (ii) to promote learning and research generally in arts and sciences in all branches
- (iii) to advance and diffuse such scientific, technical and professional knowledge, combined with the necessary practical training as is best calculated to help in promoting indigenous industries and in developing the material resources of the country and
- (iv) to promote the building up of character in youth by making religious and ethics an integral part of education.

THE COLLEGES

It is proposed that to carry out these objects as and so far as funds should permit the University should comprise the following colleges:—

- (1) A Sanskrit College with a Theological department
- (2) A College of Arts and Literature
- (3) A College of Science and Technology
- (4) A College of Agriculture
- (5) A College of Commerce
- (6) A College of Medicine and
- (7) A College of Music and the Fine Arts

It will thus be seen that the faculties which it is proposed to constitute at the University are those very faculties which generally find recognition at every modern University in Europe and America. There is no proposal as yet to establish a Faculty of Law, but this omission can easily be made good if there is a general desire that the study of Law should also be provided for.

THE SANSKRIT COLLEGE

The Colleges have been somewhat differently named now. The Vaidik College of the old scheme has given place to the Sanskrit College with a theological department,—where satisfactory provision can be made for the teaching of the Vedas also. Over a hundred years ago (in the year 1781), Mr. Jonathan Duncan the first agent at Benares, proposed to Earl Cornwallis the Governor-General,

That a certain portion of the surplus revenue of the province or *semdar* of Benares should be set apart for the support of a Hindu college at Benares for the preservation of the Sanskrit literature and religion at that station, at the centre of their faith and the common resort of the clergy.

The proposal was approved by the Governor-General, and the Sanskrit College was established. From that time it has been the most important institution for the preservation and the promotion of Sanskrit learning throughout India. The debt of gratitude which the Hindu community owes to the British Government for having made this provision for the study of Sanskrit learning can never be repaid. And it is an every way

most and proper that instead of establishing a new college in the same city where the same subjects will be taught, the Government should be approached with a proposal to incorporate this college with the proposed University. If the proposal meets with the approval of the Government, as it may reasonably be hoped that it will, all that will then be necessary will be to add a theological department to the Sanskrit College, for the teaching of the Vedas. When the Sanskrit College was started, four chairs had been provided for the teaching of the four Vedas. But they were all subsequently abolished. This has long been a matter for regret. Mr. George Macpherson, a former Headmaster of the Sanskrit College wrote in 1814

Considering the high antiquity of this branch of learning (the Vedas) it is a pity that in a college established by Government for the express purpose of not only collecting but preserving Hindu literature studies of the highest antiquarian value should have been discouraged by the abolition of the Veda Professorships.

The Vedas have a more than antiquarian value for the Hindus. They are the primary source of their religion. And it is a matter of reproach to the Hindus, that while excellent provision is made for the study and elucidation of the Vedas in Germany and America, there is not one single first rate institution in this country for the proper study of these sacred books. An effort will be made to remove this reproach by establishing a good Vaidik school at this University. This, if done will complete the provision for the higher study of Sanskrit literature at Kasht, the ancient seat of ancient learning. The Vaidik school will naturally have an *ashram* or hostel attached to it for the residence of Brahmacharyas, some of whom may be trained as teachers of religion. The substitution of the name, 'the Sanskrit College for the Vaidik College in the scheme has been made in view of this possible incorporation.

THE COLLEGE OF ARTS AND LITERATURE

The second college will be a College of Arts and Literature where languages, comparative philology, philosophy, history, political economy, pedagogy, &c., will be taught. It is proposed that the existing Central Hindu College at Benares should be made the nucleus of this College. The self sacrifice and devotion which have built up this first class institution, must be thankfully acknowledged, and if the terms of incorporation can be satisfactorily settled, as they may well be,

should at the same time remember that there is need for much more to be done in this vast country, and should recognise that it is not right for us to look to the State alone to provide all the scientific and technical education that is needed by the people. We should recognise that it is the duty and the privilege of the public—particularly of the wealthy and charitable among them—to loyally supplement the efforts of the Government in this direction. The remarks of the late Director General of Statistics in India made about a year ago are quite pertinent to this subject and may usefully be quoted here. Wrote Mr. O'Connor—

I hope the leaders of the industrial movement (in India) will not make the mistake of thinking that the acquisition of technical skill may be limited to the artisan class. It is an extremely essentially necessary that the younger members of families of good social status should learn the best methods of running a large factory and qualify for responsible executive positions in such a factory. Technical schools and colleges are wanted, and as a result, the tendency is to look to the State to supply them. Let me recommend however that the community should found them and should be content with grants-in-aid from the State. The late Mr. Tata of Bombay gave a noble example of how such things should be done, and I wish there were even ten other men like him, patriotic, independent, far-sighted and splendidly public-spirited ready to do something like what he did.

It is not perhaps the good fortune of India at present to discover to the world ten more such splendidly public spirited sons as the late Jamshedjee Nusserwanjee Tata. But it is not too much to hope that the high and the humble among her sons of the Hindu community, have sufficient public spirit to raise by their united contributions a sum equal to at least twice the amount which that noble son of India offered for the good of his countrymen, to build up a College of Science and Technology which should be a great centre for scattering broadcast among the people a knowledge of the known results of scientific investigation and research in their practical applications to industry, and thus form a necessary complement to the Research Institute at Bangalore and to the proposed Technological Institute at Chawpore.

THE COLLEGE OF AGRICULTURE

It is proposed that the second college to be established should be the College of Agriculture. For a country where more than two-thirds of the population depend for their subsistence on the soil, the importance of agriculture cannot be exaggerated. Even when manufacturing industries have been largely developed, agriculture is

bound to remain the greatest and the most important national industry of India. Besides, agriculture is the basic industry, the industry on which most of the other industries depend. As the great scientist Baron Leibig has said—'perfect agriculture is the foundation of all trade and industry—is the foundation of the riches of the State'. The prosperity of India is, therefore, most closely bound up with the improvement of its agriculture. The greatest service that can be rendered to the teeming millions of this country is to make two blades of grass grow where only one grows at present. The experience of the West has shown that this result can be achieved by means of scientific agriculture. A comparison of the present outturn per acre in this country with what was obtained here in former times and what is yielded by the land of other countries shows the great necessity and the vast possibility of improvement in this direction. Wheat land in the United Provinces which now gives 840 lbs. an acre yielded 1,140 lbs. in the time of Akbar. The average yield of wheat per acre in India is 700 lbs. in England it is 1,700 lbs. Of rice the yield in India is 800 lbs., as against 2,500 lbs. in Bavaria. America produces many times more of cotton and of wheat per acre than we produce in India. This marvellously increased production in the West is the result of the application of science to agriculture. The February number of the Journal of the Board of Agriculture draws attention to the fact that in the single State of Ontario which subsidises the Goethe College of Agriculture to the extent of £25,000 a year, the material return for this outlay is officially stated as follows—

The application of scientific principles to the practical operations of the farm, and the interchange and dissemination of the results of experiments conducted at the College and the practical experience of successful farmers have increased the returns from the farms far in excess of the expenditure on account thereof. The direct gain in yield in one class of grain alone has more than covered the total cost of agricultural education and experimental work in the Province.

There is no reason why resort to scientific methods should not yield equally satisfactory results here.

In the Resolution on Education which the Government of India published in 1904, they noted that 'the provision for agricultural education in India is at present meagre and stands seriously in need of expansion and reorganisation'. Much progress has been made since then. An Imperial Agricultural College and Research Insti-

should be imparted in general subjects through the medium of one of the vernaculars of the country. It was proposed that that vernacular should be Hindi, as being the most widely understood language in the country. This was supported by the principle laid down in the Despatch of 1854, that a knowledge of European arts and science should gradually be brought by means of the Indian vernaculars, within the reach of all classes of the people. But it is felt that this cannot be done at present owing to the absence of suitable treatises and text books on science in the vernaculars. It is also recognised that the adoption of one vernacular as the medium of instruction at a University which hopes to draw its *alumni* from all parts of India will raise several difficulties of a practical character which it would be wise to avoid in the beginning.

It has, therefore, been agreed that instruction shall be imparted through the medium of English, but that, as the vernaculars are gradually developed, it will be in the power of the University to allow any one or more of them to be used as the medium of instruction in subjects and courses in which they may consider it practicable and useful to do so. In view of the great usefulness of the English language as a language of world wide utility, English shall even then be taught as a second language.

THE NEED FOR THE UNIVERSITY

There are at present five Universities in India, viz., those of Calcutta, Bombay, Madras, Lahore and Allahabad. These are all mainly examining Universities. In founding them, as the Government of India said in their Resolution on Education in 1904

The Government of India of that day took as their model the type of institution then believed to be best suited to the educational conditions of India—that is to say the examining University of London. Since then the best educational thought of Europe has shown an increasing tendency to realise the inevitable shortcomings of a purely examining University, and the London University itself has taken steps to enlarge the scope of its operations by assuming tutorial functions. Meanwhile the Indian experience of the last fifty years has proved that a system which provides merely for examining students in those subjects to which their aptitudes direct them and does not at the same time compel them to study those subjects systematically under first-rate instruction tends inevitably to accentuate certain characteristic defects of the Indian intellect—the development of the memory out of all proportion to the other faculties of the mind, the incapacity to observe and appreciate facts and the taste for metaphysical and technical distinctions.

Besides, a merely examining University can do little to promote the formation of character, which, it is generally agreed, is even more important for the well being of the individual and of the community, than the cultivation of intellect. These and similar considerations point to the necessity of establishing residential and teaching Universities in India of the type that exists in all the advanced countries of the West. The proposed University will be such a University—a Residential and Teaching University. It will thus supply a distinct want which has for some time been recognised both by the Government and the public, and will, it is hoped, prove a most valuable addition to the educational institutions of the country.

But even if the existing Universities were all teaching Universities, the creation of many more new Universities would yet be called for in the best interests of the country. If India is to know in the words of the great Educational Despatch of 1854, those 'vast moral and material blessings which flow from the general diffusion of useful knowledge, and which India may, under Providence, derive from her connection with England' if her children are to be enabled to build up indigenous industries in the face of the unequal competition of the most advanced countries of the West, the means of higher education in this country, particularly of scientific, industrial and technical education, will have to be very largely increased and improved. To show how great is the room for improvement, it will be sufficient to mention that as against five examining Universities in a vast country like India, which is equal to the whole of Europe minus Russia, there are eighteen Universities in the United Kingdom, which is nearly equal in area and population to only one province of India, namely, the United Provinces; fifteen in France, twenty one in Italy; and twenty two State endowed Universities in Germany, besides many other Universities in other countries of Europe. In the United States of America, there are 134 State and privately-endowed Universities. The truth is that University education is no longer regarded in the West as the luxury of the rich, but universally it is who can afford to pay for it. Such education is now regarded as of the highest national concern, as essential for the healthy existence and progress of every nation which is exposed to the relentless industrial warfare which is going on all over the civilized world.

JULY 1911]

MORAL PROGRESS

Enough has been said above to show the need for a University such as is proposed to establish, to help the diffusion of general, scientific and technical education as a means of preserving or reviving national industries and of utilizing the natural resources of India and thereby augmenting national wealth. But mere industrial advancement cannot ensure happiness and prosperity to any people nor can it raise them in the scale of nations. Moral progress is even more necessary for that purpose than material. Even industrial prosperity cannot be attained in any large measure without mutual confidence and loyal co-operation amongst the people who must associate with each other for the purpose. These qualities can prevail and endure only amongst those who are upright in their dealings, strict in the observance of good faith, and steadfast in their loyalty to truth. And such men can be generally met with in a society only when that society is under the abiding influence of a great religion acting as a living force.

Every nation cherishes its own religion. The Hindus are no exception to the rule. On the contrary, probably no other people on earth are more deeply attached to their religion than the Hindus. If they were asked to say for which of the many blessings which they enjoy under the British rule, they are more grateful than for the others, they would probably unhesitatingly name religious freedom. Sir Herbert Risley observed in his report on the Census of 1901 that Hinduism with its 207 million varieties is the religion of India, 'that "it is professed in one or other of its multifarious forms by 7 persons out of 10, and predominates everywhere except in the more inaccessible tracts in the heart and on the outskirts." The importance of providing for the education of the teachers of a religion so ancient so widespread, and so deeply rooted in the attachment of its followers, is quite obvious. If no satisfactory provision is made to properly educate men for this noble calling, ill educated or uneducated and incompetent men must largely fill it. This can only mean injury to the cause of religion and loss to the community. Owing to the extremely limited number of teachers of religion who are qualified by their training and character to discharge their holy functions, the great bulk of the Hindus including princes, noblemen, the gentry, and—barring exceptions here and there—even Brahmins, have to go without any systematic

religious education or spiritual ministrations. This state of things is in marked contrast with that prevailing in the civilized countries of Europe and America, where religion, as a rule, forms a necessary part of education, where large congregations assemble in churches to hear sermons preached by well educated clergy men, discharging their duties under the control of well established Church governments or religious societies. But though the fact is greatly to be deplored, it is not to be wondered at. The old system which supplied teachers of religion has, in consequence of the many vicissitudes through which India has passed, largely died out. It has not yet been replaced by modern organisations to train such teachers. To remove this great want, to make suitable provision for satisfying the religious requirements of the Hindu community, it is proposed to reestablish a large school or college at the University to educate teachers of the Hindu religion. It is proposed that they should receive a sound grounding in liberal education, make a special and thorough study of their own sacred books, and a comparative study of the great religious systems of the world, in other words, that they should receive at least as good an education and training as ministers of their religion as Christian missionaries receive in their own.

Of course, several chairs will have to be created to meet the requirements of the principal denominations of Hindus. How many there should be, can only be settled later on by a conference of the representative men of the community. But there seems to be no reason to despair that an agreement will be arrived at regarding the theological department of the University. Hindus have for ages been noted for their religious toleration. Large bodies of Hindus in the Punjab, who adhere to the ancient faith, revere the Sikh Gurus who abolish caste. The closest ties bind together Sikh and non-Sikh Hindus, and Jains and Agrawala who follow the ancient faith. Followers of the Acharyas of different Sampradaya live and work together as good neighbors and friends. So also do the followers of the Samana Dharma and of the Arya Samaj and of the Brahmo Samaj. And they all co-operate in matters where the common interests of the Hindu community as a whole are involved. The toleration and good feeling have not been on the wane, on the contrary, they have been steadily growing. There is visible at present a strong desire for greater union and solidarity among all the various

sections of the community, a growing consciousness of common ties which bind them together and which make them sharers in sorrow and in joy, and it may well be hoped that this growing feeling will make it easier than before to adjust differences and to promote brotherly good feeling and harmonious co-operation even in the matter of providing for the religious needs of the different sections of the community.

ORGANISATION COMMITTEE

Such in broad outline is the scheme of the proposed Hindu University. It represents the ideal which the promoters of the scheme desire and hope to work up to. The ideal is not an unattainable one, nor one higher than what is demanded by the condition and capabilities of the people. But the realisation of such an ideal must of course be a work of time.

The scheme outlined above can only serve to indicate the general aim. Definite proposals as to how a beginning should be made, which part or parts of the scheme it would be possible and desirable to take up first and which afterwards, and what practical shape should be given to them, can only be formulated by experts advising with an approximate idea of the fund which is likely to be available for expenditure and any general indication of the wishes of the donors. It is proposed that as soon as sufficient funds have been collected to ensure a beginning being made, an Educational Organisation Committee should be appointed to formulate such proposals. The same Committee may be asked to make detailed proposals regarding the scope and character of the courses in the branch or branches that they may recommend to be taken up, regarding also the staff and salaries, the equipment and appliances, the libraries and laboratories, the probable amount of accommodation and the buildings, etc., which will be required to give effect to their proposals.

THE CONSTITUTION OF THE UNIVERSITY

The success of a large scheme like this depends upon the approval and support of (1) the Government, (2) the Ruling Princes, and (3) the Hindu public. The scheme is bound to succeed if it does not fail to enlist sympathy and support from these directions. To establish these essential conditions of success, nothing is more important than that the Governing Body of the University should be of sufficient weight to command respect, that its constitution should be so carefully considered and laid down as to secure the confidence of the Government on the one hand and of the Hindu Princes

and public on the other. To ensure this, it is proposed that as soon as a fairly large sum has been subscribed, a Committee should be appointed to prepare and recommend a scheme dealing with the constitution and functions of the Senate, which shall be the supreme governing body of the University, and of the Syndicate, which shall be the Executive of the University. It is also proposed that apart from these there should be an Academic Council of the University, which should have well defined functions—partly advisory and partly executive, in regard to matters relating to education, such as has been recommended in the case of the University of London by the Royal Commission on University Education in London. The scheme must, of course, be submitted to Government for their approval before it can be finally settled.

THE ROYAL CHARTER

Every individual and body of individuals are free to establish and maintain an institution of University rank if he or they can find the funds necessary for the purpose. But it is only when an institution receives the seal of Royal approval and authority to confer degrees, that it attains the full status and dignity of a University, and enters upon a career of unlimited usefulness.

Two conditions are necessary for obtaining a Royal Charter. The first is that sufficient funds should be actually collected to permit of the establishment and maintenance of an institution of University rank. The second is that the governing body of the University should be of sufficient weight to command public respect and to inspire confidence in the minds of the Government. It rests entirely with the Hindu Princes and public to establish these two necessary preliminary conditions. If they do so, the grant of a Royal Charter may be looked for with confidence and custom.

"It is one of our most sacred duties," said the Government in the Despatch of 1854, "to be the means, as far as in us lies, of conferring upon the natives of India those vast moral and material blessings which flow from the diffusion of general knowledge, and which India may, under Providence, derive from her connection with England." In the pursuit of this noble policy, the Government have established and maintained with public funds, the large number of State schools, Colleges and the five Universities which exist at present in this country, and which have been the source of so much enlightenment to the people. The State expenditure on education has been happily increas-

known friend of education. Our new Viceroy, Lord Hardinge, is keenly alive to the importance of education. Speaking of it in replying to the address of the Lahore Municipality, His Excellency was pleased to say "Of its importance there is no room for any doubt, and my Government will do all they can to foster its development and ensure its growth along healthy lines. In the course of the same speech, His Excellency was further pleased to say "The past has had its triumph the present may have its successes but it is on the horizon of the future that our watchful eyes should be fixed and it is for that reason that the future needs of the students and youth of this country will always receive from me sympathetic consideration and attention. And in replying to the address of the Punjab Muslim League, after expressing satisfaction with the progress of education made in the Punjab, His Excellency was pleased to declare himself in favour of universal education. Said His Excellency "But the goal is still far distant when every boy and girl, and every young man and maiden, shall have an education in what is best calculated to qualify them for their own part in life and for the good of the community as a whole. That is an ideal we must all put before us." This being his Lordship's view, it is but natural to find that Lord Hardinge is prepared to recognise and approve all earnest efforts to promote education, even though it may, wholly or mainly, aim to benefit only one denomination of His Majesty's subjects. This was made clear by the statesmanlike appreciation which His Excellency expressed of the "corporate action" of the Muslims of the Punjab "in founding the Islamia College and its linked schools," and of their "spirited response to the appeal for a Muslim University recently carried through the length and breadth of India under the brilliant leadership of His Highness the Aga Khan." One may assume, therefore, without presumption that every well considered and well supported scheme of education will receive the sympathetic consideration and support of H. E. Lord Hardinge.

The last but not the least important circumstance, which makes the present the most golden opportunity for an effort to realise the long cherished idea of a Hindu University, is that it is the year of the Coronation of our most gracious King Emperor George V., and that His Majesty will be pleased to visit our country in December next. Of the sympathy of His Majesty with the people of this country, it is unnecessary

to speak. In the Proclamation which our late King Emperor addressed to the Princes and people of India in November, 1908, His Majesty was pleased to say—"My dear Son, the Prince of Wales, and the Princess of Wales, returned from their sojourn among you with warm attachment to your land, and true and earnest interest in its well being and content. These sincere feelings of active sympathy and hope for India on the part of my Royal House and Line, only represent, and they do most truly represent, the deep and united will and purpose of the people of this Kingdom." In the memorable speech which our present King Emperor delivered at Guildhall on his return from India, he was graciously pleased to plead for more sympathy in the administration with the people of this ancient land. And now that it has pleased God to call His Majesty to the august throne of England and to be anointed Emperor of India, His Majesty has been most graciously pleased, out of the loving sympathy which he bears towards his loyal subjects here, to decide to come out to India, with his royal spouse, Her Majesty the Queen Empress, to hold a Coronation Durbar in the midst of his Indian people than whom he has no more devoted subjects in any part of his Empire.

The hearts of Indians have been deeply touched by this gracious act of His Majesty. They are looking forward with the most pleasing anticipation to the time when it will be their privilege to offer a loyal and heartfelt welcome to Their Majesties. There is a widespread desire among the Hindu community, as there is in the Mohammedan community also, to commemorate the Coronation and the gracious visit of the King Emperor in a manner worthy of the great and unique event. And opinion seems to be unanimous that no nobler memorial can be thought of for the purpose than the establishment of a great University, one of the greatest needs, if not the greatest need, of the community, which shall live and grow as an institution of enduring beneficence and of ever increasing usefulness as a centre of intellectual elevation and a source of moral inspiration, and which shall nobly endeavour to supplement, however humbly it may be, the efforts of the Government to spread knowledge and enlightenment among, and to stimulate the progress and prosperity of, vast numbers of His Majesty's subjects in India.

Reminiscences of the late Justice Ranade

BY

MR. KRISHNALAL M. JHAVERI, M.A. LL.B.

(Judge Small Cause Court, Bombay)

PERHAPS the rest of India does not know of the loving tribute paid by Mrs. Ranahe to Ranade to the life of her husband. In a book called, 'Some Reminiscences of our late', written in Marathi she has given us an admirable picture of the domestic life led by one of the greatest of Indians of all times. The late Mr. Justice Mahadev Govind Ranade, as a son as a husband as a friend, as the head of a family stands revealed here as he never stood before and the ideal he furnishes is one that cannot easily be ignored. We very well remember his first appearance as a public speaker on a Bombay platform—it was at a meeting presided over by the then Governor of Bombay in the Town Hall to give voice to the feeling of regret at the death of another noted Indian Mr. Justice Telang, whom Ranade had succeeded, and the masterly way in which he put the case of the educated Indian who could not put into practice all the ideals cherished by him as the fruit of his education, appealed strongly to everyone. Taking was up bridled on the social side of his life, for having married his daughter early, and Ranade was portraying the difficulties, which one in his place had to surmount, and it was in doing this that he vividly and graphically drew a picture of the "double life" that an educated Indian had to live. A drag was placed on all his social movements by several domestic considerations the chief amongst them being the ties that bound him to his wife and family. He may have advanced but not his wife and mother and surely the world does not expect him to cast aside all love and affection for them and some view, simply because he has gone forward and they have lagged behind. In Ranade's own case, (we now find from this book), the same difficulties had to be surmounted. He succeeded in surmounting some, because he was able to evolve by his own exertions, a typical helpmate out of an entirely uneducated country girl, in the person of his wife, he failed in getting over others, because of the drag above mentioned. But these considerations never soured his family relations, as he was possessed of a large and loving heart.

The book itself is so well and lucidly written that it excites admiration from every reader.

Mrs. Ranade has, in its entirety, justified all the trouble and labour taken over her education and instruction by her husband, who has left in her an abiding lesson to us all, as to what height it is possible to take an Indian lady provided there are capable hands to guide her.

So far as we know, a book that deserves to be read, not only throughout the length and breadth of India but beyond it too, has been noticed in only one English paper viz., *The Times of India of Bombay* by Mr. Justice Chandavarkar. The object of this article is to make its existence more widely known and this could only be done if, as a result of this contribution, volunteers come out and translate it into the different vernaculars of our country.

Mrs. Ranade as is well known, was the second wife of Mr. Justice Ranade and the struggle between him and his father his own views leaning towards remarriage with a widow, and of his father a thoroughly orthodox Hindu, who wanted him to marry a young bride and the ultimate triumph of the father due to the commendable filial sense of the son are here given by Mrs. Ranade in all their originality and freshness. Little Ranade's attitude towards his father was so very full of respect that he rarely sat down in his presence unless specially bidden to do so. He certainly still less rarely spoke to him, face to face. They always therefore, did their work through intermediaries. Ranade was most persevering, however, and would never let go his 'object', because of this stumbling block in his way. When he was very young he wanted his father to send him from Kolhapur where he then was, to Bombay to learn. He pitched upon a neighbour Aba Sahib Karkane to recommend him to his father, and for three months his practice was to get up early and stand outside the room of Karkane and make a silent appeal to him to go and speak to his father. For three months on end, he pursued these gentle tactics and got what he wanted.

About a fortnight before his second marriage, Mr. Ranade was being urged by his various "Social Reform" friends to show the mettle that was in him and not to fail in the cause which he so warmly advocated by taking a practical step. The affect of all this earnest correspondence was, however, neutralised by his father suppressing, rather intercepting, all these communications as he directly took all his letters from the postman, and sent him only the unobjectionable ones. He had not allowed the

grass to grow under his feet after the death of his son's first wife, but had at once set about inquiring for a bride. The story of his securing one, keeping Ranade in ignorance of all his movements till the last, and the terms on which the marriage was to be celebrated, expeditiousness being one of them, the dialogue between father and son, viz., that the latter was then 32, that his younger sister who was 21, was even then condemned to perpetual widowhood that considerations of celibacy applied to both his children equally, and that he would promise rather to remain unmarried than marry a widow, if that would satisfy his father and his ultimate appeal to be allowed six months' grace before being called upon to take any final step, and its being disallowed, all these things are set out very feelingly by Mrs. Ramabai. Ranade felt he was losing ground inch by inch, so he sent a last message—as usual, father and son talked through third parties—that she should be of a good family, should not belong to Poona, be not a child in age, and that her family connections should more be looked to than beauty and figure. An interview was then arranged between her father and the bridegroom, where the former was instructed to say that he had come to give his daughter to him, willingly. To him Ranade said, "What have you seen in me that you have selected me as your son-in-law? You are a *Jahagirdar* of an old family, while I am a social reformer and favour widow remarriage. Again, though I look so robust and well built, I am infirm in eye and ear. Besides, I intend to go to England, and after my return will not perform any *Prayaschitta*. You should, therefore, consider all these matters, and then decide." Her father said he had heard all that and still adhered to his resolution. Then Ranade said, "All right, let there be an oral betrothal then. The marriage might take place a year hence." To that he objected by saying that his family name would suffer if the marriage were postponed. Then finally, he was under the impression that his father being now placated by his willingness to get betrothed would at last allow his request. For a time, he left everything to the decision of his father. Both parties agreed to abide by his word, and then came Ranade's interview with his father. He pleaded his cause for an hour and a half, gently but surely, so as to draw his father to his side, to be given six months' time. His parent was silent sitting cogitating, vouchsafing no reply. Ultimately, when he began to speak, he asked all others to

clear out of the room, (only Ranade's sister kept eavesdropping.) He said, "I have heard all you have said and conned on it, but I don't think I can do as you ask me to do. I have never distrusted you nor do I do so now. But the times are such that even a determined man is likely to give up his determination. Do you not know that? I feel that if I were to allow you a year or even six months, I will have to bid good-bye to real happiness and quiet in this my old age. The reason is this: during the last fortnight, all the letters and wires sent to your address by your Bombay friends have been read and retained by me, and looking to their contents, I am of opinion that I should not yield to your request. Even now your opinions lean towards reform, and to that is to be added the pressure of friends, and again you are not far advanced in age. Even under all these circumstances if you had children, then perhaps you would have hesitated, out of consideration for them, but you have not that restriction too. Being thus free from all sides, I have my fears that you would be carried away by the New Ideas easily. But you have to consider that I have now become old, the burden and headship of our family would devolve on you. I have no doubt but that you are fit for the same, but still if I were to allow you a year or six months as you wish for, I apprehend I will be putting a strain on my domestic happiness and peace of mind. I have considered both these sides, you are reasonable. Do what you think fit. But this much I have to say, that even if you do not celebrate your marriage now, I cannot send back the girl, that would take away from the respectability of Anna Sahib's family and amount to my own personal insult. But, still, if it comes to that you are to take it that I am to dry the relationship between you and me ends. I will go away to Karvir for good. Thereafter, you may please yourself." Saying this with a great sigh, he got up, and having washed his hands and feet went away for his *Sandhya*, and Ranade went to his room.

To a dutiful son there was no way open after this, and he married very soon after that. It was a simple marriage. Ranade came from his Court in the evening, and with the minimum of ritual and absence of all pomp and ceremony, he was united to an individual, who, in after life blessed him with every form of happiness.

Another such painful occasion arose, when Ranade all unconsciously had invited Vishnu Shastri Pandit and his friends to sup at his

So one day, he went out to the barber, and bought certain books. Soon after he learnt the characters and when after a short interval his barber came to shave him, Mrs. Ranade, from a neighbouring room, heard voices speaking in the one in which he was being shaved. She found it to be unusual, and went there to see if he was talking with some visitor. To her surprise, she found Ranade reading aloud from a Bengali book, the barber telling him the correct pronunciation and meaning of each word!

As a friend how staunch and valuable he was can now be seen from this narrative. The incident of the taking of tea at a missionary's house, which for a time raised so much social storm against Ranade, is now, we think for the first time, fully explained here. Although he was innocent of the social sin attributed to him, he declined to make a public statement to that effect, as that would have amounted to his leaving in the lurch, those whom he had called his own, his friends. He preferred, therefore, ostracism with them, rather than communion without them. The way in which he befriended Mr. S. P. Pandit, who had come under the ban of Government displeasure and the way in which he tried to cheer his spirits, furnish further proof of his very kind nature.

The *Abhangas* of Tukaram were a source of never failing joy and consolation to him. While going to bed or lying awake in bed in the early hours of the morning, he never failed to recite these soul strengthening verses, and the picture which at times Mrs. Ranade draws of this giant of the Prarthana Samaj, devoutly reciting Tukaram, does indeed furnish food for much reflection. Like a true Indian the words "Ram, Ram" were never absent from his lips.

Ranade's food was what we call *satvik*, such as would feed the peaceful and the quiet in the nature of man. Fruits and *ghee* appealed to him, and Mrs. Ranade's attempts to please and tickle his palate many times fall far short of their mark.

There is much that is left unsaid in this article, its only object being to draw the attention of the public to a remarkable production in Indian literature, with a wish that this book may soon be in the hands of every Indian, so that he might see what an extraordinary man we have lost in Mr. Justice Ranade.

"THE AWAKENING OF INDIA." *

BY

MR. PARMESHVAR LAL, M.A., BAR-AT-LAW

MR. RAMSAY MACDONALD'S book begins with an apology, but really no apology is needed from one of India's most trusted friends. And as one reads the book, the need for an apology seems to grow still less when one realises that, though Mr. Macdonald's visit was a very short one, he had left nothing in the way of reading to prepare him for a correct appreciation of the situation in India. From the reports on the "Moral and Material Progress in India" issued by the Secretary of State, the Census Commissioner's reports, the Administration reports of Indian Provinces, the reports of the Congress and all the fugitive literature issued by the Moderates, the Extremists, the Moslem Leaguers down even to Bunkim and Anand Math and the poems of *Khalid*, he is familiar with them all. Nor does he neglect the religious aspects of the present day situation. He quotes verses from the Gita and touches upon the *mantras* used by the Hindu when entering the sacred Ganges. He is familiar, too, with the Arya Samaj and the other present day religious revivals. He tells us of the joy of reading Todd's Rajasthan, surrounded by the ruins of Chittor. Indian Archaeology has also received his attention. Nor are the new developments of Indian Pictorial Art, and the new music neglected. With such preparation even the Anglo-Indian "whose eyes have been blinded by the Indian sun and whose mind has been moulded by Anglo-Indian habits for a generation" may excuse Mr. Ramsay Macdonald for venturing to write on India.

Mrs. Ramsay Macdonald contributes the two chapters on the "Women of India." As an Englishwoman, and in conformity with educated opinion of India itself, she condemns the *Pardah*. But all the same she does not fail to recognise the great influence our women exercise on our men. She says —

One need not be a suffragette to find it hard to imagine living through year after year of seclusion in a zenana seeing no sights beyond the walls of one's own apartments or garden, meeting no male person except the men of one's immediate household (sometimes even older brothers in law are excluded). But this is the fate of many women who nevertheless are powers in the land and who deserve the title of 'strong minded' ladies.

* "The Awakening of India" by J. Ramsay Macdonald, M. I.

English protection India has enjoyed a recuperative quiet

But Mr Ramsay MacDonald is not unconscious of the fact that too much peace will be paid even for peace

"On the other side of the account" he says, "however, is the great loss to India that this peace has been bought at the price of her own initiative. That is the real objection to all attempts to govern a country by a benevolent despotism. The governed are crushed down. They become subjects who obey, not citizens who act. Their literature, their art, their spiritual expression go. They degenerate to the level of copyists. They cease to live."

And then he points out that in view of the riches of Indian civilization and of the social organization which it has handed down from time immemorial, this loss of initiative and self-development is greater than that of any other country.

The root of the mistakes made by the British administration, since British administration has ceased to be a mercantile concern, has been the assumption that India should copy England. "Our efforts," said Macaulay, "ought to be directed to make thoroughly good English scholars." He then goes on to point out categorically how these mistakes have been made in the Revenue settlement, in the teaching of the village communities, in education and other directions. But a better sense is now beginning to dawn upon the governing caste in India and things are tending to change.

In this splendid book Mr Ramsay MacDonald manages to touch almost every important phase of the Indian problem—social, political, religious and economic, and he throws a flood of light on every problem that he touches. Our weaknesses that the Anglo-Indian is so fond of pointing out to us, do not escape Mr Ramsay MacDonald's attention. He devotes a whole chapter to the subject which he calls, "The Ways of the Native." In his chapter on "The Land of the Poverty-stricken," he passes in review the enormous expenditure of the Government. Of the Army expenditure he says:

Nine tenths of the charge of the Army in India is an Imperial charge. Canada, South Africa and Australia should bear it as much as India. It is a piece of the most bitter criticism to find the Imperial door of our colonies shut in the face of these poor people who bear such an inordinate share of the cost of Imperial maintenance, and whose expense their dominions are protected from the fear of war. If £10,000,000 of the Army charges were met by the whole of the Empire, we might look the Indian taxpayer in the face and honest men at present we cannot do so.

Then he goes on to review the different systems of Revenue prevalent in the country and how they have broken up the old village communities and brought in the money lender. Then he dwells on the famine and agrees with the Congress in pointing out that the famines now are not famines of food grains but of money. But disagreeing with the Congress school of economic, Mr Ramsay MacDonald holds that India is rapidly becoming richer as a whole. The Swadeshi movement and the desire of the Indian political leaders to protect Indian trade by means of tariffs is also passed in review and condemned. This method if adopted would tend to increase the wealth of the capitalist, but "the labourer will find himself in a weaker position and will be protected only by such trade combinations as he can in the meantime create."

In the chapter headed "What is to be the End," Mr Ramsay MacDonald passes in review all the difficulties that stand in the way of the formation of a national unity. He begins with the recent Reforms. Lord Morley has declared that they do not introduce Parliamentary institutions into India. But their potentialities and inevitable developments have also to be considered. "The Whigs of 1832 never meant the Reform Bill to be the beginning of democracy, but they could never stop the working out of the forces which the Reform Bill released or retard the fulfilment of the consequences which attend it, than they could arrest the flight of time." The intention of the reformers is nothing, the internal momentum of the reforms is everything. Lord Morley has planted seeds, the fruit of which is Parliamentary government. "It may, however, take the fruit a long time to appear."

The development of the institution, Mr Ramsay MacDonald holds, will prove the great secret. The Patrons and the Moderates will each find their level. "Privileges of election granted to Mahomedans cannot be withheld from Hindus." The Mahomedan community at present absorbed merely in considerations affecting itself, will soon find the uselessness of privileges for which their hearts might have bled for long, for one is unable to find any point in fundamental practical affairs in which there is any difference between Hindu and Mahomedan. The educated Mahomedan community drifts towards the Congress as it inevitably must and the excessive representation cannot pull against the stream. The Hindu is always willing to stand on the rationalist platform and will forget

quite readily his present soreness. The Indian lack of discipline, the want of cohesion, the worthlessness of many Indian titled leaders, the many personal considerations that move them, the general inaccuracy of the Indian Press—all these will disappear with the rise of Parliamentary institutions.

Mr Ramsay MacDonald is of opinion "that on the whole the future belongs to nationalism."

India will not rise all at once and if we are where we are today when it goes so far as to threaten us with expulsion is so remote that we need hardly think of it at all.

Political freedom will come first of all through provincial Home Rule.

"There is so much individuality in the provinces that India would lose seriously if it were obliterated."

Responsible Government is the province a federation of the provinces is an Indian Government—that seems to be the way led is to realize herself—is a fact, realizing herself."

This is the ideal that the Indian National Congress has adopted since the inauguration of the movement. This was the path chalked out for the Indian people by no less a man than John Bright.

The concluding paragraphs of Mr Ramsey MacDonald's book are magnificent.

India is a place of enchantment. It baffles you it enthralls you. It is like a lover who plays with your affections. There is something hidden in its heart which you will never know. It is maddening in its imperishability in its immensity. You feel insignificantly small, just as a decently minded prize fighter would feel insignificant before a giant. The difference which separates you from it cannot be bridged. This is chauvinism of everything Indian. India is centered in the universal is pantheistic and communist. The West, centered in the particular in the state and individual is the difference is therefore in the essential nature of things. Thus, your attempts to understand thwarted, laughed at, denied every time, become maddening. India enchants you to the last.

And it seemed to me as though the procession of the old of India herself were to last through the ages, while our dominion was to pass as the shuttle through the warp as a lightning flash from cloud to earth. How overwhelming this land and its people are! How temporary appear our dwelling places to it! Even our best deeds, are they of the stuff that abides? Our good Government—a reinvention could bury it in its own dusty ruins. Our material gains—a spiritual revival could shrivel them up as the sun parches the grass on the plains. Are the promises we have taught India to follow anything but alluring shadows? Is the wealth we are telling her to seek to be anything but dust and ashes? Is the Industrial India I saw as an aggrandized and strenuous to last and to overwhelm the India one sees at the birth of ghats of Benares or feels at the Oriental Bazaar at Banka

para! The long years alone can disclose these secrets,
The riddle is troublesome

But can't things be sure as surely itself. We talk of the Bengales with a sneer. We are amused at his Babus and failed B. A.'s, and we are repelled by some of his characteristics. We persuade ourselves that the only way to deal with the coolie is to cuff him occasionally, and that by allowing one way through we are impressing him with our prestige and he will accept his subordinate position. We can make absurd distinctions between the educated and uneducated classes and imagine that to protect the one we must offend the other—as the high if we can not both of India. It is all a vague delusion. The impulses of Indian life will go on. They will show themselves in Science or Art, in Literature, in Politics—in agitation. We can welcome them, or we can try to retard them and grudge them every triumph. If we are wise we shall do the former. We can then help India and win her gratitude and her friendship. What she is rich as she will be she will remember the friend of her poverty. When she is honoured for her own sake as she will be she will remember the patron of her obscurity. But we cannot keep her back. Her Destiny is fixed above our will and we had better recognise it and bow to the inevitable.

The New University Schemes.

BY

MR S LATIAMURTHY B A

PERHAPS the most notable result and one too pregnant with far reaching consequences on the destinies of the country, of the recent awakening in the land, is the thirst for education which may be seen everywhere in the land. On the one hand, we have the Hon'ble Mr. Cokhalea Education Bill and on the other, we see the efforts made by the Government and the people to make secondary education more and more suited to the real needs of India. And above all, we hear of the University Schemes—both Muslim and Hindu. No true lover of the country can deny that these are signs of more glorious days to come. But it is possible that there may not be same unanimity of opinion on details. The object of this paper is to examine how far the proposed University Schemes are necessary, and whether their denominational nature is one to be commented or even tolerated.

At first, we shall examine how far our existing Universities are inadequate and need to be supplemented. All the Universities in India are managed by bodies in which the foreign element takes more or less predominant part. Perhaps this is as it should be. And

after the "reforms" of Lord Curzon, the Universities have become officialised. Such a state of things cannot contribute to the development of true learning and true culture. These temples of learning ought to be free as far as possible of the mundane interests and concerns of Government, that they might follow their own lines of growth and development. The truth of these assertions will be evident to any one who has followed the history of Indian Universities in the last few years with some attention. The specific effects of this dwarfing system will be referred to in the course of the paper. But the very fact that the sons of the soil are not given a real and effective voice in the management of these truly national concerns puts them on their trial before us.

One great complaint against these Universities has been that they do not encourage original study and research. And it has been even cast in our teeth that Western education and Western culture have been wasted on us, because we have not shown ourselves capable of any original work. But it is conveniently forgotten by these unkind critics of ours that the best and most hopeful products of our Universities have soon to lay aside their ambitions of College days to add to the sum of human knowledge in the unseen struggle for bread in this poor country. Slowly the Universities are realising their responsibilities in this direction and something is being done to encourage research. But again the complaint has been raised, and rightly raised, that all this research is only in foreign lands and of foreign subjects. The Indian Institute of Science at Bangalore is manned chiefly by foreign Professors. It cannot be said that there are no Indian Professors available.

Nor can it be said, with any show of reason, that there are no Indian subjects which have to be studied and which are fit subjects for research. If one knows even something of the history and civilisation of this ancient land, one will not commit oneself lightly to the above statement. One who has had something to do with the teaching of Indian History in any College affiliated to the Madras University, may indeed urge that if there is any subject which will yield the most gratifying results to a patient student working on scientific lines of research, it is Indian History. But this is only one of many subjects which are awaiting research at the hands of Indians trained along the best lines of Western scholarship. Among the sciences was but mentioned Indian Astronomy and Indian Medicine.

The time is past when these sciences were looked down upon as the products of a primitive civilisation. It was only the other day that a distinguished Indian gentleman of culture pointed out in a very learned paper the comparative accuracy of the Indian astronomical system as compared with European systems. Then it behoves us as the inheritors of that civilisation, to turn our thoughts to these sciences and to learn that knowledge is by no means the monopoly of the modern savants. The same is the case with Indian Medical Science, which, till recently, was looked down upon as mere quackery. Many more may be mentioned, but it is hoped that the reader will have been already convinced that there are in India subjects fit for study and research.

One more subject may be mentioned since its importance has been magnified, because the study of that subject has been practically tabooed by the Madras University. The study of the Indian languages especially Sanskrit, has been, intentionally or unintentionally, discouraged. And we have the curious spectacle that, in the land of their own birth, Indian students will grow up without any knowledge of their one classical language Sanskrit and with nothing more than a mere acquaintance with their vernaculars, which, too we owe to the timely intervention of the Government.

The reason why Sanskrit has been thus practically excluded from the scheme of studies is not far to seek. There has recently been raised in England a cry against the study of classics in the Universities. And we, in this land, solemnly imitated it and Sanskrit was presently taken away from the syllabus. Even against the English cry it may be urged that the study of the classical languages must form part of the syllabus of any University, although they may not be "useful." But we may be answered that in England there is no real classical language, since both Greek and Latin are foreign languages, studied in England because she owes so much of her civilisation to Greece and Rome. But even this justification is wanting in India. With us Sanskrit is our own classical language in which are enshrined all the gems of our national history, civilisation and literature. Is it right, then, that we should look on while the study of this language is practically proscribed by the University?

All the Indian Universities are called so only by courtesy, because they are essentially examining bodies and University life, as it is known in

other countries, is unknown here. Our Universities are satisfied with conducting a few periodical examinations through the medium of paper—without any personal element whatever—and holding an annual Convocation for conferring degrees on the few who succeed in entering its portals. This is hardly a satisfactory system and yet it has been allowed to go on for more than half a century now and there seems to be not much hope of improvement in the near future.

Again, none of these Universities is residential. And the result is that the alumni of the University do not know one another as such except when they happen to be students of the same College. It is perhaps too late in the day to prove that a University, if it is to fulfil its functions properly, must be residential. Unless it is so, you cannot have the true University atmosphere created in the land. You cannot have that personal contact between the teacher and the taught which is the *raison d'être* of any true system of education. This idea of a residential University is not new in India, as may be hastily supposed. In ancient days, when yet the Code of Manu governed the life of the Hindus, the Brahmacharin went to live with his master for twelve years along with other pupils—to live the Gurukul-dharma. May it not be that once again in this land we shall have true University life wherein the teacher and the taught may come together in close personal contact and thus help to raise the intellectual tone of the country?

Finally, it may be urged that the Indian Universities, as constituted at present, do not meet the requirements of Modern India. A spirit of Swadishism—Industrial Revival—is abroad in the land. And if ever India is to rise in the scale of nations, it can be only by her becoming a great industrial nation. Such being the case, it is but fair that we should expect these Universities of India to make suitable provision for Technical and Industrial education. We have even the same phenomenon in the history of the English Universities. The modern Universities of Manchester and London attach much more importance to scientific education which helps the industrial development of the land than the older Universities of Oxford and Cambridge. But our Universities have not yet taken one step in this direction.

There are some of the charges which may be placed at the doors of our Universities and it is hoped that a fairly strong case has been made out against them. Now, the question is—what is

the remedy? It may at once be said that it is next to impossible to try and reform the existing Universities. Their origin and history, their traditions and their present constitution are all against the hope that may be entertained as to their being made to suit our peculiar needs. There are two other alternatives which may be and have been suggested—National and Denominational Universities. The rest of the paper will be devoted to examining the relative merits of these two proposals.

It were a consummation devoutly to be wished, if we can have a real National University, where the Hindu and the Mussulman, the Christian and the Parsi, can receive the best instruction in all the modern Sciences and Arts, and also dive into the ancient history and literature of this land and thus learn to cherish ideals of a United India which shall take a place in the comity of nations. But we must look facts in the face and not indulge in pleasant fancies. And, if we do so we shall soon learn that the scheme of a National University is but a counsel of perfection.

In fairness to those who oppose the starting of denominational Universities let us examine their arguments against them. They say that in these denominational Universities, the spirit of comradeship which is seen, though not so often as one would desire, in the present day Universities will not be apparent. Hindu and Mussulman students will not come together and will not have the opportunity of understanding one another. It is further urged that the cleavage between Mussulman and Hindu which is already there, will become broader and deeper. And, above all, they say that these sectional Universities will tend to emphasise and bring into prominence sectarian prejudices. These, in short, are the arguments which the opponents of denominational Universities bring forward in one form or another.

It may be granted at once that there is some truth in these arguments. There is no doubt that, when these Universities are founded, friendship between Hindus and Mussulmans may grow less than it is at present. It is also true that the distinctive marks of each civilisation and religion will be brought prominently forward. But one may trust safely to the effects of a truly liberal education and culture to help men to rise above all these prejudices and to realise that the future of the country depends on the harmonious co-operation of the two communities in India. Our politicians are only now dimly realising—

neither so quickly nor so clearly as may be desired—that the Mussulmans must be left to themselves for some time to work out their political evolution on their own lines, in the confident hope that sooner or later they will come to a stage when they will know as clearly as the Hindus do now, that their destinies are bound up with the Hindus for better or for worse. So shall it be in this question also. Let the Mussulmans have their University and let the Hindus have theirs. Soon the products of these Universities will form the nucleus of a Newer India with broader aspirations and higher impulses for the regeneration of India.

Now that we have examined the possible objections against denominational Universities it is but fair that we should look at the possible advantages of such a system and see whether they do not outweigh the disadvantages. For one thing, the Mussulmans have gone too far and, as far as one can see their University scheme will be an accomplished fact in a short time. Then, it is no part of political wisdom to *unwisely* criticise their scheme by discouraging all attempts at founding denominational Universities and advocating an impossible national University. And, certainly, these denominational Universities possess some advantages which it is well for our impatient and *a priori* critics to consider before they pass their judgment.

These Universities are bound by their very name to provide for religious instruction. What form it will take, especially in the Hindu University, it is not possible at this stage to say, but it is certain that some form of religious instruction or other will be imparted in these Universities. And no one will deny that religious instruction on certain recognised lines must form part of any sound system of education. Religious education is not advocated here on the ground or which is advocated by some Anglo-Indian papers. They seem to think that religion will make people respect authority as such, even if it does not happen to agree with reason. One may be allowed to have a higher opinion of the function of religious education than that. But it cannot be denied that religious education will make people better citizens and help them to understand better their duties and responsibilities. One other reason may be put forward, why religious instruction should be imparted on modern lines. For such instruction will stimulate an interest in our boys in our ancient scriptures which will result in a critical study of those

books. If such a study has already produced gratifying results to Western savants like Max Muller and Deussen, we may rest assured that such study by our own men will bring out the truths contained in those scriptures into greater prominence and help them to take their rightful place among the scriptures of the world.

Those unpractical critics of ours who advocate warmly a National University forget, in their enthusiasm, the fact that among the various communities themselves, which inhabit this vast continent, there are differences which have to be obliterated, before one can think of an Indian nation. One who knows even a little of the various castes and sub castes among the comprehensive class—Hindus—or one who knows the differences between the Shuhs and the Sunnis among the Mussulmans, can well realise the truth of the above remark. It is well for us to keep steadily in view this ideal of a United Indian Nation but it is no part of constructive statesmanship to ignore inconvenient facts which stare us in the face. If it be said that these sectional Universities will not tend to cement the various sub divisions of the different communities one has only to point to the history of Aligarh, where, alone in all India, the Shuhs and the Sunnis have a common mosque. This certainly gives us reason to be hopeful that the Hindu and other Universities too will fulfil the same functions in their respective communities. One may even go further and venture to hope that the spirit of union and comradeship generated in these Universities will extend its beneficent influence even to bring together the various communities and thus to bring nearer the day when India may be a nation.

But even apart from these specific advantages likely to be derived from the establishment of such Universities, one may advocate them simply and solely on the ground that a country will be better fitted for progress if there are many Universities in the land and that the establishment of many Universities is possible in this land at this stage, only if we are to allow each community to work out its evolution in its own way. The existence of many Universities will tend to create a healthy intellectual atmosphere throughout the land, which will make it possible for us to dispel ignorance and prejudice from this land. One has only to look at the number of Universities in America, England, Scotland and Germany to know how in all civilised countries, there

are numerous Universities ministering to the educational needs of the people.


These are the arguments which may be advanced on behalf of these denominational Universities. And one may be permitted to hope that at least a fairly strong case has been made out for them. But it is by no means suggested that there are not difficulties in the way. There is the difficulty, especially in a Hindu University, as to the exact kind of religious education which is to be imparted. Again, there is the difficulty as to the comparative standards to be kept up in these Universities. They cannot afford to set up a higher standard than the present Universities. Nor will it be to their permanent interest to lower the standard. Finally, there is the difficulty of money. How are these schemes to be financed?

He would be a visionary who ignores these real difficulties. But if we have the spirit of the true workers in us, working whole heartedly for a cause, we may yet succeed in our attempts and have in this land a true University life, which will train our young men to be patriots and noble citizens ready and willing to work for the country's cause.

THE RIGHT AND LEFT HAND CASTE FEUDS

BY

MR. V. CHOCKALINGAM PILLAI B. A.
(Tanjavur, South Arcot District.)

HE right and left hand castes and their feuds is a forgotten chapter in the South Indian History. It is a social revolution brought about by the introduction of the Aryan polity of castes into the Tamil lands. These feuds are peculiar to the Tamil districts, but traces of it are visible in the neighbouring Dravidian districts also. It will highly interest those engaged in the elevation of the depressed classes.

The right hand castes represent the major section of the society. It includes the Brahmin and all the non Brahmin castes down to the Pariah excepting those that fall within the category of the rival sect. The left hand castes represent those non Brahmins who have rebelled and separated from the main section of the society. They include the Kammalar (smiths), Vanians (oil mongers), Chetties (Tamil merchants) and Komut

ties (Teloгу merchants). There are certain striking features by which they can be distinguished from the right hand sect. Any member of a non Brahmin caste wearing thread may be put down under the left hand division. Although he lives in the village proper along with the respectable section of the population, he is subjected to certain social stigmas which are puzzling. A Pariah would consider it pollution to eat the food touched by them. Neither would the village artisans (barber and washerman) eat in their houses. They consider it pollution to render them their services.

THE EARLY TAMIL SOCIETY

A cursory glance of the then society gathered from the early Tamil literature is necessary for correctly diagnosing the causes which led to these feuds. The Tamils migrated into India from the submerged continent in the bed of the Indian Ocean. They originally consisted of several tribes (perhaps 18) constantly fighting with one another and made slaves of those taken in war. In the end they coalesced and formed the single Tamil nation. The society was, as the whole, homogeneous. There was the king and the subjects were divided into priests, Vanikars and Velans. To the last two classes all the occupations of the society were assigned in common. There was no interdiction as to marriage or interdining among the various sects.

The Pariah is also in evidence and he comes under the sect Velan. They were not confined to locations and there was not the least trace of untouchableness. They were the drummers of the army marching to battle and their services were highly valued on account of the constant warfare in which the society was then engaged. All that is now changed. The troublous times of the period found him a necessity. His occupation gone, he ceased to interest society. There was no degrading meaning attached to the term which is now applied to the location of these untouchables, it meant only a suburb where devout men lived. The Pallars were the slaves taken in war. He and the Pariah in peaceful times contributed the agricultural labour of the land, the latter also played his drum on ceremonial occasions.

THE UNTOUCHABLES

The last breach in the society was caused by Jainism and Buddhism. Like all ancient nations, the Tamils had no partiality for the ox flesh. Under the lash of these religions they gave it up. The bull had by this time become a sacred animal. Those who from long habit could not abstain from meat diet, took to other forms rather

than touch the flesh of the sacred animal. The nation, on the whole, was tending to vegetarianism. It is the lettered section of the population that embraced these foreign religions. The idea of living aloof from dietary considerations was introduced by the Jains. If there was any touch of infamy, it was in the case of the Pallava slave, but even he changed himself to suit his environments and has been absorbed into the higher castes except in a few places. With the Pariah it was contrary the case. He let go the favourable opportunity. The drum which once elevated him was also the cause of his degradation. He had to find hide for his drum. Between skinning an animal and consuming its flesh he did not see much difference. While other sections were elevating themselves he was on the downward march.

The Pallava and the Chaulukya reigns were the beginning of the darkest period in the history of the South Indian castes. The Mongrel Chola Pallava dynasty that supplanted the former only continued their tradition. The influence of the Tamil kings was gone. The new kings being of questionable pedigrees wanted to stand well in the eyes of the orthodox Hindu religion. It is these that transplanted the caste rigours of Hindustan into the Tamil lands. The first victim was the Pariah. His entry into the village was interdicted. His approach of the higher castes beyond a certain distance was pollution. The country being partly prepared, it spread gradually all over the Tamil lands.

THE LEFT HAND SECTS

We come to our subject proper. The origin of the other castes does not concern us. All that we have to note is that the untouchables lived in locations and the remaining castes in the village proper. One act of social tyranny only begets another. The society had not yet completely adjusted itself after the new ferment was introduced. The new kings had suffered reverses in the North for ignoring caste rules. They imagined that the only method of strengthening their rule lay in a close observance of the Shastras. In the South they ran to the opposite extreme of being over scrupulous. The Karmachars (smiths) were the class which next received their attention. At the time we are speaking of, they consisted of five classes, working in gold, brass, iron, wood and stone. They were not one caste but persecution had made them coalesce and make a common cause. Strange theories were propounded regarding the Pariah. He was called

Gramachandala (village pariah) and was forbidden to live in the village proper. His sight was considered abomination, his touch was pollution, his approach of the higher castes beyond a certain distance defiled them. To see his tools or hear the noise from his smithy was equally considered to cause pollution. Fuller information on the subject can be had from a perusal of Dharma Shastras like Parasarasmiti and cognate works.

The Aryans never took to manual labour. The artisan of the North sprung from non Aryan races was held in low estimation. In the Tamil country all belonged to the same race, and hence there was not that marked difference. He lived in the village proper along with the respectable section of the population. The reformers blinded by their zeal did not perceive the difference.

The novel proposal staggered the smiths. It first saw the light of day in Kanchi. Being a despotic Government they had to obey it. They separated and lived by themselves in separate streets. To make the king repent they struck work. The agricultural operations came to a standstill and on the complaints of the people they were thrown in prison. They were released on promising to resume their work.

Kingdoms and Empires in the East do not last for ever. The kingdom that forged these fetters was always distracted by constant engagements. It was not able to see it enforced throughout the country at the point of the sword. That task was bequeathed to the people. The degradation of the smiths to the level of untouchables did not recommend itself to them. Being of the same race, they felt it shocking. Hence it is we do not see the smiths molested from their residence in the village proper. But the other doctrine of their being of an inferior social scale seems to have found a responsive soil. From time immemorial, the goldsmiths were objects of peculiar dislike to the Tamil people. He is the victim of his trade. Being a handicraftsman in gold, he was always subjected to temptation. His want of honesty has become proverbial. The moralists of the early Jain school always sneered at him. To them he owes not a little of his general prejudice. Add to this any professional lapses of the remaining sects. So that what was at first disbelieved came to be vaguely believed and finally taken as an axiomatic truth. The smith was considered to be a man of the lower strata of the society. Men of this class were subjected to sundry social disabilities. The first mark of a man of inferior status is that he should abstain from

the bitterness on both sides was increased. The society punished the rebels by depriving them of the services of the Pariah, washerman and barber. They were degraded below the meanest of the mean. A Pariah was polluted by their touch or partaking of their food. The left hand sects were equal to the occasion. They defied society and created new classes of these men.

The genesis of these quarrels can be traced to Kanchi and from thence spread to all the Tamil districts. Fortunately for the weaker party, the Hindu kingdoms were in confusion. Each party was allowed to fight according to the length of his sword or the strength of his purse. The Telugu kings in their brief existence only fanned the flame. The Mahomedans that came into the possession of this distracted country allowed things to drift on.

ITS DYING EMBERS

In this confused state the country passed into the hands of the English. The British connection with this episode is told in a few words. The fights did not abate but went on freely. All outbreaks were put down with a stern hand. The administration possessed the required virtues for combating the disorder, being disinterested it was able to view things without bias. It held the scales even and each man was given perfect liberty of conscience to do as he liked within the bounds of law. Very close on the assumption of the country, courts of justice were established. These disputes have formed the subject of many a decision in the early fifties of the preceding century. Thus died a long standing disturbance when confronted with reason and justice.

We no more hear of these fights. The sores created are still visible. The Pariahs and the artisan classes still hold aloof from the left hand sects. Even to-day in a few places the latter dare not start on a procession.

ABERRANT TYPES

A few aberrant types remain to be noticed. The potter is one of such castes. He is the survival of an ancient order of things. He reminds us of the close contact of the Aryan and the Dravidian. The former on his first arrival in the land preferred sojourning with the potter. The holy Shastras permit it. Having gone thither he lived on amicable terms with him. The potter wears thread and observes Aryan rites. Long custom had sanctified his case.

The Shanars, Padyachees, Rajos, weavers, and Karnams have recently succeeded. Dissatisfied with their position in society, each now goes

under the cloak of a Kshatriya or a Vysia. The thread wearing is an Aryan rite. These do not perceive that they are of a different race. Had they tried the experiment a little earlier, things would not have gone on smoothly.

CONCLUSION

History is silent on this cataclysm which convulsed society for well nigh a thousand years. The peaceful victories of the British administration are equally as interesting as sieges and battles. What is more surprising still is that the administrators who brought these disturbances to a close were unaware of the long standing nature of the feud. They treated it as a passing distemper of society. Previous to the arrival of the English on the scene, every social relation of ours was embittered. There is not a town or a fairly large village which has not some sorry tale to tell. The troubles created by foreign invasions was nothing when compared to the constant uneasiness caused by our intestine quarrels. There is ample field for original research in this direction. One word more and I end. Justice could not be done to this complicated subject in the restricted pages of a Review. All that is attempted is a bare outline. But nothing is further from my mind than that of offending the caste susceptibilities of anyone. My object is only to turn the research light of historic criticism to a dark corner of our social history. A scrutiny of the social fabric will be the end of all sectarian wrangles.

The Coronation Month

BY

MISS ANNIE A SMITH

As I write, the crowds are cheering Their Majesties the King and Queen on their return from the Thanksgiving Services at St. Paul's Cathedral and the welcoming hospitality of the Corporation of the City of London. This has certainly been a month of processions and if one were to count only the mileage traversed by the King and Queen through their capital and its neighbourhood the total would reach between forty and fifty.

The significance of the processions lies far deeper than outward pomp and show. The only absolutely essential one was that to Westminster

Abbey on the day of the Coronation, the others have all been planned with a double object in view, to give thousands and thousands of His Majesty subjects the opportunity of greeting him on a great and memorable occasion, and to bring him with his Consort, into touch with the many and varied aspects of life which London furnishes. It is not only the leisureed and wealthy West End which has acclaimed him with magnificent decorations and electric illuminations, this has been done and with a good will that is touching: it is not only the great City and its Lord Mayor and its Councillors, standing for the merchant community, wealthy largely by their own exertions, that has made known its homage and good wishes by mighty deed and word: but it is also the less fortunate—as the world counts fortune—the less well dressed, the less impressive, who have been considered, and in visiting the hard workers of parts of the east, north, and south districts of the Metropolis. Their Majesties have come into touch with the dwellers in mean streets, those who could only afford, perhaps, a small flag a lamp, or a candle as decorations, but whose shouts of welcome rang as true as those of Constitution Hill or St James's Street. This is the impression of all who have viewed the gorgeous pageants of the past few days with an eye that penetrates beneath glitter and glamour that Their Majesties have felt the true significance of it all has been abundantly evident. Everywhere they have shown themselves delighted with the welcome offered and to the dwellers in South London the King expressed in definite words the pleasure experienced by the Queen and himself in associating themselves with the interests of all classes of their people.

We have nearly reached the end of London's Coronation festivities, looking back the predominant feeling is one of thankfulness. No untoward event has marred the proceedings. Where great crowds are likely to gather there is always risk of accident, but the authorities seem to have anticipated every emergency, and were so well provided that no emergency arose. Perhaps the urgency of the police regulations as to pedestrians as well as vehicles frightened away large numbers. "Better some disappointed ones than a single fatal accident," said a high official to me yesterday. The result was that those who obeyed the injunction, "Be early," found it quite possible to gain a good view even from the pavement. Some, indeed, braved an all-night vigil in order

to see Their Majesties in their crowns and Coronation robes. It was a long wait, but full of much interest during the last few hours.

Discussing with the official just quoted, the value of the barricades erected in every street that led to the long procession routes, I found that he and all his colleagues rendered spontaneous and hearty tribute to the good behaviour of the crowds. It was not even found necessary to close the barriers, except for brief intervals in a few cases, there were no ugly rushees, and the policemen themselves found their task quite easy so far as the procession days were concerned. I saw many an unexpected and unrecorded act of kindness on the part of the police: they would help little children to better positions and even suggest to girls and women the value of railings as points of vantage just at the time of the arrival of the barrels of the procession. Their good temper, tact, and patience have been noted by the King and his royal guests, and the men who did not shrink from nearly twenty-four hours of duty for several days together have been rewarded by a special message from King George and extra leave and pay. It was only at night that the huge crowds became seriously congested in their desire to see the brilliant illuminations: then the police had their work cut out. With equal praise the services, entirely voluntary and unpaid, of the men and women of the St. John Ambulance Brigade, should be recognised. Their personal service is rendered in the intervals of strenuous days, the men and women follow all kinds of avocations, there are among them the rich and the poor, but the uniform levels all class distinctions and binds them in the one bond of service to those in bodily need. Their well-equipped "stations" were to be found all along the lines of route, and though there were no serious cases there were many who were glad of the ministrations of these kindly helpers. Members are sworn not to boast of their doings, scarcely to mention them outside the Brigade, they are out to serve, with no thought of praise or reward. It is a noble ideal.

The whole meaning of the Coronation service in Westminster Abbey was religious, it was the dedication of the Monarch in the sight of God and of his people to his high task. There were moments during the long symbolical service in which the Monarch waited on the will of his people and humbled himself, crownless and sceptreless, before God, the King of Kings. Had

there been no response when the Archbishop of Canterbury presented King George to the great congregation as the rightful Sovereign of the realm, the Coronation service could not have proceeded. The shouts of "God save the King! God save the King!" which answered the Primate's words showed that there was no rival to King George V. Step by step the solemnity of the occasion was brought home to the Monarch: he took a solemn oath to respect the laws of the land and rule in righteousness; he was anointed, sealed as from above, with holy oil, on receiving the orb, sceptre, sword of equity and all the symbols of power and rulership culminating in the crown and the homage he was charged to remember that they were committed to him in trust, that he was responsible to a higher Power, and that only by fulfilling well his duty as an earthly Monarch could he hope to gain entrance to the eternal Kingdom beyond this life. The brief sermon and all the beautiful music of the service emphasised the same note of devotion to duty in the sight of the Heavenly Sovereign. This was the true significance of the ceremony, set, as it was, in an unparalleled scene of splendour: but the grey old walls of the Abbey and its hallowed memories associated with England's great men of the past, gave the fitting spirit of solemnity and of consecration.

It would be just this spirit that would be missing if, as an Indian friend suggested to me, the Coronation could have taken place in Trafalgar Square or on some vast site where thousands and thousands of people could have seen the actual ceremony. It is quite true that only comparatively few of the seven thousand invited guests in Westminster Abbey actually saw the crowning of the King. The long aisles and the great pillars precluded the possibility: not all heard the Archbishop's voice, but the rolling music sounded forth and carried the spirit upward, and one might be content to know that the solemnity was taking place. There will have to come a wordless change over the spirit of the British people if a Coronation ceremony takes place anywhere but in Westminster Abbey. King George is crowned, that is sufficient for the moment; we do not want to anticipate another crowning for long years, and we may well leave the future to the future.

especially the Indian ladies—the veiled Begum of Bhopal and the unveiled Princesses of Gondal—aroused keenest interest everywhere. The glittering Indian escort, great men and great riders, the Indian aides de camp to His Majesty, the beautiful robes, the flashing jewels, the graceful men, awoke wonderment in the minds of many Londoners. Not only wonderment but cheers, resounding and hearty. There was the sound of welcome in them, and just outside Buckingham Palace on June 22 and 23, old Chelsea pensioners—many of whom have seen service in India—looked with keenest interest on the Indian Contingent to whom was given the honour of being special guard at the King Emperor's Palace. Will the wonderment and the welcome lead to a better knowledge between East and West, we may hope so. There must be study on each side, there must be give and take, but with the removal of ignorance enters the light of understanding.

It was the same at Spithead for the great Naval Review. On the P and O liner *Mongolia* assigned by the Admiralty to the Secretary of State for India there was a gathering of India which was certainly unique. All the Ruling Princes were there: the cricketer Maharaja and the veiled Begum, the Maharaja Gaskwar, as genial as a schoolboy on holiday, the Maharaja Scindia, snap-shooting right and left—to mention but a few. There were the boy Princes, too, the coming rulers of Bikanir and Idar with their fathers, soldiers, administrators, barristers, etc., with large numbers of unveiled Indian ladies, and distinguished representatives of the British Raj. All were met in friendliness and joyousness, and it was evident that when the booming of the guns told of the passing of the royal yacht up and down those long lines of grey monsters of destruction, one bond held East and West: the personal bond of His Majesty the King Emperor.

29th June, London

MY INDIAN REMINISCENCES By Dr Paul Deussen. Price Re 14. To Subscribers of the "Indian Review" Re 1.

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The presence of India's representatives, whether Ruling Princes, soldiers, or administrators, and

schools are ordinarily better than Aided schools and should be increased in number. Aided schools which are not private venture schools should also receive encouragement. This is consistent with the recommendation of the Royal Commission on Decentralisation, (para 753). It was generally felt that the Public Works agency is too expensive for the construction of school buildings. The Conference recommended a special consulting Engineer in the Department may be retained in each Province. It was agreed that the Department should have complete control over the inspecting staff and in all technical matters, but the appointment of teachers might rest with Boards and school Managers—(cf. Royal Commission's Report para 754). It is noteworthy that the element of compulsion that would be necessary for any appreciable expansion of Elementary education has not at all been considered. The efforts of the Department so far as they go, are laudable, but they do not go far to meet the requirements of the country—even in a country like England, masses had to be brought under the rule in some form or other.

MR. MUDHOLKAR'S RESOLUTION

"The question was raised of a general engineering education *versus* specialisation in railway engineering. It was explained that both the civil (that is, constructional and maintenance) branches and the mechanical and locomotive branch required special instruction in addition to general civil engineering or mechanical engineering courses. Such special instruction had to be in regard to principles or theory as also practice." Col. Atkinson urged that it was impossible to have separate Railway Engineering classes in Engineering Colleges though at Roorkee a small amount of special instruction is given, and Railway and Irrigation projects form part of the course. Dr. Denning was of opinion that a well-trained engineer with a good foundation would become a Railway Engineer without any special training in College. Dr. Travers supported this view. The general sense of the discussion was to show that the College training should be of a general nature, but that a railway project such as that given at Roorkee was feasible. The question of apprenticeship and the possibility of obtaining it for Indians was considered. What is wanted now is to arrange to give Indians a trial after requisite training. The Railways do not employ College educated men. Dr. Travers said that he had been for many years connected with institutions in England which trained students

who afterwards became Railway Engineers. After following a three years' course at the University the student became the pupil either of the Chief Engineer or of the Locomotive Superintendent paying one hundred guineas a year for the privilege for three years, the student then allowed to enter drawing office or workshop where they are expected to work from 5.30 A.M. to 5.30 P.M. and during the first year they drew pay from 5 to 10 shillings a week. After the three years the Railway was not bound to provide them with employment. In India there are State Railways and Railways under State control. It is in the power of Government to compel the companies to give practical training to Indians. The sense of the Conference was that the existing Engineering Colleges were generally on the right lines, and that specialised courses in Railway Engineering is not necessary. Secondary education should be combined with manual training and that efforts should be made to arrange with the Railways for giving the students of technical colleges a trial.

Indians have not the same chance of employment as Marine Engineers as Europeans. In Bombay, however, four sat for Chief Engineer's certificates up to date. Mr. Dawson explained that the rule all the world over is that the Board of Trade accepts three years in a technical college as equivalent to two years in a Marine Engine Workshop, which must be supplemented by further practical engineering work for two years and by one year as Assistant Engineer on watch in an ocean going ship, before the candidate can sit for a second class Board of Trade Engineer's certificate. There are now ten students in the Victoria Jubilee Technical Institute, Bombay, on the Marine line. To qualify themselves as Marine Engineers it is necessary for them to have training in the ocean going ships. It was the opinion of the Conference that the Indian Marine and Steamship Companies should be approached with a view to providing, if possible, a certain number of posts for Indians as uncertificated Engineers in order that they might get practical training. Mining Engineering was another branch of the Resolution that was discussed. There is only one institution at Sibpur which gives instruction to any degree in the subject and that the instruction given there is inadequate and insufficiently advanced. The mining course at Sibpur is a part of the apprentice department and that some bifurcation is allowed for, general engineering being combined with mining instruction. A

subsequently be extended to village schools, the vernacular text books already contained many moral lessons. As to the question whether the present educational system had broken down moral and religious ideas, he stated that all that can be said is that the more old fashioned parents complain that nowadays they cannot keep their sons in order. There is nothing to prevent religious instruction being given in privately managed institutions but advantage is not taken of this privilege. Government can only confine itself to 'benevolent encouragement.' 'No teaching which rests merely upon the basic principles of religion will be accepted by Hindus as taking the place of directly orthodox religion.' The system adopted in such a denominational institution as the Central Hindu College, Benares, is that instruction is given distinctly in the Hindu religion but upon as broad a basis as possible. The instruction is compulsory, is given at the commencement of the school hours and consists of a quarter of an hour of prayer and talk on religious subjects in addition to usual periods of religious instruction given in college and school during the week. Mr Gokhale is of opinion that "the unsettling influences which are now complained of are due not to want of religious instruction but to other causes, those brought up in the most orthodox manner often displaying the most unsettled minds. The problem of moral instruction is altogether different and he believed that moral lessons could usefully be instilled by a school teacher from a suitable book." As against this it is interesting to consider what Mr Valentine Chirol thinks, "All we have to do is to set apart, in the curriculum of our schools and colleges, certain hours during which they will be open, on specified conditions, for religious instruction in the creed in which the parents desire their children to be brought up. There is no call for compulsion. This is just one of the questions in which the greatest latitude should be left to Local Governments, who are more closely in touch than the Central Government with the sentiment and wishes of the different communities. I am assured that there would be little difficulty in forming local committees to settle whether there was a sufficiently strong desire amongst parents in favour of a course of religious instruction and to determine the lines upon which it should be given." These observations are opposed to the general feeling of the meeting and are impracticable. Mr Chirol takes up for his authority a statement of the Maharajah

of Jaipur, but certainly the noble Chief does not reflect the views of the educated and thinking people of India and further concludes by saying "At any rate, if the effort is made (to establish an impossible fact) and fails through no fault of ours, but through the inability of Indian parents to reconcile their religious differences, the responsibility to them will no longer lie with us." In effect the suggestion is that all religious differences should be done away with and a state of religious reformation should be reached. Is such a thing possible even in enlightened and Christian England? Aided schools and colleges have ample opportunities of adopting a course of lectures by men of character who can forcibly speak on the subject of their thesis to impart moral instruction and illustrate their remarks by reference to approved religious books and historic events. In secondary schools the introduction of moral text books will be approved by parents and the public and the Government may give special aid to such schools, to meet the additional cost.

SECONDARY SCHOOLS


Mr J H Stone described the School Final Examination in Madras. The general sense of the Conference was, "that the new School Final courses in Madras and the United Provinces are on right lines, and it is satisfactory that some thing has at last been done, but it is necessary to go further and to improve the staff of our schools. This is at the root of the problem and is of the highest importance in view of the fact that a sound secondary education is an essential foundation whether for an Arts or for a technical course in the College. The Conference while realising the paramount importance of primary education, thought that it would not be right to rely upon increase of fees and private support alone for the improvement of secondary schools. The Directors generally put the improvement in secondary education to the forefront of educational improvement. The Conference was emphatically of opinion "that it cannot be left to look after itself and that it urgently requires liberal support from Government." No truer statement can be made of the need for and which the new regulations have created in High Schools and no stronger plea can be raised for State aid.

The Thackeray Centenary

BY

MR. S. RAMA RAU,

(Sub-Editor "Madras Times")

PFSDAY, the 11th June was the occasion of the centenary of the birth of William Makepeace Thackeray, the greatest English satirist of the 19th century. In England, the centenary was celebrated by the holding of various functions, including an unique Exhibition at Thackeray's old school the Charterhouse. In this country the occasion has an even deeper interest, for it calls back memories of the sturdy breed of Empire builders from which the great novelist was sprung. Most people, of course, know that Thackeray was born in India but it is not as well known that his father his grandfather and his uncles served with great distinction in India in the days of the East India Company. Kipling has said somewhere that, if there were only one official leaf left in the whole of India, it would be divided amongst the Plovers, the Rivett Carnacs, and a few other great Anglo Indian families. This saying understood in its best sense, is perfectly true for the student of the history of British rule in India will find the same names recurring, generation after generation, in the ranks of the servants of John Company.

In the days when Clive was laying the foundations, in which our Empire rests, on the 20th of June, 1766, there came out to India a young Writer in the service of the Company the youngest son of the then Headmaster of Harrow. This youth, William Makepeace Thackeray, the elder was destined to have a distinguished career in India. Although a very young man, he soon rose in the service, and, within a year, became Assistant Treasurer under the Governor of Calcutta. Mr Verelst Under Mr Verelst's successor, Mr Carter, Thackeray rose to be Private Secretary and, what was more, won the favour of the new Governor, who continued to take an interest in the young man, throughout his career. These were the days when the members of the Civil Service did not disdain to shake the pogo tree, and, in fact, did so effectively. Salaries were small, the conditions of life arduous. If the servants of the Company desired to assure themselves of even a modest competence on their retirement, they were forced to engage in private trade. Carter had made his fortune at Dacca, then the

wealthiest of the Company's Bengal settlements. Thackeray, he sent his young protégé, as factor and Fourth in Council. Meanwhile, the young Thackeray had brought out to India his two sisters, Jane and Henrietta, and with them he went to Dacca. At Dacca, the elder sister met whom she married soon after. In the same year Henrietta married Mr James Harris, Chief of the Council of Dacca. Both Rennell and Harris retired from the service at about this time, but their brother-in-law Thackeray, remained in India and was soon appointed the first Collector of the newly acquired Province of Sylhet. His duties, of course, were not those of the modern Indian Collector for they consisted of collecting and forwarding the revenue brought in by native tax farmers and holding the District against the Frontier tribes whose raids were frequent. "Sylhet Thackeray was a great sportsman though he was able, in these primitive days, to combine business with pleasure. The Province over which he ruled abounded with elephants and tigers. For the tigers he shot, he received liberal rewards from the Government, while the supply of elephants was a recognised source of income. After some years in Sylhet, Thackeray was promoted to be Third in Council at Dacca, and returned there. In 1775, he visited Calcutta where he first met his future wife Amelia Richmond Webb, the daughter of Lt Colonel Richmond Webb, and the descendant of the famous General Webb, the hero of Wandersley and Malplaquet of whom the novelist Thackeray presents us with an idealised picture in Edmond Woodroffe and engagements were not, evidently, of long duration in those days, for 'Sylhet' Thackeray married the lady within a year, and, as he had by this time made a modest fortune, he retired and settled down at Hadley, in Middlesex. Here he was joined by Rennell, by Colonel Richmond Webb, and by the latter's son in law, another nabob, and a financier of some distinction. Twelve children were born, of whom nine found their way to the East. One of these, William Thackeray, came to this Province, although he was soon transferred elsewhere. He served with great distinction in the Ceded Districts and was largely responsible for the establishment of a Permanent Settlement in the place of a Permanent Settlement in this Province. Another brother, Webb Thackeray, also came out to Madras, but died soon after. The third brother, St John, came out to

brought him up to be fitted for his kingly office in due course. Gifted with a genial disposition, endowed with a natural inclination to tend or gladden the character of persons, keen observer of all the affairs of State in England and the Continent, and, above all, possessing a magnetic personality, for years together he had all that training and experience needed in a ruling monarch. These informed him how England had slowly been growing democratic, and how aristocracy was receding into shade. He was quick to mark all the political changes the country had undergone since the Reform Bill of 1832 and came to the conclusion that the one ideal which a limited monarchy should strive for was the greater welfare of that democracy. He had felt its power still in fluxes and in consequences resolved to divert it into a healthy channel as to establish that monarchy more firmly than ever in the minds and hearts of the democracy. All his efforts tended when king towards the realization of that ideal. None can gainsay the fact that he remarkably succeeded therein. That was the key to his popularity. That was the method he assiduously employed in training his son the present king in order that he may follow his footsteps and lead his people to greater contentment and happiness. We all know how honestly itself as its numerous broadcast, has fully imbibed the democratic spirit. It has learnt that the best way to discharge its duty towards the people is to take an active part in their sorrows and distress, in their rejoicings and recreations, in their education and instruction. The royal mind has fully noted the fact of the poverty of the submerged tenth. It has known how it suffers. It has known its wants and woes. And it has hotly striven with a single-mindedness of purpose to alleviate as far as it lay in its power those want and relieve those wants, to ameliorate their wretched condition, and to lift them to a higher position from their slough of depression. The care of suffering humanity also has been its all-absorbing care. And England owes a great deal of the large hospitals and the many satisfactory improvements in them to the late Royalty has uniformly taken in the matter. These are the reasons which have endeared Royalty to the great British democracy. It is the happiest and most encouraging sign of the times, the deeper and deeper attachment to the throne of England which has been witnessed since the days of Victoria the Good and Edward the Peacemaker. The enthusiasm which the Coronation ceremony

aroused among the English people, and the universal rejoicings on the occasion must all be traced to this closer amity between the people and their sovereign. Well indeed has that great poet-see no other than Tennyson realized for the present generation those prophetic lines dedicated to the Queen in his "Idylls of the King" —

And leave us rulers at your blood
To nobilitate the latest day!

King George and his amiable consort are now crowned. They have gone the round of their people to testify their love for them—to Wales to Ireland and Scotland. They have now undertaken the most solemn and onerous duties of their lives. They have taken the oath of allegiance to govern the people in the spirit of the Constitution. There is not the least reason to doubt that they will amply fulfil all that they have promised to discharge—all that they have sworn to do within the historic Abbey within the hearing of peers and statesmen and the people alike, within, we may say the hearing of Church and State. So let us wish them Godspeed in their kingly office. They beg a their royal duties amidst the blessings of all the people of the mighty British Empire forming fully one-fourth of the human race. We are sanguine judging from his antecedents that King George will prove the Father of the People. So let us join in the universal chorus and say "God save our King and Queen."

THE VETO BILL.

For three years now the light of day the result of the Veto Bill in the Upper Chamber will have been fully known. Judging from all the recent telegrams and the sentiments expressed in the Press on both sides, it would not be deemed rash to forecast that result. The amendments of Lord Lansdowne are known to be greatly distasteful to a large majority of the peers who see in them the death knell of their hereditary privileges. Practically, they aim at what Lord Morley calls the ending of the House of Lords. But the historic House cannot be so easily extinguished. If it is to die at all, there will be many moans and groans before death supervenes. But we are not of those who consider the extinction of the Lords as an advantage to the nation. In the polity of Great Britain the Upper Chamber fills a distinct place, and given a balance of the two great parties there can be no denying that it will serve as an excellent buffer to the too advancing tide of radical democracy. The English as a nation are extremely conservative in reference to political

changes of even a mildly revolutionary character. The Constitution, unwritten as it is, has grown up with the growth of slow political evolution. It thus adapts itself to any exigencies. Whenever the nation finds itself ripe for a further advance in its political evolution it readily adapts itself to the change. But no hothouse or forced progress will ever do. So that, on the whole, it will be readily admitted that the proposals of the House of Commons are every way more statesmanlike and adapted to the present conditions. They are in no way revolutionary as they have been on purpose conjured by the Lords and their supporters in the Press. On the one hand, they are steadily preserving the hard fought privileges of the House on finance in their own hands, and on the other, allowing, under certain well defined limitations and restrictions, in no way harsh or obstructive the Lords the right of veto, any other legislation which they may think was in advance of the people or not justified by popular sentiment. In this connection Lord Cromer's amendment as to who should consider what may or not be injurious to the State as a parliamentary measure, stands a fair chance of acceptance, with no doubt certain modifications, by the Government. His Lordship proposes a small joint committee of select Members of both Houses presided over by the Speaker Lord Morley, on behalf of his Government, has expressed its willingness to consider that amendment. So that it may be safely predicted that that amendment will alone stand the chance of success. Lord Morley's speech on the subject will no doubt be a great intellectual treat and a new chapter on the constitutional part of the proceedings. It may, therefore, be safe to say that, on the whole, the Veto Bill will pass the House of Commons once more, after its rejection by the Lords. We devoutly wish success to Mr Asquith's Ministry which, on the whole, has wisely steered its perilous course midst not one Scylla and Charybides but more than one. It will be a distinct triumph of cautious and moderate statesmanship when the Bill is finally passed, binding fresh laurels to the brow of Mr Asquith. In the present constitutional crises he is the right man in the right place.

CONTINENTAL POLITICS

Turning to the politics of the Continent for the last four weeks we find that the two most absorbing topics were the gruesome events that have happened in Morocco and in Albania. Curiously enough, both may be termed the Near

Eastern problems. Morocco is a Moslem State not far from either Turkey in Europe or Egypt. sanguinary events have there taken place which have aroused certain susceptibilities in Spain and Germany. The former has, for the so called protection of its own interests, occupied a strategical island and Germany following suit has taken up an equally commanding position a little further away. France, however, anticipating that its offensive operations were likely to arouse the susceptibilities of both the countries, has proceeded most cautiously so as not to wound them and he it said to her credit that so far she has played her cards well, having regard to the immense difficulties and draw backs attendant on the campaign and the volatile character of the French Chamber of Deputies. The Moroccan problem is neither scotched nor solved. Whether it will bring any fresh complications or whether a national understanding of specific character between the three Powers will be arrived at, is more than one can venture to forecast under existing circumstances. In Albania, affairs still seem to be threatening. Despite the amnesty and the other concessions granted, during his visit to the province, by the Sultan, the mountainous tribes remain turbulent. A great deal of blame is thrown at the door of the military commandant who has been sent to allay the rebellion. He is said to be harsh and oppressive. As a result the disaffected have been rushing to Montenegro which, of course, received them with open arms, whether with the tacit consent of Austria it is not easy to guess. The Ministry, however, have now resolved to replace the present Military dictator by another who shall practise the policy of *saunter in modo and fortiter in re*. It is to be hoped this change may lead to the pacification of Albania. Macedonia, still sulky and discontent, has been keenly watching the final turn Albania may take. It would be calamity of a double character were the two provinces to go altogether out of hand. There is still a great deal of internal dissension in the Cabinet which is not an encouraging feature of the whole situation. The Ottoman is brave but somehow he is wanting in that consummate statesmanship which is demanded at the present critical juncture. There is no leader of commanding political ability to lead. That is the misfortune. And as they say when misfortunes come, they come in battalions. To add to the embarrassment of Turkey there is the still unsuppressed revolt in Yemen. No sooner is one place quieted down and brought under control

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than another conflagration takes place in another locality. The wild and unconquered Bedouin tribes are harassing and annoying the small forces of Turkey in a manner which excites our sympathy for the ill fated Ottoman. Hostilities have now extended as far as Hodeida and Lobos. A little southwards and the belligerents will be on the border of the Muteiland of Aden. It is much to be wished Yemen was allowed to be held in commission by England, say, for 10 years under very stringent conditions which would not lead to the permanent occupation of this fertile part of Arabia and excite the jealousy of certain European Powers, specially Italy and Germany. Thus, as we write, the situation of Turkey is indeed worth deplorable. There is only a gleam of hope to this that the domestic policy is progressing satisfactorily according to Mr William Ramsay. May it be the good fortune of Turkey to free herself from all her present troubles! It is the wish of all who are keen on seeing her rejuvenated. There are all the elements to rehabilitate herself as a great Power—only these turmoils and troubles should be overcome by wise and, as far as possible, pacific means. Turkey has a grand future before her. The restoration and improvement of the ancient irrigation canals—a colossal engineering work which the genius of Sir William Wilcocke has undertaken will be an economic asset of the most productive character bringing, when completed, prosperity at the very door of Turkey both in Europe and Asia.

France next rivetted the attention of Europe. There was another discharge of electricity in the generally heated atmosphere of the Chamber of Deputies. While Mr Morris was still confined to his bed by the aviation accident, there was a discussion on the question of proportional representation which seemingly finds greater favour in Paris than in London. Next, there was the ill advised and hasty resolution to demolish Aube in the Champagne district, in connexion with the new legislation for strikes there. But the electricity which discharged itself and immediately brought the fall of the Morris Ministry was the Military debate led by the Chief of the French War Office. A new Cabinet has been instituted with Mon Callaux, the well known and intrepid Radical, as Premier. Monna Briant and Delcasse find seats in the new Ministry so that they have now again a strong Cabinet. M Callaux belongs to the party, of which the much lamented M Wallock Rousseau was the chief. He possesses in an eminent degree all the grit, the nerve and

the nerve of that statesman at whose feet he first sat as a disciple. Meanwhile, the President had paid a visit to Brussels and thereafter proceeded to Rouen to take part in the pageantry there.

Germany as busy improving her social insurance legislation and going steadily forward with her naval programme. It is indeed satisfactory to note that the madness which had seized some time ago a certain class of Chauvinist Germans and Britons, has passed away. Both these frantic sections have now seen in their true perspective what the respective naval strength is. This has been since perceived more clearly thanks to the magnificent naval review held at Spithead by King George soon after his Coronation. England possesses 20 Dreadnoughts to day against 14 of Germany. Never was there paraded in Portsmouth waters a stronger and more fully equipped fleet ready for any emergency at the shortest notice than on that historical day. Not one of the big battleships and cruisers and minor vessels was of an obsolete type and therefore worthless for putting on active service. There was but one opinion among the assembled foreign naval experts as to the British warfleet—such a giant viking by itself—namely, that England may still take pride in being the Mistress of the Sea. Thus, one indirect but most valuable service which the naval review has rendered to both the countries is the dismissal of all unhealthy and impassioned rivalry. And yet the Dreadnought type of war vessel is soon to be replaced by another of recent invention! Lastly it may be mentioned in passing that there was little gutter in the dovecot of the narrower and illiberal if not intolerant, section of the Independent Labour Party because, forsooth, Mr Ramsay MacDonald, the leader, was invited to a friendly luncheon along with Lord Greys by the Emperor William to learn something about the progress of sane Socialism in England. None could have been a better, more moderate, and robust representative than Mr MacDonald. It is astonishing that the sober author of Socialism should have been reproached by his own friends for the friendly courtesy of the Emperor! On the contrary they ought to feel proud of Mr MacDonald that Emperor William deemed him the most competent and moderate man to expound English socialism in all its varied aspects.

Italy had her rejoicing. The Great Liberator's Memorial on the classic Capitoline hill was unveiled by his grandson now on the throne. It

was the Jubilee of the day which freed Italy from Papal tyranny and Austrian oppression Garibaldi, Cavour, Victor Emanuel—these are the great names which for ever will shed lustre on the annals of freed Italy. Emancipation from the thralldom of the Church was even a greater gain than emancipation from the oppression of the divers Duchies under the thumb of Austria. England, too, rejoiced in the Jubilee, seeing how she sympathised with the struggling nationality which was crying for freedom those many years. The occupier in the chair of St Peter may sulk. He may call himself the prisoner of the Vatican. All the same, it was a grand day of pride, of joy, of greater liberty, the Jubilee year of Victor Emanuel and worthily has the grandson paid tribute to the memory of that chivalrous and patriotic ancestor.

PERSSIA

That deposed monarch, and meanest and most unpatriotic of Persians, Mehomed Ali, ex Shah of Persia, is reported to have broken his parole whether with or without the connivance of the astute Muscovite, it is not known. But some time ago he gave a slip from the place where he was interned—Odessa. He contrived to flee to Constantinople, to Vienna, and even put in an appearance in London but all to no effect. He is a despicable prince, unwept, unhonoured and unused not only in his own country but in the world itself. None was sorry when he was drummed out, so to say, of Teheran. But he is an ambitious man and more or less, imbecile as he is, in the hands of his designing courtiers who, no doubt, think of carving out at his expense principalities for themselves. One of such has, it is rumoured, actually attempted to play the game in south west Persia. Meanwhile, things are somehow being shipshaped by the Mejliss at the Capital. The loan of a million and half has been fairly floated and things seem to be on the road to improvement. The recalcitrant or intransigent members are moderating and altogether the prospects look more hopeful. Anarchy in the south is not entirely stamped out, but it is not so devastating. They are now busy establishing a gendarmerie, at the head of which a British military officer is to be placed. The five American financiers are busy placing Persian finance on a sound basis and taking all necessary measures to develop the resources of the country. Some more foreigners, including Americans, Belgians, and French are called to assist in the process of having a stable administration. All these are hopeful signs and it is much to be wished

ed Persia may continue in her pacific course so as to be able to work out her own emancipation and evolution. She is wholly free from such turmoils, troubles, and rebellion as her neighbour, Turkey, and therefore, given sobriety of judgment, political sagacity, patience and patriotism, there is no room why Persia should not go forward.

JAPAN

A fresh treaty of alliance has recently been entered into for another term of ten years. Australia and New Zealand are gratified at the fact. No wonder that they should be pleased, seeing how perilous they imagined to be their situation with Japan as a hostile Power in the Eastern Pacific. On the whole, Sir Edward Grey has done well in bringing this new treaty to a happy close. The Imperial Conference may be said to have been a power and an influence so far. Let us all devoutly hope that Japan will preserve the integrity of China and harbour no secret designs against her. Indeed, with China strong, both for purposes of offence and defence, Japan ought to feel herself stronger. Their common interests in the Farthest East demand that they should act in unison and so long as they so act together they can defy any foreign combination. The East ought to show to the West what it can do with a decade of peace.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

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The First Principles of Heredity. By S. Herbert. (A and C Black, London)

We have much pleasure in welcoming this book from the pen of Dr. Herbert as a valuable addition to the existing literature on the subject of "Heredity." Its purpose, says the author in his preface, "is to supply in a simple and yet scientific manner all that may be desirable for the average intelligence to know about Heredity and related questions, without at the same time assuming any previous knowledge of the subject on the reader's part." We have little hesitation in saying that he has remarkably succeeded in his attempt. Heredity is now rousing widespread interest, and is receiving the thoughtful attention of all people, and this book which takes the beginner from the beginnings of the science, through its developments and changes, to the hotly discussed questions of the present day, deserves our sincere commendation and fulfils a real modern need. Intersexual marriage has

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always been one of the demands of the Indian Social Reformer, and this book is particularly interesting and valuable to us at this juncture when people are earnestly discussing the Hon. Mr. Bhubendro Nath Basu's Bill for legalising inter-caste marriages. We do not wish to discuss the merits of the question here, but we may be permitted to draw the attention of our readers to the necessity, before forming their opinion on the Bill, of fully considering the question as to how far it is justifiable to deny that acquired intellectual and moral characteristics are transmitted to offspring through heredity, and what ratio of contribution of these characteristics can be safely put down to the credit of the father on the one side, and of the mother on the other. Dr. Herbert says that the contribution of each parent is half as each parent furnishes half the hereditary substance of the child. If so intermarriage with an inferior stock would necessarily lead to intellectual and moral degeneracy. If we desire to breed a high type of individuals the chances of success are very much greater if we select for procreation fathers of a high type, and even greater still, as Oshton has shown, when there is coupled with it talent from the mother's side. Society can ill afford to allow all that stock of moral and intellectual worth which it has been able to acquire through generations of a well regulated system of marriages to be swamped away by lapses and indiscretions being legalised and encouraged. Again, to those that hold that environmental influences can modify the mental and moral characteristics of the individual our author says "Pearson has been able to show that mental and moral characters are inherited in the same ratio as physical qualities. It is true, the moral and intellectual powers depend as much as the other physiological functions of the body on the appropriate stimuli supplied by early culture and education, it is true, the outward expression of these inherent qualities may be modified by the superimposed weight of social sentiments, habits and customs—the social heritage bequeathed by society to the individual. But, after all, how each individual reacts towards these outside forces depends completely on his intrinsic inherited potentialities." Our author quotes from Panet on Mendelism: "The educated are in themselves the better for it, but their experiences will alter not one jot the irrevocable nature of their offspring. Permanent progress is a question of breeding rather than of pedagogues."

The book deals with all the questions connected

with heredity in a simple style, and is a clear exposition of the various views prevalent on the subject. It abounds in illustrations which serve the purpose of maintaining throughout the interest of the reader, and keeping him keenly alive to the important issues raised and discussed in the book in such a masterly manner.

Ballads of the Brave *Selected and arranged by Frederick Langbridge, M. A., D. Litt. (Methuen & Co. 3s 6d)*

Anthologies relating to particular branches of poetry are always welcome as affording a convenient means of reference by bringing together productions of a class. Dr. Langbridge's volume gives a collection of all the well known ballads of the brave in English literature. The note of patriotism and adventure has always been vigorous in the evolution of English poetry and it is interesting to trace the continued manifestation of this spirit in the productions of the language. It is hardly necessary to point out that besides their literary value, the ballads are sure to furnish a healthy inspiration and we hope to see the volume used widely by the younger generation in this country.

Brother Copas *By Sir A. T. Quiller Couch (Bell's Colonial Library)*

The spirit of Sir Quiller Couch's work will be understood by a mere glance at the motto he has chosen for his novel—"and a little child shall lead them." The influence a child is capable of exerting on its surroundings has formed the subject of many a masterpiece in English fiction. One might easily think of George Eliot's *Silas Marner*, which is a commentary on a similar text from Wordsworth.

A child more than all other gifts
That earth can offer to dooming man,
Brings hope with it and forward looking thoughts.

But while George Eliot's *Eppa* only but manifests *Silas* Corona of this novel exercises a profound influence on the world of scepticism and religious struggle in which Brother Copas and his friends spend their lives. The novel acquires an additional interest from the poetical pieces scattered throughout the work.

Bell and Wing By *Frederick Fanning Ayer*
(G. P. Putnam & Sons, 10s 6d net)

More than a thousand pages of poetry, displaying considerable originality of form and spirit are comprised in this volume. It is, however, difficult for students of poetry trained under the classical traditions of English literature, to reconcile themselves with some of the liberties taken by Mr Ayer. It is poetry of a new kind, verse which pays no respect to poetic diction and ranges wildly over all the extensive realm of English vocabulary. There is not the least attempt made at the achievement of the ornate in art, and the writer evidently believes in shocking the susceptibilities of the reader.

Mr Ayer has, however, to his credit some of the more sterling qualities of poetry. There is a remarkable freshness of spirit and originality of outlook, a directness of imagery and presentation and a perennial outpour of poetic sentiment. The poet holds his words with a powerful grasp and they speak out with a bold utterance. But his freedom from convention leads him to curious lapses and it is difficult not to be amused by poetry of this kind.

Women were ducking appealing
By quismody, quobbing nod

And we are not sure if it is good to encourage
the manner of these lines

I know the mix of your aludel
I know your scowl and caveat.

The most adverse critic cannot but admit that the looseness and unconventionality of his verse is no bar to our appreciation of the value of his ideas.

He licks a priest's knuckles
Thinking that way to win God
Whimpers and trims and truckles
While they grind him into the sod!

It even adds to the force and picturesqueness of his lines.

Mr Ayer's poetry displays many points of resemblance with Walt Whitman's work. But he has been wise in not allowing his daring originality to run into riotous excess. The Bohemian tendencies of his literary spirit are kept under restraint and the necessities of metrical form are observed with sufficient attention. All poetic merit has ultimately to be judged by the pleasure it affords the reader and it must be said that Mr Ayer's volume reaches a high standard when viewed from this standpoint, which is after all the only stable part in the history of criticism.

Reminiscences by Goldwin Smith (Macmillan & Co.)

"Of the making of books there is no end, and much study is a weariness of the flesh." Hence, in these days of bustle and hurry, the wise reader likes to know a little about the contents of a book before he sits down to its perusal.

'Reminiscences by Goldwin Smith is not likely to interest the casual reader. A good grounding in the political history of the Victorian Era and some knowledge of the history of the American Republic and of Canada are indispensable to a true appreciation of the book. It is not a book from which to learn history, though, doubtless, the anecdotes and facts learnt from personal acquaintance with the politicians of that time would be of interest and help to the history student.

Goldwin Smith, in spite of being an old Etonian and a member of such an aristocratic College as Magdalen Oxford, was a staunch supporter of the cause of Free Trade. He was an admirer of Bright and Cobden and proud of his friendship with them, and shared their views with others of the Manchester School as to Britain's true Imperial policy. Where Ireland was concerned however, he was a decided Unionist, and he had no sympathy with Socialism as it was understood in those early days. During the American Civil War, he visited America and having resigned the Regius Professorship of History at Oxford in 1866, he accepted a lectureship at the new American University of Cornell. From that time his interests centred in the New World, he settled in Canada, married and died in Toronto in 1910.

Jim Hands By *Richard Washburn Child*
(Macmillan's Colonial Library)

Mr Washburn Child's new novel has a double interest, that of a love story, and a picture of the industrial system of England of a former generation. Jim Hands, the good old father of Katherine, is the central theme of the story and his reconciliation with his daughter's love for Bob Harvey is an interesting study in psychology. Mr Child does not evidently approve of revolting daughters and it is satisfactory to see the novel end without any injury either to the position of the lovable Jim Hands or to the sacred affections of Katherine.

TOPICS FROM PERIODICALS.

The Finances of India

Sir William Meyer K C I E. has contributed an article on the Finance of India to the Empire Day Edition of the *London Times*, which throws a good deal of light on the present financial position of the Indian Government. It is a Government which has been materially embarrassed during the last general election, especially after the Legislative Council is now constituted with the non-official majority and is required to elect a member imposing a check on the local authorities. Sir William finds it necessary that the Local Governments should be made to realize more completely the position as guardians of the public purse by recognizing the power to levy local taxes on subjects to the approval of the Government of India. At the Secretary of State during the period of 1907-03 to 1906-07 it is noted that there was a steady increase of revenue and saving in respect of Exchequer duty on imported spirits. There was no increase of tax on alcohol. And further the per cent was met by a corresponding cut of one of the salt duty by the larger exemption from income tax and by the abolition of a number of special cesses. What then is the surplus which we are told rose to the extent of nearly 8 million due to Sir William says that the increase was due mainly to the advancing prosperity of the country as evidenced by growing receipts under railways, excise and land revenue and although the programme of expenditure was also large during this period each year closed with a substantial surplus. The surplus is possible only on the constant changes in taxation and as the revenues of India depend so largely on the wax and wane of the field of taxation on a very limited scale it is a fundamental maxim not to reduce imports until it is reasonably certain that there will be a safe recurring surplus of receipts over expenditure. Thus

In introducing the Budget for 1911 the present Finance Minister Sir Guy Flenzy Wren said the position so precarious, with reference to the future disappearance of the surplus revenue and the demonstrated uncertainty of the railways receipts, that he obtained the imposition of fresh taxation to the extent of over a million by raising the duties on imported liquors and petroleum, raising stamp duties on certain instruments, and putting special duties on imported tobacco and sugar. It was objected by certain non-official critics in the Legislative Council that the increased taxation was not really necessary the Finance Minister

has underestimated the receipts from opium and the revised estimates for the year have in fact shown that opium has for reasons already noticed produced some three million more than the Budget had anticipated. While the railway receipts have been nearly one million better than expected however the windfall character and eventual disappearance of the opium receipts to the uncertainty of large railway surpluses and to the necessary expansion of expenditure in education notably under education and sanitation. Sir Guy may be congratulated on his courage in putting the resources of the Government of India on a more stable basis and on only assenting to some reduction in the tobacco duties for the current year.

Sir William goes on to speak of the capital frame of the Government of India which have embarked on a large and continuous outlay of capital railway expenditure and on the construction of profitable irrigation works. Whereas after meeting all charges are calculated to produce an appreciable profit and of the economy policy which he the closure of the Indian market to the free trade of silver in 1893 reached a satisfactory economic results at the close of the last century.

Of India's debt to England Sir William Meyer has the following to say

The actual net revenue of India to England, of which so much has been heard, is the difference between about 14 million of the home charges plus about 2 million representing net railway receipts to England. A large proportion of the home charges goes to defray the interest on the sterling debt, which constitutes the greater part of India's debt liabilities and this has already been shown how easily the new burden on the people of India, while economically it represents the result of an immense amount of prosperity agricultural and industrial developed by the railways and irrigation system it is a pit to open to the people of India to hold more of the debt on the crown bonds. The Government of India always borrow as much as they can in rupees and the relatively small market for loans bearing a low rate of interest in India that compels them to raise money in London.

The source of the home charges for the most part represents purchases of stores which cannot be procured, or so cheaply procured in India, and payments to civil and military officers on leave or pension—a cheap return for the protection, good administration and prosperity which India has secured from the British connection. The principal net receipts, again, are largely due to the investment of capital in India by persons now resident in Europe. In short, thanks to the excellent investment of her borrowings by an "alien Government," India is in a much better position as regards payments to Europe than most countries whose economic development is recent and who owe their prospects largely to the influx of Western capital. We should probably in fact, have very little of the drains were it not that the enormous losses of Indian Administration cause her debts to England to be advertised by the Secretary of State as drains, and that the scope of these is not correctly apprehended.

Indian Music and Harmoniums

Dr A K Coomaraswamy, D Sc, contributes to the July number of the *Dawn Magazine* a short article on this subject. He begins with the remark that it is absurd to reproduce on any instrument the exact notes of the voice; the impression is given that the singer is led by, rather than accompanied by, the instrument. In the case of the *Sarangi*, this objection is touch minimized by the peculiar quality of its sound, its subtle tones being really subordinated to the voice, and not vice versa. As a stringed instrument, too, it is sensitive to every change of pressure of either hand of the player; it does actually respond to the player and the mood, unlike the harmonium, with its exasperating uniformity. The *Sarangi*, not possessing a fixed tempered scale, can too really follow the voice through every subtlety of microtonal interval. The harmonium cannot follow all ways and, what is much more important, so dominates the voice as to make almost impossible the rendering of those *portamento* (transitional) passages which are an essential feature and one of the most beautiful and moving elements in Indian singing. The harmonium cannot be played loudly or softly at the will of the singer or player, and in practice drowns the voice. The voice indeed is generally forced and injured in the vain endeavour to hold its own.

Dr Coomaraswamy thus speaks of Indians and harmonium—

Musical amateurs in Europe, belong as well to the middle and upper classes, acquire some real and sound knowledge of an instrument such as the piano or the violin, and do not grudge the necessary years of study and expend time of money. They also acquire a musical education which enables them to appreciate the really good instrumental, vocal, and concerted music of professionalists. But the Indian middle classes who had a superficial veneer of European culture lose all touch with real Indian music and learn absolutely nothing of good European, and thus must be as long as they themselves patronize such instruments as the harmonium and even tolerate its presence in the concert room. Learning to sing to the harmonium is in no sense a musical education; it is merely an accomplished trick, and one that does not give any pleasure to those who are musically educated.

Philosophy and Religion

The April number of the *Hibbert Journal* contains a paper on this subject by the late Leo Tolstoy translated by N and A Mynde. According to Tolstoy, religion, besides the meaning now attributed to it—that is, besides dogmas and the establishment of belief in certain Scriptures—has another meaning: 'This real meaning is the acknowledgement and clear expression of the indefinable elements (the soul and God) felt by everybody. And so it is that all the questions with which scientific philosophers are so jealously occupied, and to solve which an endless number of mutually contradictory and often stupid theories are constructed, were a few centuries ago by religion and solved in such a way that there is, and can be, no need and no possibility of re-solving them.' On the other hand, philosophers find in religion an inevitable condition of any reasonable, clear, and fruitful teaching of life—of teaching from which alone firm principles of morality can be reduced—and that therefore religion, in its true sense, cannot be opposed to philosophy, and more than that, that philosophy cannot be a science unless it accepts the data established by religion for its basis.

Leo Tolstoy classes the teachings of Zoroaster, the Brahmins, Buddha, Lao Tze, Confucius and Christ as being based from a religious conception of life while the teachings of life of the Aristotle, Platon, Leibnitz, Locke, Hegels, Spencers, and of many others count he says, (1) of idle reasonings about what is not subject to reason, reasonings which might be called philosophical, but not philosophies; the love of philosophizing but not the love of wisdom; and (2) of poor resolutions of what, in relation to this mortal law, has been much better expressed in the religious teachings.

In a nutshell Leo Tolstoy thus gives out the elements of difference between religion and philosophy.

"The religious pagan acknowledges something undefinable, and believes that it exists and is the origin of all things, and on this undefinable something he builds, well or ill, his understanding of life, and he submits to that undefinable origin and is guided by it in all his actions, while the philosopher—endeavouring to define that which defines everything else, and can therefore not be defined—has no firm foundation on which to build his conception of life or to use as a guide for his actions."

ESSAYS IN NATIONAL IDEALISM. By Ananda K. Coomaraswamy, D Sc. *Republication with Additions*. Part I. To subscribers of the *Review*. As. 12.

G. S. Narayan & Co., Sankaradevi Chetty Street, Madras

Eurasian Origins

Mr H P H. Skipton contributes to the May number of the *Empire Review* a paper on 'Eurasian Origins'. In the course of it he says—Wherever men settle in a foreign land, a mixed race is sure to make its appearance—the blended ancestry from which the English nation has sprung is testimony to the fact, if any were needed. As, however, in our case the races concerned were both white, the prejudice against the blend was slight and swift to disappear—we are proud in these days to trace our parentage to Norman, Saxon, or Celtic sources. But when the races concerned are of different colour, the case is altered, this man of the dominant colour resents the intrusion of what he regards as the lower race, and views the all too conspicuous blend with disfavour and contempt. By the conquered race this disfavour and contempt are returned in full measure, and the half breed is regarded as something of a traitor to his own stock. Being judged hardly by both races, he is tempted to shelter himself by adopting the pride of a conqueror to the subject race and the subservience of the conquered towards the conqueror, thereby giving the enemy's superficial occasion to coin such phrases as I have just quoted.

The fact is that the Eurasian has in no small measure sprung from the best blood of both races and that best in both instances was above the average. The Emperor Asoka and our own Thomas Becket were of mixed European and Asiatic race and both were remarkable and forceful men. Nor is the Eurasian always under the stain of the bar sinister, as is commonly supposed. In a very large proportion of cases (how large it is impossible to say) his ancestry was perfectly legitimate—the records of marriages between white men of all ranks with native women, often ladies in the strictest sense of the term, are too numerous to permit such unfavourable generalisations to pass unchallenged. And if we examine a little more closely and see what manner of men his white ancestors were, we shall be surprised to find that they were among the sturdiest of the white race, daring adventurers and brilliant soldiers, who rose often from small and insignificant beginnings to shape the whisper of a throne, to direct its policy, and to command its armies, to hold their high and precarious state against all the forces of Oriental cunning and the intrigue and duplicity inseparable from

the atmosphere of Courts, and in many cases to found enduring families, dwelling upon and administering the lands which had been won by the vigour of their ancestors. Such a stock as this may be expected to produce at least some worthy sons, and, as a matter of fact, it has frequently done so. That more use has not been made of them is due less to themselves than to the action of the British Government, which has neglected them and sent them empty away in place of affording them encouragement and converting them into loyal and efficient bulwarks of the State.

The records of such Unions go back to very early times. The Portuguese settled on the west coast of India early in the sixteenth century, and united and intermarried freely with the natives. In 1689 Dampier wrote "The breed of them is scattered all over India, neither are there any people of more different complexions than that of race, even from the coal black to a light tawney. Before this time the numerous half caste population figures largely in the criminal records of Bombay. The Portuguese Eurasians are to this day the least favourable specimens of their class, being indeed hardly distinguishable, except by their high sounding names, from the rank and file of the native population. But a better and subsequently very numerous breed was initiated by the precedent set in 1608 by Captain William Hawkins, of the *Hector*, who landed at Surat with a letter from King James I to the Emperor Jehangir, which he was ultimately permitted to deliver in person at the capital. He was well received by the Emperor who gave him a pension and married him to a white maiden out of his palace, an American Christian girl, he remained three years in Agra, and returned with his Asiatic wife to England but died on the way home. She returned to India as the wife of Captain Gabriel Towerson and resided at Agra, he himself perished in the massacre at Amboyna in 1623. But before his time Englishmen had found an unofficial footing in India, and must have left descendants. In 1583, James Story settled down as a shopkeeper in Goa and William Leeds took service with the Moghul Emperor, both after an adventurous journey overland from Europe. The settlements at Surat and Bombay in the seventeenth century brought Englishmen to India in large numbers.

Investments in India.

The June number of the *Financial Review of Reviews* contains an article on the above subject from the pen of Lord Lamington C M O C I K, late Governor of Bombay. The subject is divided into two main headings: the existing industries which are capable of large development, and the underdeveloped resources of the country.

In the forefront of the former come railways, Port Trust and Municipal loans and certain agricultural products such as opium, hemp, drugs, tobacco and so on. Though railway systems continue to be administered by the companies, their extensions have been the work in recent years of private business firms like Messrs. Hillier, Nixon and Co. of Bombay and Messrs. Martin and Co., of Calcutta. Of Port Trust and Municipal loans, such concerns as the Bombay and Calcutta Port Trusts are so safe and are so efficiently administered as the corresponding bodies in Europe.

Now coming to the mineral wealth of India, three products come under the category of existing industries. Coal mining affords an opening for very profitable investment. Petroleum has a great future before it as the conditions for oil production have been ideal and in gold the actual value of annual output in India still holds a lead over coal.

About the underdeveloped resources of India, Lord Lamington says that there is the greatest scope for enterprise. Rubber promises to develop into an industry of great importance both for Burma and India. The leather industry is one which has yet to reach the limit of expansion. In respect of metalliferous minerals there is an unlimited field for development. In India iron and manganese deposits are found all over the country. Several are the openings in India for sound investments and the success of Indian enterprise depends also on the encouragement given by the rulers. As Lord Lamington says—

To give with one hand and to withhold with the other, to grant enlarged opportunities for debating and determining the laws of the country and of doing up its financial policy at the same time imposing restrictions upon its liberty of action in respect of the factors determining its economic prosperity—such an attitude is impossible of maintenance. So long as the fiscal policy of India is shaped to the interests of British trade, rather than of Calcutta with a single view to India's economic well-being, we shall remain exposed to criticism and the commerce and development of our Eastern Empire will remain under the obligation to wait upon the decrees of English Politics.

The Scientific Spirit in India

In the course of an article in the current number of the *Students Brotherhood Quarterly*, Professor O C Dhale writes—

In spite of the apparent spread of Western education I make bold to assert that scientific spirit is a rare commodity in this land. The reasons for such a state of affairs are not far to seek. In the first place the Western education in this country has all along been literary and philosophical rather than scientific. Moreover, the classes that took to Western education at first were merely literary classes and castes which had a vast literature of the law. The methods of instruction were calculated only to develop the power of memory and the faculty of disputation. It is on this account that our educated men have shown beyond the expectations of European scholars, in the legal profession from very early days of the introduction of Western education into India. But then there were important powers of the mind as those of accurate observation, of accurate reasoning and of those implied in scientific spirit have not had opportunity of development. Thus a true scientific spirit is wanting among the educated classes in India as there is no elaborate demonstration. The fact is patent to all impartial observers of India's thought and feeling. For credulity is as rampant among even the educated classes as it is among half-educated men and illiterate men in other countries.

This absence of scientific spirit is testified to by the vehemence of our controversies and the heat of passion generated by party feeling. In this country say about someone is gulped down regarding an opponent even by educated men who are waiting for a lot of evidence for the assertion. Any damaging statement or assertion appears self-evident when it is regarded as one's opponent and any applauding statement or assertion will equally appear self-evident when it is regarding one's party leader. Such is the blind credulity and want of scientific spirit among us. Regarding problems of social reform the same want of scientific spirit is to be noticed. In other countries there are always parties on different problems. But they are both strong. For there are thinking and reflecting men on both sides able to carry conviction to the minds of their followers. In India the parties are always unequally matched. For the great majority of even educated men who are expected to think for themselves and assert views or opinions after mature deliberation are like the blind leading the blind. They themselves accept opinions and views in a credulous way as matters of faith and the followers are incapable of deliberating themselves. It is on this account that the orthodox party appears a formidable phalanx in this country. But it is not a party which has a creed based on a certain view of the circumstances of the country. Of course, it has got all the advantages on its side, of tradition, of the people and of the past and of the prestige of custom and usage. Its strength lies in the accumulated force of public opinion and sentiment. The reformer has no advantages of this type, on the contrary, the sole strength lies in their rationality, their fairness, their utility and kindred considerations that appeal to reason and not to faith. But as educated men in India are not accustomed to a wide outlook nor to form conclusions after looking to arguments for and against these considerations and few adherents from among the very classes where they are to be found in other lands.

The Indian Borrower

An article on this subject appears from the pen of "Bahadur" in the columns of the June number of the *Chamber's Journal*. In India, of all the places in the world, the writer says, it is the easiest thing to get into debt. It is also remarkably difficult to get out of it. "There are three hundred millions of people, and thousands of them are not in debt. Amongst the latter are many European and native officials, the money lenders, the beggars, the Parsees, the great merchants, the missionaries, many lawyers and some native chiefs. Of India's two races of mankind—the men who borrow and the men who lend—the great race is ubiquitous in India. Debt pervades the atmosphere as does the sunlight—it is endemic, like famine and snake bite."

Money lending is a profession not quite unknown in India. Every one wants to lend, for every one wants to borrow. "If the village schoolmaster, earning ten shillings a month, can save a shilling, he dreams of acting himself up as a money lender. If an office menial has had a good season in the matter of bribes, he lends the proceeds at 200 per cent., or utilises them to negotiate a fresh loan. The schools and colleges are full of youths who represent borrowed capital; they are unworried gold mines which are to bring wealth to the joint family that starve themselves while waiting for the rich output of a Government appointment. If the mine yields no profit the disaster withers the hope of half a hundred people, and the echoes of their despair reverberate through a score of villages."

The British Government has not ignored the problem of money lending. There are regulations intended to check those of its officials who have a propensity for borrowing, the landholder is now hampered in his efforts to mortgage his fields, the redemption of mortgages is being facilitated, co-operative credit and co-operative societies and agricultural banks are being zealously fostered, the Post Office savings banks have been developed, life insurance through official agency is being encouraged, sound banking facilities are being extended, and thus the Government has itself become a generous money lender under reasonable conditions. But still among the ninety per cent. of the people, the impulse for borrowing is as strong as ever. The system of borrowing seems to be the outcome of the fundamental structure of the Indian mind and continues to flourish in

spite of the attempts made to deal with the problem severely by several rulers from the days of Manu. The writer proceeds to say that the limited use of money in the financial transactions of the Indian people has an important bearing on the question of their indebtedness.

"There are millions to whom money as a medium of exchange is still practically unknown; they do not handle money at all. They are paid in kind, they pay in kind, their few rupees serve as ornaments for their wives and daughters, and a gold coin to them would be a jewel beyond price. In fact, the sovereign has as yet hardly made its way into the interior of India, 'gold coins represent too great a value for ordinary Indian transactions.' Even amongst the non-agriculturalists credit is largely the basis of transaction and little coin is carried except on a journey. Commercial book-keeping has in consequence attained a degree of elaboration unknown in the West. Even the smallest shopkeeper—nay, the sweetmeat seller at the street corner—has to keep detailed accounts. The uncouth characters and methods of computation employed by the native merchant are beyond the understanding of most of his customers, and his temptations to fraud are great. Here again the Government has stepped in, and instruction on those points is now given in many village schools. But as a rule the merchant's books can be made to prove anything, and even in a court of law it is impossible to check them effectually. Moreover, the village money lender is also the village storekeeper, and his advances are made largely in kind, if he offers inferior cloth or old and dirty seed grain, who shall say him nay?"

This is an encouraging outlook, but the spread of education, the extension of railways and canals, the improvement of agriculture, the development of trade and manufactures, the increasing nobility of labour, the expansion of self-government, the curtailment of rash expenditure on ceremonial observances, the growing popularity of savings banks—all of these things point to a gradual crumbling of the colonial structure of indebtedness that has so long oppressed India.

HENRY FAWCETT—A sketch of his life and his services to India, with a portrait and copious extracts from his speeches and writings and containing an appendix on his Indian Budget Speech, 1873. Price 4s. 4d.

G. A. Nataran & Co., Sankarum Chetty Street, Madras

arrive at any compromise in regard to them. Not that I mean that if anything stronger than this bill were possible I should hesitate to propose that stronger thing, but taking the country as it is and considering the state of things throughout all parts of India, nothing stronger than this bill is possible. That is my firm conviction, and if the bill is not to be wrecked, I think that we who are friends of this measure must stand by these principles. As regards the details, I may leave them for the present and I must say one or two words with regard to these three principles. The first thing is that the bill introduces compulsion into the elementary education system of the country. On this point I do not really think that I need say anything more than what has fallen from Dr Nair, who in his most lucid, eloquent and altogether admirable speech, has dealt with this principle of compulsion (cheers). All over the civilised world, it is now an axiom that unless compulsion is introduced in regard to elementary education there is not much chance of elementary education, spreading throughout the country. We must profit by the experience of other countries. We are already lagging behind. We cannot make experiments of our own in the maintenance of ignorance; we must profit by what other countries have found, and following their example we must go in for compulsion. Those who stand up for individualism—there is not much room for individualism in other matters—I think that they and we must agree to differ in regard to this particular matter. Though it may be agreed that compulsion is necessary, the question is how is this compulsion to be introduced? There are three possible positions in regard to this compulsion. You may go in for universal compulsion throughout India, or you may say that we shall have no compulsion—that is a negative position—or you may say that we will have compulsion piece meal, area after area, as each area is ripe. Those who are familiar with the state of things in this country will at once see that universal compulsion introduced at once will only defeat itself. All parts of the country are not equally ripe for compulsion and therefore the course which the Gaekwar has now adopted—after trying the experiment for several years in one of the talukas—is not open to the people of India. In regard to having no compulsion I have said what I had to say and Dr Nair has dealt with it very fully. Therefore, there is the third position left, that

we must go in for compulsion gradually, piece meal, area by area, as each area becomes ripe or shows itself ripe for compulsion. That is a proposal which this bill aims at. Even here we have a precedent to follow. In England and Wales, they proceeded on somewhat similar lines; this was more so in Ireland where they legislated on permissive lines and local bodies were empowered to introduce compulsion wherever they liked, the Government undertaking to find a proportion of the cost. In many other countries the state of things is similar to what prevails in Ireland and that is therefore the best example to follow. It is on this account that the bill provides for permissive compulsion. As each area becomes ripe for compulsion, it may try to take advantage of the provisions of the bill, after obtaining the sanction of the Government, and apply the provisions of the Bill. This is the second principle, the gradual introduction of compulsion. The third principle is that action must be taken by local bodies. This is as important a point as any one of the other two and we have to face the facts of the situation in this country fairly and squarely. We have to realise that it is a foreign Government that is ruling here and therefore many things which an indigenous Government can do are not open to a foreign Government to do, at any rate, a foreign Government has to enter very anxiously on a course which an indigenous Government may enter on without the same amount of anxiety. Compulsion is bound in the first instance to be unpopular with those to whom compulsion is extended and there is no use denying it. It has been the rule in other countries and the rulers in other countries have not hesitated to face that unpopularity, but the British Government which in this country has difficulties of its own will be excused, at any rate, one will understand its position when it shrinks from incurring the additional unpopularity which compulsion may bring on. Therefore, it is necessary for us to see how far we can help ourselves with the assistance of Government. The sanction of Government is necessary because Government has to find here a large portion of the money. Everywhere else in the world the central Government finds a considerable proportion of the cost of primary education and we expect the British Government to do the same. It is reasonable that its previous sanction is necessary before the provisions of this bill are enforced, but there is this safeguard that the initiative is to be taken by our own people. I say this not only because the

ear of making themselves unpopular will prevent them giving effect to it early, but also as practical people we must say that if we are to leave the initiative in the hands of Government we shall have to wait for a very long time. Therefore we must help ourselves and I have enough faith in the patriotism and enthusiasm of our countrymen for the welfare of the masses to expect that after this bill is passed, a number of people will set themselves to the task of going about and stirring up public opinion and inducing local bodies to take up this measure and apply it to the respective areas (chores). If you are anxious that the principle of compulsion should be tried in this country, it is necessary that in the existing state of things, we ought to try and obtain the power to take the initiative in regard to it. These are the three principles on which the bill is based and as regards these three principles there can be no compromise, no modification and as far as I may be able to see just now we have got to stand by these three principles for if you take away one or another of these principles from the bill, you impair to that extent the usefulness of the bill.

Then coming to the details of the bill, there are several details which may be regarded as important, while there are several others which are of comparative unimportance. To every one of these details I would not apply what I said in regard to the principles. These are open to discussion, and if the weight of public opinion is in favour of a modification in the details, important or unimportant, every effort will be made in the subsequent stages of the bill to give effect to that opinion. There are four or five details, important details, to which I will refer just now. There has been a great deal of controversy in regard to one of these details, viz., the clause which empowers local bodies to levy a special education rate if necessary for the purpose of extending elementary education. There has been a good deal of misconception in regard to this matter. I tried my best, in introducing this bill, to explain the matter, but I see that I was not sufficiently full, and judging from the misapprehensions which I have noticed, I think it best to state my view in regard to this clause. Remember that this clause in itself is a permissive one. It does not say that every local body shall levy a rate. It says that it may levy a rate wherever it may be necessary. Dr. Nair has given the instance of the Madras Corporation. Following what he has said just now, it appears to me that probably in Madras they may not require any extra taxation and there are certainly

other Corporations which may take the same view. In the Bombay Presidency, the Satara Municipality has written to Government that it will be possible to carry out this bill without having recourse to extra taxation. If a local body finds that it is able to take advantage of the bill without having recourse to extra taxation, it is at liberty to do so. But there is a distinction between District Boards and Municipalities. Municipalities have the power to impose extra taxation and so far as Municipalities are concerned, there is nothing new in the provision that has been introduced in the bill. Municipalities have already the power of imposing extra taxation, but they have not the power of ear marking a particular income. It has happened that a Municipality imposed extra taxation for one purpose, but the Executive Government came down and compelled it to apply it to another purpose. That has happened on our side during the plague days when the plague was prevalent in Poona and all these costly measures were introduced by Government. The Municipality was brushed aside and the cost incurred was enormous and every expenditure was cut down. Schools were shut up, roads were allowed to be in a miserable condition and every rupee on which hands could be laid was taken for meeting the expenditure on plague. So far as Municipalities are concerned, the provision introduced in this bill is nothing new so far as the imposition of taxes is concerned and the addition that it contains is in favour of the people, because it is laid down that, when extra taxation is imposed for the purpose of education, the proceeds of that tax ought not to be directed to any other purpose but should be kept ear marked for education. But so far as District Boards are concerned, I admit that the power is a new one. District Boards on my side, have no power to impose extra taxation, to that extent, the provision is new, but remember that this provision is permissive. Secondly, in the near future, very few District Boards will come under this bill, because the Government of India are to lay down by rules what proportion of boys should be at school in any area before compulsion can be introduced in it. In my speech I suggested that it may be applicable to parts where the percentage of the school going children to the population is 33 and I suggested that figure as being a fair and workable percentage. In England, it was 45, in Japan it was 28, you might have perhaps 20, 25, 30 or 40. I thought it best to be on the safe side and suggested a percentage of 33. There

are few District Boards in the country in which 33 per cent of the children of school going age are already at school. I do not expect therefore that in the near future many District Boards will come under this bill. The bodies that I have in view are chiefly Municipalities. That is the first detail I wanted to explain, it is a purely permissive clause and it is open to any local body to take advantage of the bill without imposing extra taxation. The second point on which there has been some criticism is with regard to the clause which limits free education to the children of parents whose income is Rs 10 and below. I share the view which Mr Nair expressed that where education is compulsory it follows as a corollary that it should be free. Last year when I introduced my resolution in the Viceroy's Legislative Council, I urged that if education was to be compulsory, it should be free. But we should face the facts also. The question of making education free and remitting all fees was taken up by the Government of India and a circular was addressed to all the Local Governments, and it appeared for a time that under the influence of Liberal statesmen in England, primary education in this country would soon be made free. The Government of India had at that time large surpluses and they took up the question as a matter of finance and wanted to give relief to the taxpayers by remitting the school fees. However, during the last 3 years, especially 3 years ago, when the financial position was suddenly changed, the Government of India changed its view in regard to this matter. When the Local Governments were consulted in regard to making primary education free, with the exception of one Local Government all the other Local Governments opposed it strongly. That is a fact which we have to take into consideration, that the finances of the Government of India will not admit of the same strain as they could have done some 3 years ago and at the same time it has to be remembered that the views of the Governments which have opposed the introduction of free education are bound to be effective. Therefore, we are bound to make the best of the situation. Remember that in England 20 years elapsed before education was made free after it was made compulsory. In Japan, education was made compulsory in 1872 and it is not free even yet. I hope you will remember these facts, because they clearly establish that if we cannot get the whole thing, it ought not to prevent us from getting whatever we can

Let us try to make education compulsory. That is the more important thing to do, and then secondly, let us make it free to the poor. That is what the bill says. Last year I fixed the limit at Rs 25 and said that no fee should be charged for the children of those parents whose income was Rs 25 and below, and since then I was advised that it would be well to bring down the limit still further. After all, fees in primary schools are not very high and it is desirable that all difficulties in the way of compulsion should be removed. It was my friend Sir Gurussoo Banerjee that gave me this opinion and it was in deference to this opinion that I put down the limit as low as possible. But this is a matter of detail and there is nothing to prevent us from raising the limit to Rs 20 or Rs 25 or, if funds are available, to make primary education absolutely free. Remember that latitude of action is given to Municipalities and that the clause says that, so far as parents whose income is less than Rs 10, are concerned, the education of their children ought to be free, but as regards others a local body may charge fees or not at its discretion. Local bodies that have a lot of money and can indulge in the luxury of free education may give education free and if a local body thinks that Rs 25 income is the proper limit, they might adopt it by supplementing the provision in this bill by saying that they shall not charge fees in the case of the children of parents whose income is below Rs 25. It may also say that it will impose a special rate and will not charge any fees at all. It might consider that if people are to pay a special education rate, it is not desirable that the burden should fall twice over, once in paying the rate, and once by the payment of the rate and secondly by the payment of the school fees. Theoretically, that argument is unanswerable, but there are all sorts of cases that may render the retention of the limit desirable. For instance, a Municipality may levy a low rate and supplement their proceeds by taking fees from the children of those parents whose income is above Rs 30 a month. A Municipality may levy a higher rate and demand no fees at all or it may levy a low rate and it may demand fees from all except the poorest. The bill leaves to the Government of India to lay down by rules what should be the proportion of those who are already at school, before compulsion is introduced. I did this deliberately and I may tell you that I did so on the advice of some of those who were connected with the Govern-

ment of India. Circumstances in different provinces differ and if we lay down one percentage hard and fast for all provinces, it may not be found workable in some and therefore it was thought best to make a provision which was elastic. There is nothing to prevent us from saying that the percentage, 33 40 or 45 or what ever the majority of people desire should be introduced in the place of the existing provision. This is a matter of detail and need not be vehemently opposed.

Then there is the fourth detail, that is, in connection with the proportion of the cost that the State has to bear in connection with the introduction of compulsion. I think it is necessary to deal with this question at some slight length, and I hope you will not mind my doing so. There is no doubt whatsoever that it will be more satisfactory if the bill laid down what proportion of the total cost of compulsory education should fall on the State. I may tell you that my own wish was to have it in the bill. I wanted to provide this in the statute itself, but a very serious difficulty confronted me. Under the Rules and Regulations of the Council of the Government of India, you may not introduce a bill which throws a definite financial responsibility on the Government without the previous sanction of the Viceroy. In financial matters the sanction of the Viceroy means a reference to the Secretary of State. If therefore, I said that two thirds of the total cost of the compulsory education should be defrayed by the Government and one-third should fall upon local bodies, the Government of India might have taken the view, and almost would have taken the view, that it was throwing a definite financial responsibility on the Government of India and the Viceroy's sanction, which, in a financial matter of this kind, might have involved a reference to the Secretary of State, would have been necessary. That would have meant a loss of one whole year. Some of our best friends in Calcutta, some of the ablest legal men, advised me to get over this difficulty by omitting the proportion in the Bill and urging me to mention it in my speech and later on to introduce it in the Select Committee and substitute the proportion. There is nothing to prevent us from doing so (laughter). Let me say that it will not be unfair by any means, as the Government will be represented in the Select Committee and unless Government is willing to assist this bill, there is no chance of its being passed. There is an official majority in the Council and if the Government

chooses to throttle this bill, they can do so in a minute. Therefore there is nothing to prevent the inclusion of this provision in the Select Committee. I may tell you that if the bill is so fortunate as to receive the support of the Government this particular provision will be matter of negotiation between the framers of this bill and the Government of India. The Government of India would have to decide what proportion is to be borne by Local Governments. We have to bring in Local Governments, because whatever contributions are received by local bodies in aid will come through the Local Governments, for under the present scheme the Local Governments are in charge of elementary education. Therefore the distribution will have to be between local bodies and Local Governments. It is distinctly understood that the additional money required by Local Governments is to be found by the Government of India. That is understood by the Government of India and by all those who are interested in this bill and try to support it. If the Government of India is friendly by means of negotiations we can arrive at some conclusion whereby statutory provisions can be made as to what proportion of the cost should be borne by the State. In fact, it will strengthen our hands if there was a general demand that the portion should be laid down by the statute.

These are the four more important details but there are some minor details in regard to which the opposition has not been very serious and I do not think it necessary to dwell on them at any length. One criticism has come from the warmest friends of this land and that is that the compulsory period of four years, from six to ten, is altogether inadequate and that it should be a longer period of six years, that it should be from six to twelve, as it is at present in Baroda. You will have to be satisfied with a small beginning. I should be glad myself to extend it to 12, but every additional year means so much more money and money has to be found generally by local bodies and Local Governments. After a careful consideration of the situation, we all came to the conclusion that for the present at any rate we should be satisfied with a compulsory period of four years. Remember that it was so in Japan. They began with four years and extended it afterwards. In Italy it was three years and therefore we shall have done extremely well, if we secure four years to begin with. Although we may begin with four years, I do not say we should stop with four years. In course of time I look to the day

when compulsory education will be extended to five, six or even seven years as it is at the present moment in some of the Western countries. There are details in regard to which final adjustment will be possible when opinions are received from all parts of the country.

There are two other suggestions which have come from some of our Mahomedan friends. It is best to mention what these suggestions are and to state what my attitude is in regard to them. It has been represented to me by an influential friend, the Honble Ibrahim Rahimtulla, who has been a friend of Primary Education for many years, that a bare majority in the Local Government may sometimes cause difficulties. Compulsion is rather a serious matter, especially in this country with conflicting creeds and other interests. Therefore, it would be advisable to provide for a substantial majority of two thirds. I do not want to commit myself. But I think there is a good deal of force in that suggestion. What we want is to make a cautious beginning. The principle is secured whether we laid down a two thirds majority or a mere majority. If we find in future that there is a fairly large body of public opinion in favour of a two thirds majority for compulsion, there is nothing to prevent us from going in for a two thirds majority.

The second detail is the proposed addition to the number of exceptions that we have already introduced into the bill. It has been represented that in certain parts of Upper India, especially in certain parts of the Punjab, there is an apprehension in the minds of many Mahomedans that the compulsory powers of this bill may be used to compel Mahomedan boys where they are in minority to attend Hindu schools and learn Hindi instead of Urdu. I myself have no such apprehension. But if there is such a misapprehension, no room must be given for it. I am quite prepared to add another exception to the number already embodied in the bill, viz., that a parent may object to sending his child to a school where the vernacular taught is not the vernacular of the parent, &c. I shall be personally prepared to add this exception to meet the case of a parent who has a conscientious objection of that sort.

I will now briefly refer to a few of the objections urged against the policy of the bill. There are some friends who are with us but whose faith is not strong. They ask us: do we think that the time for compulsion has come? They are willing to support us if they are sit-

ting in a public meeting, they will even raise their hands in favour of it. But their minds are full of doubt and they ask us, "do you really think that the time for compulsion has come?" I want to say to all these friends that, so far as my personal opinion is concerned and it is based on a lifelong study of the question of education and a fair amount of experience in regard to the state of things in different parts of the country—my own personal opinion is this that the time for the introduction of compulsion has not only come, but compulsion has long been overdue. That is my own personal view (cheers). In Baroda, an Indian Feudatory State, compulsion is universal to day. Are the people of British territories behind the people of Baroda? In what respects are they inferior to the people of Baroda? and why should not compulsion suit the people of British India? Take the case of Ceylon. A large portion of the population of Ceylon is Tamil in origin. Is the Tamil population, the huge Tamil population of this country, inferior to that of Ceylon? And yet one third of the area of Ceylon is now under compulsion. If compulsion suits the Tamil population of Ceylon, I do not see why it should not suit the Tamil population of South India. Take the case of the Philippine Islands. All the Municipalities have voluntarily made education compulsory. There is no law authorising them to do so, but they have issued ordinances, which are thought by some to be not legal, making education Primary Education, compulsory. Are we behind the Philippines, we a people of Aryan descent, that compulsion would not suit us when it suits boys and girls of the Philippine Islands? Therefore, to those who have this doubt I say, "Have a little more faith in the cause, if your conviction is slightly stronger, your fears and doubts will be found to be absolutely groundless." Then, Sir, another objection has been raised by some friends of Primary Education. Not that I doubt their sincerity, but they are mentioning difficulties which may impress the wary and the simple and therefore constitute additional difficulty. They say "Where are the teachers, where are the school buildings? What are you proposing? We have already great difficulties in getting trained teachers and suitable school buildings for boys already at school. What do you mean by proposing that compulsion should be introduced?" To them I would recommend a careful study of the state of things in other countries. When compulsion was introduced in England in 1872, the

the cost comes from the State and one third from the local bodies. That is what we are asking. If we ask for this strongly, firmly and strenuously, I think, if not this proportion, at least something like it will ultimately be forthcoming.

There is one more objection raised that I should notice. It is said that by introducing compulsory piece meal, and by giving these local bodies this extra assistance, you are introducing inequalities in the taxation of the country—you are giving advantage to certain local areas and to that extent you are placing other areas under a disadvantage. It is a perfectly theoretical argument, advanced to pile up difficulties in our path. Are there not inequalities today in the distribution of revenues under the provincial contracts? No two provinces are fairly equal. From some Provinces nearly 50 per cent more is taken for Imperial purposes more than from others. Is there not inequality there? Take the case of cities like Calcutta, Bombay and Simla. Dr. Nair raised the question in Madras. I do not know how far Madras has succeeded. These cities get large grants for improvement, whereas places of secondary importance like Poona and Ahmedabad are practically left to shift for themselves. There is this injustice of 50 lakhs being given for Simla, 100 lakhs for Calcutta and 50 lakhs for Bombay, while other towns of importance are left to shift for themselves. Take the new policy of the Government in regard to Drainage and Water Works. Under this new policy certain substantial assistance is given by Local Governments to local bodies which go in for these works. There is inequality in this. That inequality does not differ from the inequality proposed in the bill. What is done is to get this inequality caused by the introduction of this bill to be as low as possible. As a matter of fact this very inequality will be a very powerful force pushing other local bodies to come and range themselves alongside this bill.

These are the objections against the general policy of the bill which have been urged in various quarters, which I have thought worth my while to notice on this occasion. I fear I have trespassed unduly long on your patience (Voices "No, No"). As I have already said, this is the first occasion on which I am speaking publicly on this bill since the bill was introduced and therefore I thought I might utilize this occasion for making a further statement. This question of universal education is really at the root of the question of the moral and material

condition of the masses of our people. Whether it is destitution, whether it is misery, whether it is ignorance or whether it is disease that you want to fight, you are forced to this conclusion that the first remedy of all remedies is to be able to remove the ignorance of the mass of the people and to give to people the benefit of education. If you want to increase the wage earning capacity of the worker, if you want the peasant to grow stronger and take better care of himself in his dealings with the money lender, if you want him better to understand the benefits of sanitation, if you want him to grow out of superstitious beliefs—if you want to do any one of these things,—you will find that the first and foremost thing to do is to give him the rudiments of knowledge. Without that you could do nothing with him. With that you can do everything. Therefore, this question lies at the root of the moral and material advancement of our people. You will remember that, which is recognised everywhere else in this world both by the Government and the people. In this country if we are jealous of our good name, if we do not want to be reckoned with uncivilized nations, we are to realize towards our poorer brethren the same responsibility which the State and people are realizing in other countries. This is a matter of absolute justice to the poorer people of our land. They have got the faculty of receiving the rudiments of knowledge. It is a monstrous and cruel wrong that millions and millions should be left without that knowledge and that the joy of that knowledge should be absolutely unexperienced by them. I think the conscience of our people has been sleeping much too long and it is time some of us roused that conscience as vigorously as we can. It is not only the conscience of the people that has been sleeping, the conscience of the Government also has been long sleeping in this matter. However, there are signs that the conscience of the people is awakened and that the conscience of the Government is also awaking. I have no doubt that those who are responsible for that extension of knowledge, the Government of India and the Secretary of State are anxious to promote Primary Education almost more than any other branch of education. This year I venture to think there are special circumstances why this question should receive specially favorable attention. The King Emperor is visiting this country (Cheers). It will be a historic occasion and I think the Government of India will do

well, will do wisely, if they will try to commemorate this great and historic occasion in some striking manner and what commemoration would be more striking than the conferring of this boon of universal education on the masses of the people of this country? (Loud and prolonged cheers) But whether the Government do confer this boon or not, so far as we people of this country are concerned, our duty in this matter is clear. It is not to rest till we have secured this boon for the people of this land (cheers) I therefore rejoice that you have brought into existence this Elementary Education League. Let me point out to those who have organized this league that they have thereby undertaken no light responsibility. Dr. Nair referred in his speech to the Birmingham *Long* is. If you want to do any thing in the direction of what that league did, you will have to be up all the time. I want you to realize that you will be confronted with many difficulties in this work, but the difficulties will vanish and success will be yours if you only have faith in the cause. Yours if you will continue to work with stout hearts fully persuaded that in the present state of the country no work is more necessary, more urgent, more patriotic, or more blessed than this work of spreading mass education in the country. If you are firmly persuaded of the truth of this, then I am quite sure you will be able to discharge this solemn responsibility which you have undertaken. Otherwise you will only be adding one more instance to the long list of failures which we have to deplore in the cause of our land. I want you to realize the responsibility that you have undertaken by bringing this league into existence. As you discharge this responsibility well or ill, so you will deserve well or ill of your children and children's children (cheers).

London, July 27

Lord Crews, speaking to a deputation held by Lord Courtney, in favour of Mr. Gokhale's Bill, suspended any pronounced view, pending the opinions of the Local Governments on the Bill. He dwelt on its difficulties and cost while expressing the utmost sympathy of the Government of India with the objects of the Bill.

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QUESTIONS OF IMPORTANCE.

Macaulay and Indian Education

The Hon. Mr. Gokhale's Elementary Education Bill is now before the public for discussion and opinion. It may not be inopportune, writes the "Maharatta" to note the whole hearted enthusiasm with which Lord Macaulay, the sponsor of Indian education, supported the idea of universal education. On a perusal of Macaulay's views, one seems to think as if the great advocate of education were speaking with reference to the Bill now before us. So opposite are the observations that they deserve being quoted in full. Lord Macaulay said—

'I believe, Sir, that it is the right and duty of the State to provide means of education for the common people. These propositions seem to me to be implied in every definition that has ever yet been given of the functions of a Government. About the extent of those functions there has been much difference of opinion among ingenious men. There are some who hold that it is the business of a Government to meddle with every part of the system of human life, to regulate trade by bounties and prohibitions, to regulate expenditure by sumptuary laws, to regulate literature by a censorship, to regulate religion by an inquisition. Others go to the opposite extreme, and assign to Government a very narrow sphere of action. But the very narrowest sphere that ever was assigned to Government by any school of political philosophy is quite wide enough for my purpose. On one point all disputants are agreed. They unanimously acknowledge that it is the duty of every Government to take order for giving security to the persons and property of the members of the community. This being admitted, can it be denied that the education of the common people is a most effectual means of securing our persons and property? Let Adam Smith answer the question for me. He has expressly told us that a distinction is to be made, particularly in a commercial and highly civilized society, between the education of the rich and the education of the poor. The education of the poor, he says, is a matter which deeply concerns the commonwealth. Just as the magistrate ought to interfere for the purpose of preventing the leprosy from spreading among the people, he ought to interfere for the purpose of stopping the progress of the moral distempers which are inseparable from ignorance. Nor can this duty be neglect

ed without danger to the public peace. If you leave the multitude uninstructed, there is serious risk that their animosities may produce the most dreadful disorders.

"The most dreadful disorders! Those are Adam Smith's own words, and prophetic words they were. Scarcely had he given this warning to our rulers when his prediction was fulfilled in a manner never to be forgotten. I speak of the year of 1847. I do not know that I could find in all history a stronger proof of the proposition, that the ignorance of the common people makes the property, the limbs, the lives of all classes insecure. Without the shadow of a grievance, at the summons of a mad man, a hundred thousand people rise in insurrection. During a whole week there is anarchy in the greatest and wealthiest of European cities.

"Then came the retribution. Count up all the wretches who were shot, who were hanged, who were crushed, and you will find that battles have been won and lost with a smaller sacrifice of life. And what was the cause of this calamity—a calamity—which in the history of London, ranks with the Great Plague and the Great Fire! The cause was the ignorance of a population which had been suffered, in the neighbourhood of palaces, theatres, temples, to grow up as rude and stupid as any tribe of tattooed cannibals in New Zealand—I might say as any drove of beasts in Smithfield Market.

"The instance is striking, but it is not solitary. To the same cause are to be ascribed the riots of Nottingham, the sack of Bristol, all the outrages of Lud, and Swing and Rebecca—beautiful and costly machinery broken to pieces in Yorkshire, barns and haystacks blazing in Kent, fences and buildings pulled down in Wales. Could such things have been done in a country in which the mind of the labourers had been opened by education, in which he had been taught to find pleasure in the exercise of his intellect, taught to revere his Maker, taught to respect legitimate authority, and taught at the same time to seek the redress of real wrongs by peaceful and constitutional means?"

Lord Macaulay summed up his argument thus—

"This, then, is my argument—It is the duty of Government to protect our persons and property from danger, the gross ignorance of the common people is a principal cause of danger to our persons and property, therefore, it is the duty of the

Government to take care that the common people shall not be grossly ignorant.

"And what is the alternative? It is universally allowed that by some means Government must protect our persons and property. If you take away education, what means do you leave? You have such means as only necessity can justify—means which inflict a fearful amount of pain, not only on the guilty, but on the innocent who are connected with the guilty.

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Protection of Minor Girls

The Secretary of State for India has recently addressed the following Despatch to the Government of India—

My attention in Council has lately been called to the various methods by which female children in India are condemned to a life of prostitution, whether by enrolment in a body of dancing girls attached to a Hindu temple, by symbolical marriage to an idol, a flower, a sword, or some other material object, or by adoption by a prostitute whose profession the child is brought up to follow. I observe with satisfaction that an increasing section of Hindu society regards the association of religious ceremonies with the practice of prostitution, with strong disapproval. In Madras, where the institution of Temple Dancing Girls still survives, an Indian District Magistrate, Mr R. Ramachandra Row, has expressed the opinion that temple servants have been degraded from their original status to perform functions "abhorrent to strict Hindu religion," and in Bombay, a society for the protection of children has been formed with the co-operation of leading Hindu citizens.

I desire to be informed of the probable extent of the evil, how far the provisions of the Penal Code, sections 372 and 373, are in themselves sufficient to deal with it effectually, and whether in your opinion, or that of the Local Governments, adequate steps are being taken to enforce the law as it at present stands or whether any and if so, what amendments of the law are required to give reasonable encouragement and support to those who are endeavouring to suppress the grave abuse. The matter is one in which the weight of public authority may well be lent to the furtherance of reforms advocated by the enlightened leaders of the communities to which the children belong whom the law intended to protect.

JULY 1911]

INDIANS OUTSIDE INDIA

British Indians in South Africa.

Mr L. W. Ritch, the late Secretary of the South Africa British Indian Committee in London, has been giving his views on the recent arrangement made with the Union Government of South Africa in regard to the position of British Indians in the Transvaal.

I can see no flaw or loophole in the arrangement (he is reported as saying), but it must be remembered that we have to rely upon General Smuts and his party carrying through the promised repeal next session of the Union Parliament and upon any further legislation that may be introduced being harmless in character as far as the Indians in the other provinces are concerned, as well as those in our own. I repeat, we have undertaken to suspend passive resistance pending the introduction of the repeals in question. Should, of course, there be any failure in the fulfilment of this when Parliament meets, we renew the struggle, and the General must stand convicted of breach of faith. In the meantime we are agitating the Goli Law, which imposes very real and tangible hardships upon the whole of the Transvaal Indian trading community. Unless this law is repealed, the most serious consequences will result, and indeed this may lead to so even bigger agitation than that now suspended and, I hope, really closed.

Emigration to Natal.

A correspondent writes to the *Valparaiso Mail* on the 1st July.—The departure yesterday from Mafraes of the S.S. *Comair* with about 500 emigrants for Natal is a notable event in the annals of Indian Emigration to the Colonies as regulated by the Indian Emigration Act as it is the last shipment from India emigration to that colony having ceased from the 30th June in pursuance of the Government of India's notification. It is fifty years since Natal began to import labour from this country and it is interesting to note what strides emigration to the colony has made within that period. It was in 1860 that the first immigrants were landed, and in 1870 the number of Indians in the colony under indenture was about 6,500. Since then the Indian population there has been going on increasing till in 1907 it numbered 115,000 and to-day there are a little over 125,000 Indians in the colony. Of these about 42,000 are Indians

who have been indentured in India and 62,000 Indians who either have been re-indentured in the colony or are descendants of those who were indentured in India, the remaining 18,000 being Indians who have gone on their own account. Indentured emigrants have been going from Calcutta as well as from Malacca, but it is this Presidency that has been the larger contributor.

The Position of Hindus in Vancouver

The "British Columbia Weekly Sunset" dated 27th May, 1911 writes in its editorial columns—

Hindus in British Columbia are agitating for an amendment to the immigration laws which will enable them to bring their wives to the country. Their spokesmen, Dr. Sunder Singh, of Lahore, India, is authority for the statement that there are now in British Columbia about 6,000 Hindus, 1,500 of whom reside in Vancouver and 600 in Victoria, the rest being scattered through the rural districts. Also he says they have invested in British Columbia about 5,000,000 or 2,000,000 of which is in Vancouver. Sunder Singh thinks these figures show that the Hindus now settled here are here for keeps, and in that he is doubtless correct.

The situation is this.—The Hindus are here. They are British subjects. They are large property owners. As British subjects they have the right of the pursuit of wealth and happiness in their own way so long as they comply with the laws of the land. Holy writ says it is not good for man to live alone. If we admit the Hindu—we have done so—and permit him to hold property—we have done that too—why should we not let him pursue happiness or sorrow in double harness? It is the inalienable right of a British subject to live with his wife or to take her with him where he goes. If he is permitted to land in another part of the Empire and to assume the responsibilities of citizenship which ownership of property implies, how can he logically be deprived of the right to assume the further responsibility which devolves upon a husband and a father as head of a household?

The Hindu has not been a failure in this country. On the other hand, he has been considerably a success. That does not argue that we want any more to come here. We have now a sufficiency, but having them here we are bound to respect their rights as citizens and British subjects. It seems to us that as Britishers ourselves we can hardly refuse the request of the Hindus

already here to bring over their wives and families and thus increase their happiness and then usefulness as citizens

Savings of Indian Emigrants

When Indian emigrants return from Demerara, Mauritius, and elsewhere to their native land prominence is often given to the large sums of money which they have brought back with them. In Dr Banks's report on Emigration from the Port of Calcutta in 1910, for instance we are told that the returned emigrants carried with them an aggregate of over four lakhs which they had accumulated during their exile. It is well however, to realise (says the *Nativesman*) that there is another side to the picture to which equal prominence ought to be given. Of the returned emigrants only 48.29 per cent brought back savings ranging from one rupee upwards, the remaining 51.71 per cent brought back nothing. It may be right to say that the poverty of this unfortunate moiety was due to illness, illness extravagance, and improvidence but no evidence is given in support of this explanation. In any case it ought to be made quite clear that half the emigrants come back to India no better off than when they left, and probably a good deal worse off in many respects.

Indians in the Dominions

According to the official report of the deliberations of the Imperial Conference held recently in London, Lord Crewe stated that he could discover no complete solution of the problem of the treatment of natives in the Dominions. The Imperial Government recognized that it was impossible to maintain the idea of the absolutely free interchange of all subjects of the Crown, also that in the United Kingdom it was easy to underestimate the difficulties experienced by the Dominions. Whether Indians were to be regarded from the standpoint of national history, pride of descent, personal character or intellect, they had a real claim to consideration, as subjects of the Crown, and as men. He confidently submitted that the relations of India and the Empire might be materially improved by the cultivation of mutual understanding. The India Office and the Government of India would always do their best to explain to the people of India how the position stood with the Dominions. On the other hand, he thought they were entitled to ask the Ministers of the Dominions to make

known how deep and widespread was the feeling on the subject in India.

Lord Crewe suggested that it would be possible for the Dominions within the limits laid down for the admission of immigrants, to make entrance for Indians easier and pleasanter if it were to become known that within those limits Indians would receive genuine welcome. A great deal might be done to effect better relations between India and the Dominions. The position could be improved if, by force of sanctions, caste and religion were invariably recognised. Lord Crewe appealed to the Dominions to inform public opinion as to the claims of Indians to considerate and friendly treatment as loyal fellow subjects.

Sir Joseph Ward, moving the resolution, said that New Zealanders were most friendly to Indians. The resolution aimed at the establishment of economic competition of coloured with British crews.

Mr Malen (South Africa) declared it was not so much a question of labour as of self preservation. In view of the overwhelming African population it was impossible to allow the introduction of an Asiatic problem.

The Indians of South Africa

Slaves within the Empire! How they are Treated

By H. S. L. POLAK, Editor *Indian Opinion*

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by the European fellow colonists, and the many grievances. The book is devoted to a detailed examination of the deplorable conditions of the Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia, and the Portuguese Province of Mozambique. To these are added a number of valuable appendices.

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M. K. GANDHI A GRPAT INDIAN

This Sketch describes the early days of Mr M. K. Gandhi in the Dominion and work in South Africa, his character, his struggles, and his hopes. A portrait of this Sketch, together with the selected speeches and addresses that are appended, gives a picture of the man and the spirit of a man that have impelled these remarks, and a truly man to surrender every material thing for the sake of an ideal that he ever says to read and we will be a source of inspiration to those who understand that statesman's high moral courage and selflessness are the greatest qualities of a patriot. (With a portrait of Mr Gandhi.)

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FEUDATORY INDIA

Children's Courts in Baroda

Whereas it is found that bad affects are produced on the minds, bodies and morals of children of tender age by reason of association with adult prisoners in the jail and bad characters out of jail, and whereas it is desirable to make special provisions for the trial of criminal cases in which children are accused persons and for regulating the manner of their custody with a view to uplift their moral, mental and industrial education, and generally for the protection of children, His Highness the Maharaja Sahib is pleased to enact as follows —

The Act is to be called the Children's Court Act and shall be applicable during the trial of persons who are 'children' at the commencement of proceedings, by "children being under stood boys or girls who have not completed their sixteenth year." The Act enacts that every Court in the State bearing charges against children shall sit either in a different building or a different room from that in which ordinary sittings of the Court are held, or on different days or at different times from those at which ordinary sittings are held. The Court so sittings shall be regarded as the Children's Court. When such a Court is established, all other Magistrates in the specified area will cease to exercise any jurisdiction in cases where a child accused is tried singly or jointly with an adult accused. It is further enacted that a Criminal Court bearing charges against children shall give priority of consideration to cases against children over any other case. No Criminal Court shall sentence a convicted child who has not completed his or her 15th year, to imprisonment in jail or pass a sentence on any convicted child of (1) death, (2) imprisonment for life, (3) banishment, or (4) confiscation of his or her property. When an accused child can legally be let on bail, the Court may instead of taking such bail from the child, release him on a recognizance entered into by the parent or guardian of the child. When not released on bail by reason of the heinousness of the offence or unruly character of the child or for any sufficient reason, the Court may, instead of remanding him to jail, adopt any one of the two courses — either order the child to be detained in the Children's

Reformatory, if one has been established in the State within convenient distance from the Court or order the child to be given in custody of any fit and responsible person who may be willing to keep the child in custody and enters into a recognizance to produce him in Court as the Court may direct.

So far, as regards the procedure to be followed prior to conviction of the child. If a child is convicted the Court may sentence him either to imprisonment in jail or may follow any one of the following courses at the Magistrate's discretion — (1) Release the child after warning him, or (2) commit him to the care of his father, mother, guardian or any near relative who might under take the responsibility for the child's good behaviour for a period to be fixed by the Court, not exceeding 12 months under a bond executed by such relative with or without surety, or (3) order the child to be detained in a Children's Reformatory for a period not less than three or more than seven years. When a child is made over to a relative it is enacted that the Court may put in the bond a condition that during the period of the bond the child shall be under the supervision of a person or persons, not being a Police officer, to be named by the Court for the purpose. It is laid down that the conviction of child offence shall entail no disqualification on the child, but such conviction will not prevent a Court from taking it into consideration for the purpose of inflicting greater punishment on the accused according to law on the repetition of the offence. When a child is sent to a jail, it is enacted that the officer in charge of the jail shall keep the children prisoners apart from the adult prisoners and shall so manage that they will not come into contact with the latter on any account. It is also laid down that the Inspector General of Prisons shall as far as possible provide for the industrial education of the juvenile prisoners in jail. When a child is undergoing a sentence of imprisonment in jail and has not at that time completed his or her 15th year, the Jail Superintendent may take the child to the District Magistrate of the place who may if he deems fit, order, in lieu of the remaining period of imprisonment, detention in a Children's Reformatory for a period of not less than three or more than seven years.

The proposed legislation also provides for the establishment by the State of Children's Reformatories for the admission of juvenile criminals. But any benevolent institution in the State may be recognized as a Children's Reformatory for a

specified area if it is willing to keep juvenile offenders under its care in conformity with the provisions of the Act. All Children's Reformatories will be under the control of the Educational Department, and the Vidyadharis, or the Minister of Education, should provide for the primary and technical education of children in Reformatories. The Vidyadharis will have also the power to transfer a child from one Reformatory to another. Every child in a Reformatory is to be released on the completion of 19 years of age. The Vidyadharis may at any time even before the completion of 19 years release the child with the sanction of the Government on special grounds. It is also provided that when any responsible or trustworthy person or Government Municipal officer is willing to take a child out of the Reformatory under his care and employ him in some business, profession or industry the chief officer of the Reformatory may give a *parwana* or permit to him to take the child under his care. Such a permit will not remain in force for more than a year, but may be extended. The licensing officer has also the power to cancel a permit at any time if he thinks fit in the interest of the child. If a juvenile offender escapes from lawful custody, any Police officer may arrest him without warrant and return the child to the proper persons custody. A fine not exceeding Rs. 200, or imprisonment for a period not exceeding six months is provided for as a penalty for any person assisting a child to escape from a Reformatory or from lawful custody. Lastly, it is provided that an appeal against conviction and sentence in a Children's Court shall lie to the Sessions Judge, who will have the same powers as he has under the Criminal Procedure Code in appeals from a sentence of imprisonment or fine and any other powers conferred on the original Court.

INDUSTRIAL AND COMMERCIAL SECTION.

British Traders in Burma

The community of British traders in Rangoon is said to be just now in a state of commotion caused, it is alleged, by the knowledge of a German Syndicate securing wholesale concessions to work wolfram mines in the vicinity of Tavoy, Burma, and is said to have addressed a petition of protest to the Governor General urging legislation by which the mines may be operated entirely by British capital. Wolfram, as the reader may know, is a tungstate of iron and manganese, generally of a brownish or grayish colour, sub-metallic lustre and high specific gravity, from which tungsten is extracted, and, when alloyed in small quantities, is immensely valuable in increasing the hardness of steel. Since the deposits of wolfram have been discovered in paying quantities in Burma several British companies have been formed, chief among them being the Rangoon Mining Company, Ltd., it is said, several German representatives inspected the mines, made surveys and, discovering other rich deposits, communicated the information to their firms in Germany, which resulted in the rush of capitalists to Burma. The principal shipments of wolfram go direct from Burma to Hamburg, where through a chemical process in the large mills the tungsten is separated.

Indian Trade.

The growth of the Indian shipping trade within the past twenty years has been remarkable (says the *Times of India*). In the year 1890, the tonnage of vessels entered and cleared in the foreign trade of this country totalled 7,315,786, nearly 6,000,000 tons of which were British. Five years later these figures had increased respectively by 1,000,000 tons and the increase was steadily maintained until 1908 when 14,220,160 tons were registered. The next striking totals fell to be recorded in 1907 when there was a total gain over the previous quinquennium of 5,000,000 tons. This rate of increase was not maintained in 1908, but the reason is not far to seek for in that year there was a great trade depression which affected every industry almost equally. The coasting trade has made rapid advances of late years, and now there are numerous lines linking up Indian ports with the Persian Gulf, Java, China, Japan, Madagascar and the East Coast of Africa.

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New Industries for India

The Bengal Department of Agriculture is conducting a series of experiments with the thornless cactus, which is being introduced into the province with a view to its providing fodder for cattle. Several varieties were imported from Southern Europe and California among other places, the non fruiting species arriving in splendid condition, but the fruiting varieties unfortunately were found to be rotten and none survived. The living were planted at Cuttack, Puri, Chhatisa, Sabour and Ranchi, but with the exception of those at Ranchi, no success has been attained. The almost general failure is attributed to the importation of such xerophytic plants during the rainy season and future cuttings are to be brought into Bengal at the commencement of the hot weather.

The Department might also experiment further with the fruiting varieties. The new spinous Opuntias, for instance, is said to produce delicious fruit as the result of ingenuous cross breeding carried out by a grower at Los Angeles who achieved this result while experimenting in the hope of producing a plant capable of withstanding drought on the cattle ranching countries of the United States. Not only was the fibres eliminated and the protein substance increased until the leaves compared favourably with the best fodder grasses, but from the ready flavoured knob of vegetable matter, a luscious fruit was evolved.—*The Empire*

Vegetable Fibre and Wool Manufacture

The presence of vegetable fibres in wool is an old difficulty which affects all stages in wool manufacture. There are often imperceptible until the wool is dyed, when the vegetable fibres remain white. The trouble is said to be largely due to the bags and twines used in packing. Coarsely spun jute and hemp are the usual materials for these, and in the rough handling of the bales, the packings are often torn or, at the best, subjected to considerable friction, loose fibres being rubbed off and mixed with the fleeces. The French correspondent of the *Textile World Record* reports, however, that jute bags are now being lined with a cloth woven entirely from paper yarn. Recent experiments have also produced a paper twine which is satisfactory from a structural point of view, as it is practically a twisted ribbon, whereas the ordinary twine is merely a bundle of fibres.

Protection of Factory Workers in Japan

After ten years of work on the subject the Japanese Government has just laid before Parliament its proposals for the protection of the factory workers of Japan. The Government desires to apply the Bill to all workshops and factories with more than ten workers. This would include 15,426 factories and 649,171 workers. The Commission which drew up the Bill in the first place restricted inspection to factories of twenty workers, and the final compromise is likely to work out at fifteen. Perhaps the most interesting part of the Government's proposals applies to women and children. If the Bill passes into law, children under twelve years of age will no longer be employed in the factories of Japan. No young man or woman under fifteen years of age will be allowed to work more than twelve hours a day. They will also be protected from night work. Thin again young people under sixteen years of age are to enjoy two days' rest in the month, and in the case of day and night shift workers the holidays will amount to four days. Another provision prohibits the employment of girls and young people under fifteen on electrical machinery and in other dangerous trades.

Swadeshi Agitation: Failure of Firms

The recent failures of the Barra Bazar cloth merchants at Calcutta has created quite a sensation. The firms involved are Messrs Haridas Gopalkrishna, Messrs Bhairab Churn Kabatra Mohan, Messrs Kanyasul Babanwar and Messrs Ganesh Das Jayram. The first three are Bengali firms, while the fourth is a Marwari firm. The first two firms are said to be owned by the same person and carried on business in piece-goods and hundi. Their joint liabilities amount to 12 lakhs of rupees, Bhairab Churn Kabatra Mohan alone being liable for a little over 7 lakhs. The liabilities of the firm of Messrs Kanyasul Babanwar are said to be 4 lakhs and those of Ganesh Das Jayram to be 5 lakhs. In an interview, the Marwari merchants said that since the Swadeshi agitation, piece goods trade had been dull and this was given as a reason for the failure of those firms.

Several big dealers in foreign goods at Narasinganj in the Dacca district have stopped payment and closed their business. Their liabilities are estimated to be about ten lakhs of rupees, the principal creditors being the Marwari piece-goods merchants of Calcutta.—*Extract*

Sun Umbrellas

The manufacture of umbrellas in India has now reached a magnitude that claims the attention of makers for any improvement that might increase their business. At present, with few exceptions, the same black umbrella is used for protection against sun and against rain, although black material gives the least protection against the sun's heat. This has been known for many years in the south of Europe, where sunshades have been made of a cloth that is woven green on the inside and white on the outside. More recently it has been found that red or orange are better colours for arresting the chemical or actinic portion of sunlight, that is the chief agent in producing fatigue in those exposed to it. India now possesses dyeworks where fast colours are assured on mills that can weave any umbrella covering cloth that may be required. The only imaginable reason for using black cloth is that it shows dirt less readily than other colours, but it is certain that, if the umbrella had been invented here, it would never have been covered with black cloth. It would be quite easy to make removable covers for the purpose of washing, and although the two coloured cloth would be heavier than silk, it would be lighter than the double cover now often used. For use in the sun an umbrella should shade not only the head and shoulders, but the whole body, and people whose duties lie much out of doors in hot weather soon recognise how much of the day's fatigue may be avoided by the use of a good sized and well made sunshade. The cotton cloth if need be, may be waterproofed without affecting its colour, and thus during rain, it will not increase appreciably in weight and will serve all the year round. For a long time to come the ribs and metal framing will continue to be imported, but there is no reason why sticks should not be produced entirely in India. The collection, straightening, shaping, carving and finishing of umbrellas and walking sticks would make a simple forest industry well within the competence of native labour.—*The Indian Textile Journal*

The Bombay Co-operative Conference

The Bombay Provincial Co-operative Conference was opened on the 24th June by H. E. S. R. George Clarke. His Excellency assured the Conference of the earnest wishes of the Government to further their objects. He gave figures to indicate the progress of co-operation during the preceding years and announced that the scheme for a Central Bank started by Sir Vithaldas Thackersey and Mr. Lalubhai Samaldas was progressing well. He also announced the Conference that the Bank which will be at present under the guarantee of the Government, will begin operations very shortly.

Green Leaf Manure in Madras

The Madras Government appointed a Committee in December last to enquire and report on the subject of the supply of green leaf manure to the ryots. The Committee consisted of the Conservator and Deputy Conservator of Forests, and the Director and Deputy Director of Agriculture. The enquiry was limited only to the Madras District and the Committee met at Madras in the beginning of March last. They have embodied their views and opinions in the shape of a very brief report. The main conclusion is that in future the functions of the Forest Department in the matter of the supply of manure will be mainly limited to the production and supply of seed for green manure plants. The Madras Government have accepted this recommendation and in future, not in the Madras district alone but throughout the Presidency, the rule will hold good. We cannot say that this is any thing to discourage the ryots. Much better crops can be grown with the aid of green manuring crops raised in the land itself and ploughed in, than by the application of tree leaves. The ryots should be induced to raise the manure crops in the field itself. If the Agricultural Department would arrange and keep in stock a sufficient supply of seed, the ryots can scarcely have any cause to complain.—*Hindu*

Talegaon Glass Works

H. E. S. R. George Clarke, on the 20th June last, paid a visit to the Talegaon Glass Works, Poona. This institute was started in the year 1907 with money collected by public subscription which the promoters called the "Paisa" Fund. The idea originated with Mr. Kale of Tarnah and subscriptions were invited in 1905 at Bombay. Later on, a committee was formed which included, among other gentlemen, Dr. Desmukh of Bombay and Mr. B. G. Tilak, late editor of the "Kesari." After several discussions, it was resolved to open a glass factory at Talegaon as an initial undertaking, and with a capital of Rs. 22,000 in hand, the premises known as the Paisa Fund Glass Works, were opened. In addition to the works store rooms, a well-equipped laboratory is attached where about a dozen students, hailing from all parts of India, are instructed in the general principles of Chemistry, Physics, Geology, Mineralogy and Special Chemistry of glass and allied industries. A similar number is shown the different processes of glass manufacture under the guidance of the Superintendent, Mr. Ishwardas Varshaste and two expert Japanese workers.

JULY 1911]

Cotton Seed Oil

At the instance of the Director General of Commercial Intelligence, Mr. D. Hooper of the Indian Museum and Dr. J. W. Leather of Poona, have made a discovery that should add enormously to the value and use of the oil extracted from Indian cotton seed. The American and Egyptian oils are edible and are largely used for a variety of purposes, such as for the packing of sardines, the manufacture of a good artificial butter, "saled" oil, and general culinary purposes, but, owing to its acid taste, Indian cotton seed oil has never been able to compete on anything like equal terms and has had to be content with a much lower price. Messrs. Hooper and Leather have found that the acidity is associated with the reddish brown colouring matter which characterises Indian cotton seed oil and that in two kinds of cotton seeds examined, it varied between 75 and 97 per cent. By using the same percentage of alkali and by subsequent washing, the experimenters ascertained that the colouring matter and associated acidity are completely removed, the result being a refined oil possessing the same yellow colour and other properties as the Egyptian refined cotton seed oil which now fetches the highest price on the market and which has hitherto felt quite secure, against competition. The discovery, therefore, is an important one and should give a real impetus to the trade in Indian cotton seed oil, both to foreign countries and for use locally in the manufacture of a healthy substitute for ghee, which is one of the most heavily adulterated articles in the whole range of Indian food products, and yet is a necessity in Indian life from the most elaborate temple and palace to the humblest hut. The heavy increasing demand for ghee for export as well as local consumption has led to its wholesale adulteration and extremely high price, whereas it has been urged that a perfectly wholesome and sustaining substitute could be prepared from the thousands of tons of cotton seed that are either neglected or put to poor use in this country annually and be sold at a price that would gladden the hearts of the enormous army of ghee users. In the United States, Egypt and elsewhere, a very profitable trade is being worked in cotton seed oil and it would now seem that this way has been cleared for the establishment of such an industry here.—*Pioneer*

Winter Oil

A good oil for winter use may be made by mixing graphite with cylinder oil until in a thick, or paste consistency, and then adding kerosene until it flows freely. This oil will not become stiff at 14 deg below zero, and is very valuable in those operating machinery outside, or in cold shops.

A New Method of Making Gold and Silver Yarns

The preparation of gold and silver yarns, both the so-called genuine and imitation, is a somewhat difficult class of work entailing the expenditure of much time, the cost of specially trained and expensive labour, and the provision of specially constructed machines. The method ordinarily to use consists in mechanically twisting the metallic film around the spun yarn, but it is difficult to always produce regular results, and a somewhat high percentage of waste has to be reckoned upon. The metallic film becomes easily detached from the fibrous thread, and this fact causes defects in the manufactured embroidery, etc. A Paris artificial silk manufacturing firm has recently patented a new process which may conceivably bring about quite a revolution to the methods of preparing these classes of fancy yarns. According to this process, the yarn, either cotton, linen or silk, is impregnated with a specially prepared solution of acetylated cellulose. This modified form of cellulose, which is used by the firm in preparing artificial silk processes, the rather valuable property of not yielding to ignition very readily. The threads so damped are caused to pass through a very finely pulverised mass of the required metal. The powdered metal thus becomes attached to the fibrous thread by means of solution of cellulose, and is further fixed in position by a second passage of the threads through a solution of the cellulose. This secondary operation also gives brilliancy to the fibres and the superficial coating so applied affords protection to the metal against the oxidising influence of the atmosphere. By this means the main drawback laid against the use of imitation metallic effects where in mixtures of base metals (brass powder, etc.) are employed is overcome, since ordinarily they become very quickly blackened by exposure to the air. It is stated that metal coated yarns may be produced by this method at two thirds the cost of the customary methods.—*Textile Mercury*

AGRICULTURAL SECTION.

The Potato Crop

The Department of Agriculture, Madras, has issued the following Note which contains a few hints on the precautions to be taken in the cultivation of this crop

Soils—The soil most suitable for the cultivation of the potato is a well drained, free working, medium loam

It is particularly important that the soil should be well-drained. Soils which are not naturally so should have deep open trenches dug to carry off surplus water and if this cannot be done the cultivation of the crop should not be attempted

Preparation of the land—It is essential for the proper growth of this crop that the land should be clean and free from clods and that the soil should be brought into a fine loose and open condition. This can be brought about by frequent working with the plough and harrow where the use of bullock power is feasible or where this is not possible by the use of a fork or a spade. Having obtained the fine tilth necessary, the land is ready for laying out into ridges and furrows. The former should be about 28 inches apart from crest to crest and the latter about 9 inches deep

Manuring—Farm yard manure will be found the most suitable and a dressing of from 15 to 20 cartloads per acre will be found sufficient for each crop. Other organic manures such as sheep-manure, green manure and oil cake, &c, &c, castor, margosa and sesbawer, will also be found of value. Cattle manure should be spread broadcast on the field and ploughed in

As a dressing on soils poor in phosphate, 1 cwt. of bone-char super applied in the drill immediately prior to planting, will be found useful

Planting—The crop is propagated from tubers, i.e., whole potatoes, or from setts, i.e., cut potatoes, whether tubers or setts are used it is essential that they should be absolutely sound and free from disease

The seed should be placed in the furrows at a distance of about 1 foot apart. The ridges are then split and turned into the furrows, so that the ridges become furrows and the furrows ridges

If setts are used, these should be made by first removing the skin and then cutting the tuber lengthwise, i.e., from heel-end to nose-end, the end where most of the eyes are placed,

12 to 15 cwt. of setts will be required and 1 ton of whole potatoes, for one acre of field

After cultivation—This consists in continual hoeing and weeding until the crop has grown enough to completely shade the ground

When the young plants are about 6"—8" high, they should receive the first earthing up and two or three should be given at intervals, the number depending on how much hoeing is given. A final earthing up should be given after the last weeding. The crop is then left until harvest

Lifting—When the stalk and leaf (haulm) of the plant have died down, the crop is ready for lifting. This takes place in February about four or five months after planting. Lifting is done by means of a fork, the ridge is turned over and the potatoes exposed. These are collected and removed and the haulms are heaped in the field ready to be burnt

Diseases—1. Potato plants are liable to several diseases which cause a considerable loss in the crop. The chief are Early blight, Irish blight, ring disease, and Scab. The symptoms of these blights will be given with particular measures for their control, then a summary of the precautions to be taken against disease

2. **Early blight** occurs on the green leaves and stems above ground. It forms brown spots which are more or less circular in outline and have distinct concentric lines somewhat like the concentric circles on a target. This mark distinguishes Early blight from Irish blight in which these markings are never present. The spots are irregularly distributed over the leaf surface and often run together. They increase in number and extent till much of the green leaf surface is destroyed and the plants die. Since it is the green leaves that manufacture the food that is stored in the potatoes, their premature death stops the manufacture of food and causes a shortage of crop

The fungus causing this disease does not produce a rot in the potatoes

Means of control—Spraying with Bordeaux mixture reduces the injury done by this fungus to a very small minimum

3. **Irish blight** or simply the "potato disease" attacks the green leaves and stems and the tubers. Small irregular brown spots appear on the leaves. They are moist and limp and on the underside, especially towards the margins, fine whitish silky threads appear. The spots spread rapidly over the leaves and stems which

become moist and flabby and in a few days the plant is reduced to a blackened putrifying mass having an unpleasant odour.

The fungus causing the disease may get into the potatoes underground in two ways—(1) It may pass down the diseased stem, (2) Spores developed on the leaves may be washed down into the soil and may come in contact with the potatoes which they penetrate just as they do the leaves. The fungus in the tubers causes a dry rot. It destroys the substance of the potato and renders it liable to the ordinary forms of wet rot caused by bacteria and moulds. Sometimes the dry rot causes damage in the field, sometimes only when the potatoes are in storage.

Means of control—Potatoes should be stored in a cool, dry atmosphere. As this disease is carried on from year to year by planting diseased potatoes, the greatest care should be taken in planting seed potatoes to avoid all that show the slightest tendency to be soft or rotten. If possible, seed potatoes from a field which has not had the disease should be used.

In places where this disease occurs every year, its ravages have been reduced to a minimum by the application of Bordeaux mixture.

Ring disease causes the green plant above ground to wilt and the tubers to rot.

One or two leaves of a potato plant become limp and hang down, others quickly follow till, in a day or two, the whole plant is hanging down just as it would do had it been cut off from its roots. This is called wilting. If the potatoes of such a plant are dug up and sliced, a brown ring will be seen a little distance in from the surface. In early stages the ring is not complete, but in later stages the brown discolouration has spread till the whole potato becomes a rotten mass. This disease is caused by a bacterium which can live in the soil.

Means of control—As it is not always possible to detect affected potatoes with the naked eye, seed potatoes should not be taken from a field where the disease has occurred. All potatoes that have a brown discolouration should be avoided. Do not plant again in a field where disease has occurred for at least a year. Spraying is no good against this disease.

Scab attacks the potato tuber. Brownish, reddish, or yellowish spots appear with a warty or scab-like surface, which may be deeply cracked or furrowed. The scabs eat into the substance of the potato and ultimately destroy it.

Method of control—In planting reject all potatoes that have warts or scabs on their surface.

6 Precautions against disease—

- (1) Plant only healthy seed potatoes
- (2) Reject all that are discoloured or soft
- (3) When seed potatoes are cut, reject all that have brown spots
- (4) Use seed from fields that were free from disease and obtain a fresh supply of seed frequently once every two years
- (5) Do not grow binjale or tomatoes on land in which potatoes are grown
- (6) In harvesting potatoes, remove every potato from the ground. Do not leave bad ones lying because they are not worth gathering. If left they will bring disease to the next crop.
- (7) Store the potatoes in a cool, dry place to which air has easy access.
- (8) Do not cultivate this crop continuously on the same land year after year, but rotate it with a grain crop such as wheat.
- (9) As soon as any blight appears, send specimens to the Mycologist, Agricultural College, Coimbatore.

If cultivators find any difficulty in obtaining good seed, they should apply to the Deputy Director of Agriculture, Northern Division, Madras.

THE IMPROVEMENT OF INDIAN AGRICULTURE

SOME LESSONS FROM AMERICA

By Mrs. Saint Nihal Singh

AUTHOR OF

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Departmental Reviews and Notes LITERARY.

LORD BALDWIN ON STYLE.

Speaking at a meeting of the Academic Committee of the Royal Literary Society, which has been formed to maintain a good standard of English, Viscount Haldane said that the work of the Academic Committee was of a restricted and special kind. With the business interests of literature it was not concerned. Its purpose was to attend to the standard of style. It was the characteristic of the English people that they were more concerned with matter than with form. The Greeks in their best period showed the world for all time the lesson that the two could not be separated. In Athens at its best it was never permitted to the great artist whether in words or in plastic materials to set forth as finished and complete anything in which the perfection of form did not engage the skill of the artist as kindly as the perfection of matter. But with us, as perhaps with all the Teutonic races, it was, and perhaps has always been, the case that provided the matter was great there was less need of insistence on the form. From *Æschylus* and with *Goethe* it was so. It would be found also in our romantic literature. They would find that disregard of form in a great novelist like *Scott*, and even in a great poet like *Wordsworth*. But when they turned to other races they would find that a different example had been set. Perhaps since the Greeks no nation had rivalled the French in the insistence on the inseparability of form from matter. The French with their unrivalled gift of perfect expression, had shown how consideration for style might be elevated into something that was neither a science nor an art, but the natural outcome of a national capacity. We might not with our language and still more because of our national *disinclination*, be capable of reaching the level of the French but we had in our language a capacity of expression which was perhaps unrivalled. The English language lent itself to lyric poetry and to the spiritual and subjective more closely than did the French. We had also a language that was perfectly organised, and had a potency inherent in it of expressing fine and delicate shades of meaning. That had been done with success in our literature, but it had not been done so easily as in the French, and that perhaps had been because we had never given the same thought and study to the matter as the French.

THACKERAY

"*Jacob Omnium*" has the following comment to make in the *Booklover* on Lord Rosebery's speech at the opening of the Thackeray Exhibition—It is a pity if any one could have listened to Lord Rosebery's charming and luminous address at the opening of the Thackeray Exhibition last week without regretting that the speaker had ever allowed himself to be "lured"—to borrow his own words—"by the strange fascination of pictures. For, by gifts and mental temperament he was obviously designed by nature for the career of a man of letters and in what he has actually achieved as author and critic amid the distractions of political and public life we have only a tantalising suggestion of what might have been if circumstances had enabled him to give to literature his undivided service. In his fine appreciation of the relative merits of Thackeray's works, I was specially struck by the passage in which he reminded us that for the ordinary reader at any rate, the ultimate test of preference is simply the kind of appeal which a particular book makes to his own individual taste and sympathy. 'He comes at last, if not at first, to be guilty by the simple fact that he likes what he likes and dislikes what he dislikes. He does not always know why he is only conscious of pleasure or the reverse. He knows that he takes one book down a second time and a third, and leaves another to the dust.' It is just this, of course, that attemper with fatality the discouragements one so often hears regarding the comparative attraction of books admittedly great.

Again, it occurs to me that Lord Rosebery's wise reminder of the supremacy of individual taste and instinct in the formation of literary judgments has an obvious bearing upon that perverse tendency to weigh Thackeray against Dickens in opposing scales which has once more manifested itself in some quarters in connection with the closely consecutive centenaries of the two giants of Victorian fiction. As long as their respective works are set side by side—which should mean as long as the English language endures—there will always be those to whose mental taste and sympathy the genius and method of Dickens will make a more effective appeal than the genius and method of Thackeray, and *vice versa*—and all controversy and comparison in the matter are the merest waste of breath. Fortunate are they whose appreciation of great literature is cautious enough to enable them to find an equal measure of satisfying enjoyment in both.

EDUCATIONAL

INDUSTRIAL BURSARIES

A scheme of "industrial bursaries" has just been formulated by the Commissioners for the Exhibition of 1881, who administer some £180,000 (profits of the Exhibition), and the first awards will be made towards the end of July. The object of the bursaries is not to provide facilities for better training in the University laboratory. They are intended for those talented but poor students of science who on leaving college, are without the means to tide over the usual interval of a year or two before they can obtain remunerative employment in some engineering, chemical, or other manufacturing works. The applicants must have the faculties that go to make a successful engineer or industrial chemist, mere academic distinction not being sufficient. A candidate must have been a *bona fide* student of science for a term of three years in a University or approved technical college. The bursaries will be, in a sense, competitive, since they are only ten in number, and the number of nominations is likely to greatly exceed this point. Candidates must be British subjects, under twenty-five, and they will have to satisfy the Commissioners that they have obtained, or can obtain within one month of election, a post in some engineering or other manufacturing works approved by them, further they must show that they are in need of pecuniary assistance to enable them to accept such a post.

The value of the bursaries will vary. They will be from £50 to £100 a year, and will not often exceed the higher figure. The amount, however, will depend on the circumstances of the bursar, and if his earnings increase while he is gaining his practical experience in factory or engineering shop, the Commissioners will reduce the grant. If, on the other hand, the bursar wishes to study some special industrial process in works abroad, and has the approval of the Commissioners, he may be granted £150 a year. The question of the amount, however, is entirely in the discretion of the Commissioners, who have made the rules elastic in this respect in order to combine proper economy with the utmost encouragement that can be offered to those who by unusual natural endowments promise to become our future captains of industry. The bursaries will usually be for two years, though the bursar

will be elected in the first instance for only one year. He will submit a report of his work to the Commissioners, and if it is found satisfactory, the bursary will ordinarily be prolonged for a second year, and in special circumstances it may be renewed for a third year.

The list of institutions invited to nominate candidates this year is as follows:—The University of Edinburgh, the Heriot Watt College (Edinburgh), the University of Glasgow, the Glasgow and West of Scotland Technical College, the University of St. Andrews, the University of Aberdeen, the University of Birmingham, the University of Bristol, the University of Leeds, the University of Liverpool, the University of Manchester, the Armstrong College (Newcastle on Tyne), the University College (Nottingham), the University of Sheffield, the University of Oxford, the University of Cambridge, the University of London, the Imperial College of Science and Technology, the University College of Wales (Aberystwyth), the University College of North Wales (Bangor), the University College of South Wales and Monmouthshire (Cardiff), the Royal College of Science for Ireland, the Queen's University of Belfast, the University College (Cork), and the University College (Galway).

EDUCATION IN THE PHILIPPINES

In view of Mr. Gokhale's Education Bill the following will be read with interest:—Education has advanced more rapidly in the Philippines than in any other dependent country in the world. They have already enrolled 570,000 children in schools, one fourth of the whole school-going population. About one fifth of the entire revenue of the country is lavished on the Educational Department. The Lower House has already passed a law for Compulsory Education, but the Upper House was not able to accept it for the present owing to lack of funds. The Philippines are now asking the United States for a grant of sixty lakhs a year to carry out their educational policy. According to the correspondent of the *London Times*, "the American policy of education in the Philippines has been lavish, and the peasant children have better educational equipment than the children of many of the gentry of Great Britain."

LEGAL.

CIVIL MARRIAGE BILL.

Dewan Bahadur R. Raghunath Rao writes—

Dewan Bahadur A. Krishnaswami Rao C.S., has done a public service in contributing an article to the *Indian Review* re the Hon'ble Mr. Bann's Marriage Bill. He reflects the opinion of the majority of the Hindus in India. Special laws similar to those proposed by the Hon'ble Mr. Bann create a great unrest among the masses, who are by habit mute, while they benefit very few. The marriage law of Malabar is an example of this state of things. These laws create an impression that the Government though it professes neutrality against Hindu religion their effects are far reaching beyond any conception that can be now formed. The arguments of the subtle reformers may look all good to the reformers of modern civilization. Arguments can be found for anything, so says Lord Krishna. He says, "For clever men, there will be no lack of arguments, but these should not mislead the wise." I believe there would be no positive hostile opinion. If there be, the remarks of the writer in the concluding part of his article should show to Government the dangers in believing that there is no hostility to the proposal. The writer concludes his article thus—

"The paucity of hostile opinion that may reach the Government should not therefore be considered as an indication of popular approval. The motto that silence implies consent is in the present state of India inapplicable to a far reaching and radical measure of this description which vitally affects every Hindu subject of His Majesty. If a referendum be possible, 98 per cent will be found against the proposed legislation." In his conclusion I entirely agree.

THE BARODA CIVIL MARRIAGE ACT.

In connection with the discussions on Mr. Bann's Bill, few people seem to be aware, writes a Bombay contemporary, that a Civil Marriage Act has been in force in Baroda since 1908. The Baroda Act follows the British Indian Act in all its main provisions except that the former is not intended, as the British Act is, only for those who do not profess any of the chief religions professed in India. The preamble to the Baroda Act simply states that it is passed for the benefit of those who are not satisfied with the existing forms and customs of marriage. In the form of the declaration to be signed by the parties, however, a distinction is made between intermarriages within

the same religion and intermarriages where the parties belong to different religions. In the former case, that is, where the parties are both Hindus, for instance, they have to declare simply that they are Hindus. If they belong to different faiths, they have to make a declaration similar to that under the British Indian Act, namely, that they do not profess Hinduism, Mahomedanism and so on. In other words, if both the parties are born in the same faith or if one of them is willing to profess the faith of the other, they have only to declare what faith they profess. If they are born in different faiths and if neither is willing to adopt the faith of the other, both have to declare that they are neither Hindus, Mahomedans and so on.

LAWYERS WHO HAVE REFUSED JUDGESHIPS.

Strange though it may seem, it is none the less true that there are many lawyers who have refused judgeships. I do not merely refer to the familiar instance of Sir Edward Clarke, K.C., who at the age of seventy is still practising though he might have won the emeralds in 1897—an appointment which would now entitle him to a pension of £4,000 a year. When the late Lord Esher retired Sir Edward Clarke was offered the Mastership of the Rolls, but he stuck to politics hoping to become Home Secretary, a prospect never fulfilled.

Sir Robert Finlay also refused the Mastership of the Rolls on the same occasion, and he would have been Lord Chancellor had the Conservative party won its way to power last December.

On hearing of this, Lord Halsbury, who has occupied the woolsack for nearly eighteen years, is said to have asked "But what is the matter with me?"

The late Sir Cornelius Walsington, K.C., also refused a judgeship, and many people think that the Liberal party should have offered him a Lord Justiceship, of which three have been filled since 1905. This was the lawyer who gave up his seat at West Hammouth to Sir William Harcourt in 1905.

Another A.C. who has declined a judgeship is Mr. Arthur Cohen, who could have had this promotion from the late Lord Selborne in the eighties. However, his practice was too valuable, and he only rewarded from the State is a Privy Counsellorship from Mr. Asquith, and a judgeship of the Cloque Ports Admiralty Court—an extremely ancient but entirely honorary office.

It is thus untrue that lawyers always take all they can get.

MEDICAL

ICE AS MUSCLE BUILDER

A recent editorial in the "Lancet Clinic" is devoted to the value of rice as a muscle builder. It points out that the defeat of Russia by Japan drew the attention of the whole world to the power of endurance exhibited by the Japanese and that much surprise was expressed that a rice eating nation should develop such remarkable physical power. In the United States, as well as in Europe, rice has usually been considered an inferior food owing to the excess of starch in its composition and this is undoubtedly true of the rice as we meet with it. But this defect in the grain is the result of the removal of nutrient matter for the purpose of making the rice more presentable for the market by what is known by the polishing process. Not only is the outer husk taken off but what is called the "rice meal" which envelops the inner kernel, is also brushed away although it is highly nutritious being the albuminous portion of the grain. It is, however, an unattractive brown in colour. This rice meal is exported to Europe by rice growing countries and in England it is made into what is named oil cake with which cattle are fattened. Chemical analysis of rice meal shows that it contains about 12½ per cent of albuminoids and 4½ per cent of phosphoric acid and the former appears to be easily digested by the human system. As the Japanese, in common with the other rice eating nations, do not polish the grain, they retain a large proportion of nutriment and flavour to which virtually all Americans and Europeans are absolute strangers.

ALCOHOL AS A BRAIN POISON

The other day Dr Albert Wilson addressed a meeting of the Society for the Study of Inebriety in London on "Alcoholism and Crime," showing how alcohol has proved a ruin of so many souls. It may be owned to our shame that this Western vice is gaining ground in our country, and in Sind it is a fashion with educated classes to freely offer sparkling wines to a visitor, which shows that the drink vice is hopelessly rooted in the depths of Sind. To return to Dr Wilson's address. In the course of his remarks he said that every year one million persons were arrested and about 300,000 were imprisoned. Sixty or seventy per cent of those arrests were associated with acohol while four out of five of the victims of execution were brought to the gallows by

drink. It was a question whether their society was a party of teetotal cranks or intelligent beings handling social problems on scientific lines. Crime costs every year about £6,000,000, which could be made of great national benefit if it could be spent on the careful nurture of poor children. Criminal tendency, he maintained, was accelerated by alcohol in the parents. It was our duty to search out the causes of these imperfections which became a question of the survival of the race. There was no nation which showed so much mental deterioration as ours and there was no nation so thoroughly alcoholised. They had an object lesson in the Jews, a non alcoholised race, who always came out on top while the alcoholised Christians went under. There was no brain poison so subtle or far reaching as alcohol, which has the same effect as chloroform.

COMMON COLDS

It is rather surprising that not more is known about common colds, which now seem to be not one disorder but several and perhaps many. They affect the head, throat, larynx or chest or varying combinations of these parts, and some appear to be due to infection by bacteria which may be of various kinds while others result from irritation by plant pollen, draughts, acrid vapours or through abnormal conditions of the membranes. From an investigation in Boston, Mass., from December, 1900, to June, 1910, Dr J. A. Honey has concluded that over half of the population had colds in the six months. One-fifth of the population were kept away from work, and in 568 individuals the time lost averaged more than six days, representing an individual money loss of over \$21, without counting the cost of medical treatment. March was the month of most colds, the "head cold" being the most common form. Persons of 30 to 40 years were more affected than those of other ages, and department store employees suffered more than persons in other occupations, half of them losing time. Preventive methods are recommended in dealing with common colds. Better working conditions, pure air, even temperature, proper ventilation and proper humidity are important, and nourishment, general hygiene and proper clothing are necessary precautions. Infectious colds, it is suggested, should be isolated 48 hours or more. "Subject to colds" was a frequent report, and this is supposed to have meant poor nutrition, or ignorance of the value of fresh air, or poor working conditions.

PERSONAL

MR RAMSAY MACDONALD

While Mr Ramsay MacDonald is a Socialist, he is quite a different man from Mr Kier Hardie in that he is more practical and has a keener eye to opportunities. The vivid character sketch of the man which recently appeared in the columns of *T P's Weekly* will perhaps be in the recollection of the readers. There can be no question that Mr MacDonald will in the years to come, render himself of special service to India, and his election to the presidency of the National Congress is therefore to be heartily commended.

Those who still indulge in the pastime—always childish, or occasionally harmful, and never true to fact—of questioning the loyalty of the Congress should note that for the second year in succession an Englishman—including in the term Scotchmen and the Irish—is being called to preside over the Congress. Similarly in 1888 and 1889, two Englishmen presided over its fourth and fifth sessions. Mr MacDonald will be the fifth Englishman to preside over the Congress, and the next session will be the sixth over which an Englishman presides. Mr George Yule was President of the Allahabad Congress in 1888, Sir William Wedderburn presided over the Bombay Congress in 1889 and the Allahabad Congress in 1910, Mr Alfred Webb over the Madras Congress in 1894 and Sir Henry Cotton over the Bombay Congress in 1904. To Sir William alone among Englishmen was reserved the honour of presiding twice over the Congress, as it fell to Babu Suiendranth Banerjee among Indians. Sir Pherozeshah Mehta was offered the presidency a second time, twice by Lahore and once by Benares, but on two of the three occasions he declined to entertain the idea, and on the third he threw it up after having accepted it for reasons which have never been explained. The great Dadabhai Naorji, the greatest of all Indians after Ram Mohan Roy, presided over the Congress three, twice in Calcutta and once at Lahore. Among other living Indians it is a safe prophecy to make that the Hon. Mr Gokhale will be called to the chair a second time. Among others who have not yet had the honour conferred on them but who should and probably will preside at early sessions, the foremost is our distinguished countryman, the Hon. Rao Bahadur R. N. Mudholkar, who should have had the

honour done to him long ago. And others that may be mentioned are the Hon. Babu Bhupendar Nath Basu and Pandit Bishen Narayan Der.

Mr Ramsay MacDonald was born at Lossie mouth in 1866—the same year in which the Hon. Mr Gokhale was born—and is thus 45 years this year. That is, he will be presiding over the Congress at the age when Sir Pherozeshah Mehta and Sir Narayan Chandavarkar were called to the honorable office. He became Secretary of the Labour Party (the Labour representation Committee, that is) in 1900, and was elected Chairman of the I L P (Independent Labour Party) in 1906. He was a member of the London County Council from 1901 to 1904 and editor of the Socialist Library in 1905. He has represented Leicester in Parliament since 1906 when for the first time the Labour Party became a power to reckon with. Mr MacDonald is an author of some distinction, his publications being 'Socialism and Society', 'Labour and the Empire', 'Socialism' (Social Problems Series), 'Socialism and Government', and 'The Awakening of India'—*The Leader*.

PANDIT HRIDAY NATH KUNZRU

Pandit Hriday Nath Kunzru, a member of the Servants of India Society and a son of the Hon. Pandit Ajudhia Nath, will sail for England on the 8th proximo, to join the London School of Economics and Political Science. A worthy son of an illustrious father, Mr Hriday Nath has pledged himself to the service of the country for the whole of his life. It is worthy of note that the families of both Pandit Ajudhia Nath and Pandit Bishambar Nath, two of the foremost leaders of the U P, are well represented among the members of Mr Gokhale's Society.

HIS MAJESTY'S IMPERIAL WORK

In an article on "His Majesty's Imperial Work" appearing in this month's issue of the *Fortnightly Review*, the writer "Index" says— "His Majesty's field of personal investigation has been, not Europe, but the British Dominions overseas and the vast Indian Empire. His grasp of the subject and his sagacity in dealing with it are freely and fully admitted by those whose responsibility to the country is more direct than his own but whose experience is immeasurably less."

POLITICAL.

BRITISH IN EGYPT

In Sir Eldon Gorst's recent report on the condition of Egypt, he declares that the Egyptian agitation against the British occupation does not admit any further extension of the principle of self government.

In his political preface, Lord Cromer's successor reiterates the doctrine that "the British policy in Egypt is not merely to give Egypt the blessings of good administration, but to train the Egyptians to take a gradually increasing share in their own government." In accordance with this principle Sir Eldon tells us, he took "the modest and not adventurous" step of encouraging the Egyptian Ministers and officials to take more responsibility and initiative in the affairs of the country, of giving "the Legislative Council and the General Assembly an opportunity of making their voice heard in matters of importance, and of developing the Provincial Councils. But as regards the Legislative Council and Assembly, Sir Eldon Gorst frankly confesses that the experiment has been a failure. Both these bodies have become mere instruments of the Nationalist agitation against the British occupation of the country, "deliberately setting themselves to thwart and impede Ministers and their British advisers and render the government of the country impossible."

Under the circumstances only one course is open. British co-operation with native Ministers "is at the present time incompatible with the policy of encouraging the development of so-called representative institutions."

CONFESSIONS TO THE POLICE IN INDIA

Mr Ramsay MacDonald asked Whether in view of the admitted evils which continued to result from the practice by the Indian police of extorting confessions from untried prisoners the Secretary of State had ever considered the desirability of so amending the Code of Criminal Procedure as to provide that no confession should be admissible in evidence except those made to the Court by which the prisoner was tried, and whether he was aware that, according to the latest report of the Inspector General of Police in the United Provinces, local magistrates had in certain districts already been stopped from recording confessions to the police, with the full approval of the magistrate of Meerut as well as the Inspector-General.

Mr Montagu. My hon friend probably refers to the proposal, put forward by the Police Commission, that the Code of Criminal Procedure should be amended so as to provide that confessions should be recorded only by the magistrate having jurisdiction in the case. In dealing with the report of the Commission, Lord Curzon's Government proposed that the power to record confessions should be restricted to magistrates having jurisdiction to try the case and to magistrates of the first or second class. This proposal was accepted by the Secretary of State and effect will be given to it in the comprehensive revision of the Criminal Procedure Code which is now under the consideration of the Government of India. Confessions to the police are already inadmissible as evidence against the accused under section 25 of the Indian Evidence Act of 1872.

THE DRAIN

Assuming that India, without British control had been sufficiently enlightened to construct railways and irrigation works, she would have incurred a debt for which the annual charge of £11,000,000 would have to be met. The payment therefore, forms no part of the real "drain." A further analysis of the Home Charges results in the conclusion that "there remains a sum of a little less than £7,000,000, with regard to which it is not unreasonable to say that it is due to the political connection with England." It does not follow that, if the connection with England were dissolved, India could save this expenditure of £7,000,000. She would have to pay her Indian administrators, and, if she is to secure the services of her best men, she would be compelled to incur a considerable cost. This necessary outlay would not leave much margin for the maintenance of a Navy such as India now secures for a payment of £100,000 a year. It must be remembered, moreover, that against the charge of £7,000,000 must be set the large amount which India as a debtor country, saves by means of British credit. Japan finds it necessary to pay an average rate of 5½ per cent on her loans. India can borrow at 3½. As Sir Theodore Morrison observes, "an additional 2 per cent on India's total debt of £267,000,000 would represent an additional charge of £5,340,000 a year," a sum which all but extinguishes the political drain. It ought not to be necessary to demonstrate that the obligation of India to England for the boon of cheap credit will increase from year to year as India advances upon the road of industrial development—"Statesman."

GENERAL

THE INDIAN REVENUES

The Indian Revenues for the month of April last as compared with the corresponding period of previous two years are as under (000 omitted) —

	1909	1910	1911
	Rs	Rs	Rs
Land Revenues	2,05,06	2,03,39	2,14,02
Salt "	46 00	48 63	47 06
Stamps "	63 68	67,62	64,01
Excise "	83 93	89 95	97,27
Provincial Rates	8 66	6,96	5,19
Customs "	57,10	82,16	79,36
Assessed Taxes	7,58	8,12	7,85
Excises "	5 49	6 60	10,67
The Opium Revenue stands thus —			
Receipts	45,92	1,30,23	81,42
Expenditure	50 76	58,58	29,40

A GLIMPSE OF LONDON

Maxime Gorky, the Russian novelist, describes his impression of London as follows — "The ancient metropolis, rich with glory, 'hat passive giant—London—finishes by leaving a sombre impression of sadness in one's heart. The sadness is not without beauty, and is as vast as the city herself. One can like London's fogs as one can love Turner's paintings for their soft, transparent colours, across which the soul catches a glimpse of something vague and wonderful of something that is and yet is not. The sumptuous attire in which the town is clad reveals her strength, her enormous powerful organisation, calculated to endure to the end of time."

THE KING'S MESSAGE TO HIS PEOPLE

"To my people — Now that the coronation and its attendant ceremonies are over, I desire to assure the people of the British Empire of my grateful sense that their hearts have been with me through it all.

"I felt this in the beautiful and impressive service in the Abbey, the most solemn experience of my life, and scarcely less in the stirring scenes of the succeeding days, when my people signified their recognition and their heartfelt welcome of me as their sovereign. This has been, apparent, not only in the loyal enthusiasm shown in our passage to and from Westminster and in the progresses which we made in the different districts of London, but also in the thousands of messages of good will which have come to me across the seas from every part of the Empire.

"Such an affectionate demonstration has profoundly touched me and filled me afresh with faith and confidence. Believing this generous outspoken sympathy with the Queen and myself is, under God our surest source of strength, I am encouraged to go forward with new hope. Whatever perplexities and difficulties may be before me and my people, we shall unite in facing them resolutely and calmly and with public spirit, confident that under divine guidance the ultimate outcome will be to the common good."

This appreciative and hopeful letter from His Majesty to all the people in his realm will increase the confidence already existing, that in King George the British Empire has acquired a devout, sympathetic, responsive and responsible ruler who under God will help to carry the Empire forward in prosperity and progress.

INDIANS AND CRINGING HABITS

The *Hindu* prints an interview with Dr Charters, an American gentleman, who has been studying the Vedanta and Y ga philosophies in Madras. His concluding remarks are worth reproduction. "I wish to say one word with regard to Indians. I see timidity depicted in the face of every Indian that I meet. They may talk to their wives like a lion, but when they go to their office they become a lamb just for the fear of losing their job. Whereas in America when a man meets the head of his department or for the matter of that, President Roosevelt or Taft at Washington, he shakes hands with him and talks to him like a man. Here in India he cringes, and fawns in the presence of his master. Their timidity is, I fear, fostered from the very cradle, the result of ignorant mother frightening their babies to submission by stories of ghosts and fearful things, a white faced person being held an object of fear. This must be put a stop to. Indian women must be given a more liberal education in all concerns of life. They must instead of frightening their children, infuse courage and activity in their minds by telling the children in their own sweet way the doings of your national heroes, great kings, martyrs, saints, etc. For that the mothers themselves must first know all about them. The people must take education on their hands and develop it on national lines. Always try to root out fear from the minds of the young ones."

BOOKS RECEIVED

THE COMMERCE OF NATIONS By C F Bastable
(Methuen & Co London)

SELECTIONS FROM ENGLISH LITERATURE 1701-1800
Edited by H N Amos (Methuen & Co, London)

THE SCHOOL HISTORY OF ENGLAND By M E Carter
(University Tutorial Press Ltd London)

DRAMA ON THE CHARTER By A Tamil Drama
By A Subramaniam

THE AGRICULTURAL INDUSTRY 1910 No 1 and 1911
No 111 (The Hyperstentid Government Press
Colcutta)

UNDER THE SALAMANDER By John Blountell-Brown
(O Bellend Sons London)

THE HOUSE OF MAN By W C Brown M A and
I H Johnson B A (George G Harrap and Co
London)

On a Hundred Exercises on the Diffe Res n French
Conversation Compiled by R De Danieland (George
G Harrap and Co, London)

RACINE'S PRUDENCE Edited by Irving Babbitt (D C
Heath and Co London)

ALEXANDER DUMA LES TROIS MOUSQUETAIRES Edited
by I H B Spence (D C Heath and Co London)

STORIES FROM SHAKESPEARE Retold by Thomas
Carter (George G Harrap and Co London)

STORIES FROM DANTÉ By S de C de Neufville (George
G Harrap & Co London)

A MIDWINTER NIGHT'S DREAM Edited by W H
Hudson (George G Harrap and Co London)

A BRIEF HISTORY OF PHILOSOPHY By Herbert
E. Cushman M A Ph D (George G Harrap & Co
London)

STATE SOCIALISM IN NEW ZEALAND By J E Ross
Ed & W D Stewart (George G Harrap & Co
London)

TEXTILE FOR COMMERCIAL, INDUSTRIAL EVENING AND
DOMESTIC ARTS SCHOOLS By W H Dooler (D C
Heath & Co, London)

THE QUESTION OF DIVORCE By Charles Gore D D
D C L L D (John Murray London)

THE PSYCHOLOGY OF EDUCATION By J Watson
M A (Macmillan & Co, London)

MACULAY'S WARREN HASTINGS Edited by A Macaulay
A Smith M A (The Clarendon Press Oxford)

SPIRITUAL BELIEFS By Isaac Dorel (G. G. Gurnea
swamy Nadas & Sons, Madras)

PARLIAMENT: ITS HISTORY AND PRACTICE By S
Courtenay Ibert, A C B H C S I (W Lippincott
Norgate, London)

THE SCIENCE OF WEALTH By J A Hobson M A
(W H and Norgate London)

MODERNISM By Prof D S Mergalwith
D Litt (W H and Norgate)

HARRAP'S DRAMATIC READINGS Book III By A Gosta
Torenson (George G Harrap & Co, London)

THE JUVENILE SCIENTIFIC GLOSSARY The British
Empire By Ellis W Hudson B Sc, F & S
(Ralph Holland & Co, London)

CONVOLUTION OF Fy Amada O Do all (Dard
N th, Lo Jon)

MIRAGE By E Te ple Th raton (Methuen & Co
London)

HIMAT Edited by F (Sch it Ph D (D C
Heath & Co Lo donk)

IRFETTINGHOL Edited by W N Lole tson M A
(George G Harrap & Co London)

GRAY AND W PORTER By W H Hudson (George
G Harrap & Co London)

KHAT AND HIS POETRY By W H Hudson (George
G Harrap & Co London)

Books Relating to India

SRIMAD VALMIKI RAMAYANA Edited and published by
T R Krishna Rao and T R Vyasaacharya [The
Ed ore Umbakotam]

NAMASTE IN INDIAN SAINT By V Kannabha
Maddala (The Commercial Press Tr pl case)

ME ODS OF THE GEOLOGICAL SURVEY OF INDIA Vol
XXX Part 4 (The office of the Geological Survey
of India Calcutta)

RECORDS OF THE GEOLOGICAL SURVEY OF INDIA Vol
XII Part II (The office of the Geological Survey of
India Calcutta)

RAJA RIN MOHEN ROT By R N Samadhar (I A
Isaac Calcutta)

PHILOSOPHY OF THE BHAGVAD-GITA AN EXPOSITION
By C G Raj I M S P F S (The Banaras Pr ntng
Works Rajah)

THE SPECIAL MARRIAGE AMENDMENT ACT Speech of
the Hon Mr Bhupendranath Banerjee (N Mahabirjee
Calcutta)

INDIA AND THE GOLD STANDARD By H F Howard
ICS (Thacker Sp nks & Co Calcutta)

— o —

India in Indian and Foreign Periodicals

INVESTMENTS IN INDIA By Lord Ian Johnston O C M G
G C I L (The Financial Review of Ret am J ino
1911)

THE INDIAN BORROWER By "H. S. Adur" (The
Chamber's Journal June 1911)

MORAL TRAINING IN INDIA By J L Chatterjee (The
Hindustan Review June 1911)

PROGRESS IN INDIA By the Hon Mr A Chatterjee
B Sc (The Journal of the South Indian Association
April 1911)

CAUSES OF THE PRESENT DEGENERACY OF THE ASIAN
RACE "The Maha-bodhi and the Laid Buddhist
World" May 1911)

ADMINISTRATIVE AND PROGRESS OF INDIA A REVIEW
By the late S. Charles Elliot, L D A C S I (The
Lancet Review June 1911)

Diary of the Month, June—July, 1911.

June 18 In the course of a speech made by Lord Burnham on the occasion of an entertainment given to-day by the *Empire Press* to the overseas journalists, he referred to the valuable work done in the past two years by the administration of the *Empire Press* in securing important concessions in cable rates and a more advantageous supply of news to papers of India, South Africa and Australia, through the arrangement with the Eastern Companies, Reuter's and various small undertakings of a mutually beneficial nature.

June 19 Sir John Jardine asked the Under Secretary of State for India whether any change of status had been effected in regard to the Maharaja of Benares and his relations with the Government of India whether any territories had been constituted a Native State and placed under his control, whether any change had been so operated in the status of the inhabitants of such territories, and whether legislation would be necessary.

Mr. Montagu The Maharaja of Benares has been established as a ruling Chief with full powers subject to the sovereignty of His Majesty. Certain districts previously administered by the British Government have been constituted as a State and granted to His Highness under the restrictions and conditions necessary for safeguarding to their residents the rights and privileges which they have enjoyed under British administration. The residents in question have thereby become subjects of the State of Benares. The Secretary of State is advised that no legislation is necessary for these purposes.

June 20 Three hundred Indian troops to-day visited the Dockyard and the Fleet at Portsmouth. They were the guests of the Admiralty and lunched at the Whale Island Gunners School. They were much impressed with what they saw during their visit.

June 21. There was a Meeting of the Viceroy's Executive Council this morning, and it is understood that the situation created by the recent outrages was under discussion.

June 22. The Coronation of His Majesty King George V. and of Her Majesty Queen Mary has taken place to-day with fitting solemnity and splendour. The demonstration of loyalty and rejoicing throughout the Empire is unsurpassed.

June 23. A Simla telegram states that it appears that the idea of holding an International Opium Conference at The Hague has been abandoned, and the Conference has been indefinitely postponed.

June 24. The Calcutta Session of the Government of India will commence in January, and

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among the Bills likely to be taken up are a Lunacy Bill, a small Excise Bill for the Central Provinces and Northern India, a Salt Bill, a General Delegation Bill and Bills relating to the Administrator General and Official Trustees of Bengal, a Bill to amend the Indian Post Office Act and a Bill to amend the Indian Telegraph Act are also under discussion.

The Life Insurance Bill is now before the Secretary of State, and a Bill relating to the Companies Act has now been sent to Local Governments for opinion. Non-official Bills relating to the Elementary Education, Weights and measures will be further advanced.

June 25 A Berlin cablegram states that the new Germano-Japanese Commercial Treaty has been signed.

June 26 There is a general outcry against the new postage stamp, which, it is claimed, is marvellous and poorly engraved. The portrait of the King is also said to be disappointing.

June 27 The installation of wireless telegraphy at Simla has at last been started, for workmen are busy at Jutogh erecting the necessary apparatus. Messages will be carried from Calcutta to Allahabad and thence to Delhi and Simla.

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June 28 H. H. the Maharajah Scindia of Gwalior is among the distinguished recipients of Honorary Degrees conferred by the Oxford University. Lord Curzon presided at the ceremony.

June 29 Mr Montagu has formally introduced a Bill to amend the Indian High Courts Act of 1861, and another to amend the Government of India Act of 1858. The purport of the Bills is not explained.

June 30 A deputation of Khalsa people in the British Isles and Indian Officers at Hampton Court, to the Maharajah of Patiala to day, urged the necessity for having a Dharmasala in London, and requested His Highness to perform the opening ceremony, in commemoration of the Coronation.

His Highness acceded and made a donation of Rs 1,20,000.

July 1 Ras Bahadur Narendranath Sen, the Editor of the *Indian Mirror*, died at Calcutta this evening of dysentery, at the age of sixty-eight. His funeral took place this night and was largely attended. He had been a journalist from youth, and had been in charge of the *Indian Mirror* for the last twenty years. He was a cousin of the late Babu Keshub Chunder Sen. Under

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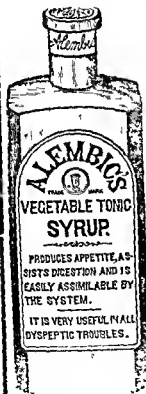
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his editorship the Bengali newspaper, *Sutata Samachar*, subsidised by the Government of Bengal, was started some weeks before his death

July 2 Sanction has been accorded to the appointment of a temporary seventh Judge for the Punjab Chief Court. The provision for the appointment was made in the Provincial Budget and the appointment will be from the opening of the Court after the Vacation

July 3 Mr Montagu gave a dinner party at the House of Commons this evening in honour of the Indian Princes. The guests included Mr Asquith Mr Balfour Sir Edward Grey, the Honble A Lyttleton and Mr McKenna.

July 4 The Secretary of State has sanctioned the scheme for the improvement of the pay of the Ministerial Officers in the executive and judicial services in Bengal

July 5 With a view to maintain for some time the subsidised vernacular weekly *Sutata Samachar* a committee is being formed to approach the Government for continuance of the subsidy granted to its late Editor Mr Narendranath Sen.

July 6 A Johannesburg telegram says Sir Johannes Wessels (Puisne Judge of the Supreme Court) in dealing with the application of a Mahomedan woman, decided that nobody could bring into the Transvaal more than one wife

The Indians have protested to Mr Sants pointing out that polygamy was a recognised institution in India and trusting that the former practice would be continued, despite the Judge's decision

July 7 The Honble Mr Bhupendranath Basu had a long interview with Lord Crewe to day respecting general affairs in India and urged particularly that some measure be taken in connection with the Coronation Durbar at Delhi to strike the imagination of the people and arouse enthusiasm and loyalty

Lord Crewe said that the representations would receive very attentive and careful consideration

July 8 The Depressed Classes Conference held its Second Session to-day at Vepery with Mr G A Naresan, B A, F M U, Editor of the *Indian Review*, in the Chair

The death is announced of Edward Diney, journalist and author

July 9 In the House of Commons, Mr Asquith, replying to Colonel Lytton said that the Indian Budget would be taken towards the end of the month

July 10 A meeting of the Senate of the Madras University was held this afternoon called in response to a request from Government that the members would express an opinion on the Elementary Education Bill of the Honble Mr Gokhale

A banquet is given to-day evening in London in celebration of Mr Joseph Chamberlain's birthday. There were 110 guests representing Mr Chamberlain's age (70) with the number of years of his membership of the House of Commons (31). All wore orchids

Mr Balfour paid a tribute to "the great man whose continued advice and unshakable faith are still a source of inspiration in the fight for Imperial Preference. Even now, said Mr Balfour, if the Reciprocity Treaty were thrown out it would not be too late to achieve the advantages foreseen by Mr Chamberlain. Whatever happened orthodox Free Trade was doomed

July 11 According to a despatch from Tokio, received in New York the revision of the Anglo-Japanese Alliance is regarded as the inevitable outcome of the Anglo American Arbitration Treaty Great Britain

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proposed a modification, and in which the Clause for mutual assistance in time of war is also applicable when either party is fighting a nation with which the other has concluded an Arbitration on Treaty. The message adds that Japan agreed to the proposal.

July 1 The death announcement of Sir Eldon Gorst. The Maharajah of Bikaner has left London for home. July 13. Pandit Madan Mohan Malaviya has held an informal conference at Benares with the leading members of the Central Hindu College Committee. It is understood that the question of amalgamation has been solved and an announcement is expected shortly.

July 14 Mr. Laurence Curzon has been appointed to the Council of India in the place of Sir James Mackay who resigned on his election to the peerage on the 10th June.

July 15 The Begum of Bhopal has gone to Geneva and will later visit Constantinople and Paris on her return to India.

July 16 It is officially stated that Lord Curzon has been appointed successor of Sir Eldon Gorst in Egypt.

July 17 The Museums and Archaeology Conference met at San Francisco under the presidency of the Hon. Mr. D. H. Hill. General questions regarding museums and archaeology were discussed. More detailed questions were reserved for discussion in committee.

July 18 The majority of the Provisional Congress Committee are in favour of electing Mr. Ramesh Chandra Ghosh as President of the coming Indian National Congress. The formal offer was made to him.

July 19 Lala Lajpat Rai heads the poll in the Lahore Municipal Election for Ward B. securing 74 votes, the second highest securing 27 votes.

July 20 A White Paper is published summarizing the proposals of the Imperial Government in connection with the Imperial Court of Appeal upon which the members of the Conference agreed. It is proposed to combine the High Courts and Judicial Committees of the Privy Council into a Supreme Court of Appeal of the Empire.

The Government will add two selected Judges to the Courts of Appeal and the practice of the Judicial Committee will be modified in accordance with the wishes of the Dominions represented as by allowing a nominated Judge to give reasons in Dominion cases.

July 21 King George received the Blackwar of Baroda today who was accompanied by Sir J. R. Danlop Smith at Bhikham Palace.


July 22 The Hon. Mr. G. F. Cokhale arrived at Madras this morning from Poona and this evening he addressed a crowded public meeting held at the Victoria Public Hall under the auspices of the Madras Educational League with Sir Subramanya Aiyar in the Chair.

July 23 To-day Mr. Montagu moved the second reading of the Bill to amend the Indian High Courts Act of 1911.

July 24 To-day the Calcutta public celebrated the anniversary of the late Mr. J. B. P. Pal who died twenty-one years ago.

K. S. Das was elected a Fellow of the Calcutta University Member of the Bengal and Supreme Councils. Mr. P. C. Das was elected a Fellow of the Calcutta University Member of the Bengal and Supreme Councils. Secretary of the British Association and Editor of the Indian Patriot.

A public meeting was held under the presidency of the Maharaja of Coimbatore and the Hon. Mr. B. S. Das. The Hon. Mr. B. S. Das was elected a Fellow of the Calcutta University Member of the Bengal and Supreme Councils. Secretary of the British Association and Editor of the Indian Patriot.



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Vol XII 1911.

No 8, AUGUST.

ABSIT INVIDIA

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EDITED BY MR G A NATESAN

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ILLUSTRATIONS—I Nataraja; II Prajnaparamita, III Avalokitesvara, IV Capital of Ashoka Column at Sarnath, V Dhyan Buddha, VI The Poet Sadi Listening to a Singer

EXTRACTS FROM THE PREFACE

THESE Essays represent an endeavour towards an explanation of the true significance of the national movement in India. This movement can only be rightly understood, and has ultimate importance only, as an idealistic movement. Its outward manifestations have attracted abundant notice, the deeper meaning of the struggle is sometimes forgotten, alike in England and in India. Were this meaning understood, I believe that not only the world at large, but a large part even of the English people, would extend to India a true sympathy in her life-and-death struggle with foreign bureaucracy and their parasitic dependents. For this struggle is much more than a political conflict. It is a struggle for spiritual and mental freedom from the domination of an alien ideal. In such a conflict, political and economic victory are but half the battle, for an India, "free in name, but subjugated by Europe in her inmost soul," would ill justify the price of freedom. It is not so much the material, as the moral and spiritual, subjection of Indian civilisation that in the end impoverishes humanity.

There can be no true realisation of political unity until Indian life is again inspired by the unity of the national culture. More necessary, therefore, than all the labours of politicians, is National Education. We should not rest satisfied until the entire control of Indian education is in Indian hands.

The vital forces associated with the national movement in India are not merely political, but moral, literary, and artistic, and their significance lies in the fact that India henceforth will, in the main, judge all things by her own standards and from her own point of view. But the two sides of the national movement, the material and the spiritual, are inseparable and must attain success or fail together. Political freedom and full responsibility are essential to self respect and self-development.

The inspiration of our Nationalism must be not hatred or self seeking, but Love, first of India, and secondly of England and of the World.

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DIARY OF THE MONTH

Aug 9 The Krupp Directors appeal is rejected
 Aug 10 General Sir O Moore Creagh is dead
 Aug 11 Sir P Rajagopalachari has joined the India Council
 Aug 12 British Note to France is published
 Aug 13 Herr Stresemann is entrusted with the formation of the German Cabinet
 Aug 14 Mustafa Kemal Pasha is elected President of the National Assembly
 Aug 15 De Valera is arrested
 Aug 16 Lala Lajpat Rai was released to day
 Aug 17 Serious tidal waves in Korea
 Aug 18 The accused in the Postmaster Murder Case is sentenced to death
 Aug 19 The Sikh League condemns the Kenya decision
 Aug 20 The Ahmednagar Liberal League protests against the Kenya decision
 Aug 21 M Ponnappa replies to the British Note
 Aug 22 Angola ratifies the Louvaine treaty
 Aug 23 Liberal Conference at Benares
 Aug 24 The Rt Hon Sistrup arrived at Bombay by *Naldern*
 Aug 25 Kato the Japanese Premier is dead
 Aug 26 M Poincaré's speech on reparations
 Aug 27 H H the Gokhale son died at Flushing en route from Berlin
 Aug 28 Count Ushida is appointed temporary Premier of Japan
 Aug 29 Mr Muhammad Ali is released
 Aug 30 Italians occupied Corfu
 Aug 31 Mrs Gandhi arrived in Madras
 Sept 1 A violent earthquake in Japan
 Sept 2 Italy refuses to accept the decision of the League of Nations
 Sept 3 Release of Nagpur Satyagrahis
 Sept 4 The League of the Nations conveys sympathy with Japan
 Sept 5 Indian Merchants Chamber resolved to boycott the Empire Exhibition
 H E Lord Reading has started the Relief Fund

Sept 7 A fracas in the Yerravada gaol
 Sept 8 Greco Italian negotiations
 Sept 9 The Committee of the League recommends the Irish Free State for admission
 Sept 10 Earthquake in Mymensingh
 Sept 11 Bombay public meeting condemns the Kenya decision
 Sept 12 Anti Soviet disturbances in Russia
 Sept 13 Military revolt in Spain
 Sept 14 The Conference of Ambassadors recommend the evacuation of Corfu



DR M ANSARI

Sept 15 The Special Congress which met at Delhi was welcomed by Dr Ansari
 Sept 16 Revolution in Spain
 Sept 17 Signor Mussolini appoints a military Governor over Fiume
 Sept 18 Severe earthquake in Malta
 Zaghaf Pasha arrived in Cairo

Literary

The Arrangement of Books

There are probably few possessions that afford such constant pleasures to the heart of the owner as the sight of the shelves stocked with books for every day use.

It may be considered hardly necessary to have any special system for classifying these—we know well enough where to find the essays, poems or plays—or where to lay our hand on a novel to read en route for a railway journey—but as the collection grows it will be found more convenient and indeed essential to sort them.

Suppose there to be a collection of average size such as an amateur can deal with. You decide probably to divide them into sections: history, travels, biography, science, belles lettres, and fiction. But before long you find yourself thwarted by the disposition of the shelves and it is impossible to keep strictly to the plan on account of the varying sizes of the volumes; modern books, being especially frugal, even with a proper book case with movable shelves, a hard and fast rule is not possible and if the shelves are immovable, then the difficulties are increased.

Although binding is a secondary consideration yet it is distracting to anybody with an eye for appearances to see leather, cloth and paper bindings mixed together. As a matter of fact, this is fairly easy to avoid. Not only for instance is seldom bound in leather, or old books in cloth. As for French novels and other paper books they never keep tidy for long, so if the covers are worth preserving it is a good plan to give them an inexpensive coloured linen cover with a white label. Pamphlets and loose broad sheets, if few in number, are best kept in boxes made to look like books, with a list of their contents pasted inside the lid.

Sir Prabbashanker Pattani

Sir Prabbashanker Dalspatram Pattani has left for Geneva to represent the Government of India



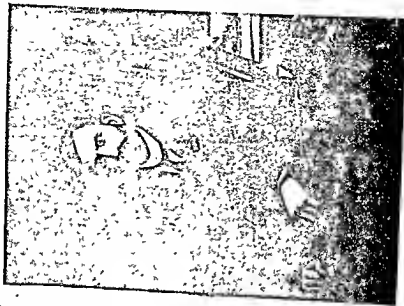
at the International Conference on Obscene Publications. It will be remembered that Sir Prabbashanker was a member of the Executive Council of the Governor of Bombay from 1912 to 1917 and as a member of the Council of India to which he was appointed in 1917.

BOOKS RECEIVED

- THE IRISH GUARDS IN THE GREAT WAR. By Rod yard Kipling. 2 Vols. Macmillan & Co. Ltd., London.
- THE PARALLEL AND CASE NOTED CODE OF CRIMINAL PROCEDURE. The Madras Law Journal Office, Mysore.
- INDIA'S PARLIAMENT AT DELHI. A Record of work accomplished at the Delhi Session 1923, prepared by the Director Central Bureau of Information, Government Printing, Calcutta.
- A HISTORY OF HINDU POLITICAL THEORIES. By U. Ghoshal, M.A., Ph.D., Oxford University Press (also G. A. Nissem & Co.) Madras.
- MEMOIRS OF THE NINETEENTH CENTURY. By Reginald 12th Earl of Marib. K. P. John Murray, London.
- DISMEMBERED HUNGARY. By Ladislav Boday. Grant Richards Ltd., London.



THE LATE SWAMI RAMAKRISHNANANDA.



HABIBUR RAHMAN KHAN.
*Deputy Superintendent of Telegraphs, Allahabad,
Discoverer of Water Wireless Telegraphy.*

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A NOTE ABOUT SANKARA

BY

DR SRI S SUBRAMANIA Aiyar Aiyar

Her short most sympathetic review of the first volume of the translation of Prannava Vada by Babu Bhagavan Das, Mrs Josephine Ransom observes — 'It is a reproach to India in that it (among other things) is idly watching the decay of manuscripts absolutely priceless in their value and makes but little effort to save them. One has only to take up this book and realise all that India has in ward for the world, and if in her carelessness she neglects her treasures so that they become useless, then vain and endless regrets must be hers, that the great store of knowledge gathered by this older race for the profit of humanity was wasted.'

It is scarcely necessary to say that the task of rescuing, from impending loss, rare manuscripts of works of a description similar to that made accessible to English readers by Babu Bhagavan Das is specially incumbent on the Hindu members of our Society, for, among other reasons, the obvious one that they will be better able to appreciate than their countrymen, outside the Society, information of occult value which may be found in such manuscripts. But before this task can be performed by those members in a spirit of unflinching devotion to truth it would be necessary that they should free themselves from the prepossessions which flow from their environments, and which would operate as an obstacle to the efficient performance of the

task in question. I refer to the exaggerated weight, nay, the sanctity ordinarily ascribed to what purport to proceed from certain authors or sources and to the manifold false notions that spring up in consequence.

Let me now take for instance that large body of compositions spoken of as those of Shankara. That a mighty Being of that name taught in this land is of course no fiction. But, when He did so is accurately known only to Occultists. Though popular belief in regard to his date is altogether outside the mark, yet, so far as His greatness is concerned that belief is unquestionably right. As we all know He is universally thought of as an Avatar. Truly His advent was the coming down of One who had become superhuman and who was in the highest rank of the Spiritual Hierarchy governing the world. As I have stated in my paper on the Great White Brotherhood, it was one of the Kumaras—One of the three Lords of the Flame that constitute the immediate disciples of the Supreme Head of the Hierarchy, who took a human body and taught as Shankara. He was One of the Majestic Trio who as the Messengers of the Brotherhood came in succession to do their appointed task. The order was first Gautama as Buddha, second the Kumara as Shankara and lastly Maharishi Maiteya as Krishna the Lord of Gopis in India and later on as Christ in Palestine. The interval between the first and the second was less than a century, Lord Maiteya's incarnation as Krishna being almost contemporaneous.

The above statement I make on the authority of what has fallen from the Teachers in the

Next I must refer to a piece of evidence which in my humble judgment strongly favours the assertion made above that Shankara the Commentator lived long after the great Teacher of the same name. Among the books ascribed to the former is a commentary on the *Kareela* of Goudapada on the *Mandukya Upanishad*. Goudapada was the Guru of Govinda already referred to as Shankara's preceptor. Consequently there must have been some interval of time say, two generations or so between the date of Goudapada and that of his Commentator. Now it is indisputable that Goudapada wrote the *Kareela* about 400 years after Nagaryuna the celebrated Buddhist philosopher who lived between two and three centuries after Christ. In the article headed "Vedanta and Buddhism" in page 129 to 140 January 1910 of the *Journal of the Royal Asiatic Society of Great Britain and Ireland* the French Savant Louis De la Vallée Poussin shows by parallel quotations that Goudapada borrowed from and utilised for his purposes some of Nagaryuna's writings. See also *Theosophist* Vol. XXV Part II, page 1221. There is the further not less significant fact that in the Sutra which runs "Adi Buddha Prakritiyasta Sarve Dharma Su nishchitha, Yasaivrambhavathi Ahamathi Samvithathaya Kalpathi." Goudapada actually appropriates one of the most important Buddhist terms namely *Adi Buddha* so as to make it part and parcel of Vedantic nomenclature. A fairly long time must have elapsed between the period when Buddhism flourished and was a power in this country and that when the writer of so classical a work as the *Kareela* came to use as Vedantic the Buddhist phrase referred to.

I may now close without entering into the minor question whether the later Shankara wrote all the works taken to have come from the pen of the author of that name—as to which also it is sufficient to say much misconception prevails. My present object is only to suggest to those who may wish to emulate the most eminent services rendered by Babu Bhagavan Das to the cause of Indo-Aryan philosophy by the publication of his translation of *Pranava Vada*, the extreme necessity of keeping them-

selves free from the blinding influence so strongly exerted on men's minds in this country by long established and widespread erroneous traditions as to the origin and authority of certain books treating of philosophy religion etc. I trust that too case I have selected and dealt with above, in which two characters separated by a wide gulf with reference to matters of the highest importance are hopelessly confounded would in some measure serve my purpose.

The Fusion of the Subsections of Subcastes

BY

MR. SARADA CHARAN MITRA,
(Retired Judge, Calcutta High Court)

THE process of either development or degeneration has extended the scope and range of the caste-system in India and instead of four castes, the Brahmins, Kshatriyas, Vaishyas and Sudras, we have now legions—too numerous to easily do cover—far less to enumerate. The castes, originally various have subcastes, but the subcastes themselves have assumed magnitudes of castes and in many essential matters they differ from one another as if they are so many castes or water-tight compartments. There are many points of resemblance between them but the system of division has been carried to such disproportionate limits that it is now not unfrequently difficult to discover the original caste of a subcaste. The subcastes are now in the *Kaliyuga*, castes in common parlance.

The system of subdivisions has, it appears, a natural tendency to grow, but the growth is downwards as would appear to be allegorised in the parable of the banian tree in the Sri Strimat Bhagavad Gita. The subcastes have now numerous subdivisions and the degeneracy of the age has lent colour to their being considered in their turn as so many castes. The centrifugal force at work seems to be far more powerful than the counterforce of concentration and united action. The rotten

ministerial officers, all civil officers of the State. To whichever of the great subcaste divisions they belonged, their calling marked them out as Kayasthas everywhere in India but at the present day they are a dis-integrated community and the dis-integration is purely territorial. Each territorial section has its own social rules prohibiting intermarriage and inter-marriage with each other, one is mythological origin, the descendants of Chitrangupta, one in original calling belonging to the same Kshatriya caste or varna, holding high positions in Indian social hierarchy and the State. What is there to prevent their fusion? There is none in the Shastras—Smritis and Puranas. There is nothing in the nature of insuperable obstacles in the social peculiarities of each section to bar fusion, except an undefinable and unmeaning feeling of conservatism. There could be no religious bar no bar in the Shastras to a son of the late Mr. Justice Narathas Handas, V.A., marrying a daughter of the late Sir Ramesh Chandra, except social stigma which was without foundation.

I stepped forth to break the shackle of this unmeaning conservatism and I am prepared to go further. One of my sons was united in marriage with a grand daughter of Sir Chandram Madhav (Rao) who belonged to the eastern section of the Bengal community of Kayasthas. There was a show of opposition from insignificant parts of the two communities but the unmeaning opposition signally failed so the result has been three instances of similar marriages have followed in Bengal. The potentiality is gained; the bar is removed. We may soon have the fusion of the subsections of a subcaste. We have not unfrequently a vague fear of social ostracism. Threats from the conservative ranks are not also unfrequent. But social ostracism when stupid and unreasonable must be temporary in character, conservatism at this age must be at a discount. Progress has always frictions to meet in its course. The old-trodden way is generally the smoothest, a new and untrodden path must be smoothed and oppositions courageously met with. If there be nothing essentially opposed to the principles of the Vedic or Brahminic religion in the fusion of the subsections of

subcastes or even the subcastes and if only peculiar callings or want of easy means of communication created social bars for a few centuries, I cannot make out why we should not boldly break the wall and remove obstacles. Cohesion follows the law of nature and the subdivisions of subsections should unite at once according to natural laws. There can be no doubt they do not attract each other and they must unite as soon as they are sufficiently close to each other. I am aware old conservatism has a centrifugal or repelling force, but it has nearly spent itself in the twentieth century and its shafts cannot now be profitably cutting. It is full time for nature to work its course, in the unification and consolidation of the Indian people. The few who are at the helm of different communities should make determined efforts and success is certain. A little moral courage and you win.

In Bengal, an influential society of Kayasthas under the name of Bangiya Sabha has for the last few years been successfully spreading the idea of usefulness and even necessity for fusion of sections and showing successfully the futility of opposition. The society is advocating the fusion of not only the subsections of Bengal Kayasthas, but of Kayasthas throughout India. The idea is spreading fast. Some of the other subcastes have followed the example set by the Kayasthas and the Hon'ble Maharaja of Kumbhar has showed an example in a different subcaste. The principles of sociology are not dissimilar to the principles of other and simpler sciences, and integration must begin from the lowest species in the unification. The fusion of the subcastes is a higher object. Social progress first requires the union of these subsections and then the fusion of the entire Kayasthas community and other communities will follow. The feeling of brotherhood of such a vast and influential community as the Kayasthas of India will be a great factor, a great object-lesson for the fusion of the subsections of other subcastes. The Brahmins are naturally very conservative. The Kayasthas must lead social reform in modern India.

It is curious that almost every subcaste has its subsections. The highest as well as the

lowest in the hierarchy of the subcaste system have territorial divisions not for the purposes of local self government, but for social disintegration, as if there is a pleasure in having separate communities. From subcastes formed out of adoption of particular callings or professions by a sect of men, sub sections with each its peculiar rules came into existence from territorial separation alone. Divisions multiplied divisions. The original stock was first separated into four great parts, the parts again were separated into subparts sufficiently large in number for purposes of enumeration, and planted in different localities each sub-part had again its local subdivisions. Distinctions followed where there were really no differences. Each leader of his narrow territorial community aspired to separate and independent existence. At the present unseemly state of social conditions ideas of union and strength would require a rather huge effort to reunite units notwithstanding that they are essentially the same in substance. Such an union is necessary for the common weal of the subcastes themselves and of India as a country in which the caste system has already done its work and a new social order of things is necessary, if not in supercession at least in modification of the old order. Tolerant of infinite divisions is intolerably bad.

The question of the validity of marriages as Hindu marriages between subsections of subcastes of the same varna has never arisen in Anglo Indian courts of law, but the question of marriages between subcastes has been answered in the affirmative. (See the case of *Upoma Kulkarni V Bholanath* reported in I L R 15 Cal 108 and *K Fakirganda V Gangi* reported in I L R 22 Bom 277.) Apart from social aspect which does not in India as elsewhere regulate law there can be no doubt that if such marriages are duly solemnised according to Hindu rites, they would be valid in law and the children would be legitimate. We require no new sages, no new texts or the pronouncement of our legislature to legalise the inter-marriages amongst subcastes of the same caste. What we require is social opinion—the sanction of opinion which is occasionally a huger

authority than texts or law. A social bar is a great deterrent.

How are we to create social opinion in favour of the fusion of subsections. There are difficulties, but they may be easily removed. The question is one of time and energetic action. Ideas in sociological matters are formed in the same way, are developed in the same way as ideas in other sciences. The rules of uniformity are the same, the complexity only is greater. Sporadic or violent efforts or mere speeches are of little practical value. I am not for ignoring or spurning society—far from it. We must create opinion and lead society. Reformation must come from within. We must be ardent workers and create opinions, by conversation, leaflets, newspaper writings in the vernacular language and occasional speeches in the languages understood by the masses and when you have gained the opinion of the majority by these means show by actual instances the futility of opposition to fusion.

I am aware that circumstances among us are not yet altogether favourable. The spirit of union—of centralisation—has to overcome ingrained prejudices which have acquired a strong hold on the people by centuries of inertia. The altar of prejudices is built of hard granite rocks, its demolition will take a little time. We do not expect progress by leaps and bounds, we do not expect miraculous development of iconoclastic ideas. Indeed, slow but sure progress is better than violent revolution; but I am confident that democratisation of subsections of subcastes will be an accomplished fact at no distant time.

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INDIAN MILITARY EXPENDITURE.*

BY
MR. D. E. WACHA

INTRODUCTION

AT this juncture when in response to enlightened Indian opinion, as voiced by the people's representatives in the Vice-regal Legislative Council in March last, the Government of India, in the Finance Department, is busily engaged in the arduous task of investigating into the details of our overgrown public expenditure, with a view to economy and retrenchment, it would not be unuseful to draw public attention on one important branch thereof which now absorbs almost the whole of the net land revenue of the Empire. That revenue, according to the latest parliamentary return, stood in 1909-10 at 20.55 million £ or 30.82 crore rupees exclusive of that derived from forests. On the other hand the net expenditure on military services, namely, the army, marine, military works and special defence works, stood at 19.11 million £ or 28.66 crore rupees. Ten years ago, the net land revenue stood at 16.73 million sterling, while the net army charges amounted to 15.47 million £. Accordingly, land revenue has increased during the interval to the extent of 22.8 per cent. against military expenditure which has increased 23.53 by per cent. If, therefore, we say that military expenditure has mounted during the period at a faster speed than land revenue, we shall be strictly giving expression to what is the bare truth. Of course we are perfectly aware of the reasons urged in justification of the increase as more specifically outlined in the annual Financial Statement. But their soundness or unsoundness could only be ascertained by impartial experts outside the pale and influence of our Indian Military bureaucracy. None, however, will have the temerity to deny that sufficient grounds exist for investigation into the details of the army charges with a view to finding

out how far there is room for substantial retrenchment. After all, it should be remembered that an annual heavy expenditure on an army on a warfooting in times of peace is really an economic waste. A poor country like India can never afford the luxury of such wasteful expenditure which at the best is unproductive and a great bar to that healthy economic development which the Government and the people are most anxious of promoting. It is sad that the cost annually incurred on an army on warfooting is a good "premium of insurance." But even such a premium, let it be borne in mind has to be incurred in proportion to the ability of the country buying the security. There is such a thing as underwriting a remote risk at too exorbitant, if not "killing" rate. In ordinary life, no individual could afford to insure his life or property at a premium which he cannot afford unless he wishes to incur a heavy debt or go into insolvency. There is a certain well defined limit in this matter. To go beyond it is in reality to waste the assets of a people. Accordingly, to maintain a costly army, in times of piping peace on a warfooting, is really a policy of waste, altogether inexcusable in a country like India, admittedly poor in comparison with the poorest countries of the West. The expenditure so incurred could be more wisely and profitably utilised instead for the greater moral and material progress of the people. Scores of objects of popular utility remain unaccomplished by reason of the necessary lack of funds. But while funds in ever-increasing amounts have been and are suitably found for army expenditure, this excuse about the want of eternal peace for useful public objects is pharisaically urged by the Government—say, for such objects as education and sanitation and for the fostering and development of industries and manufactures which create wealth. The history of Indian military finance from 1885 to date furnishes the simplest evidence of the fact just stated. Look at the sums in increasing amounts annually spent on that expenditure and contrast them with those spent on pressing objects of the highest public utility. As the late Sir Auckland

* Prepared for the Deccan Sabha, Poona.

Colvin and Mr (now Sir Courtenay) Ilbert observed in their joint minute of dissent of 14th August 1885, a minute to which I have made reference at length in the sequel, "a standing army which is larger than is necessary for home requirements will be a tempting and almost an irresistible weapon of offence beyond the border." The imperative necessity under the circumstances of curtailing army expenditure on a warfooting in times of profound peace must be apparent to any person who cares to bestow some serious thought on the subject. While the luckless tillers of the soil, to be counted by 20 crores, work hard, year in and year out, midst abundance or scarcity which spells their prosperity or adversity, and pour into the State treasury fully 30 crore rupees per annum, the product of their incessant toil, here is the Government lavishing on its pampered army of only 2½ lakhs, a thousandth part of the agricultural population, the same 30 crores! and yet that authority is never tired of proclaiming *urbis et orbis* that the land revenue is the backbone of the country's finances! If that be so, do not commonsense and prudence alike dictate that such a backbone should be conserved and made stronger instead of being weakened and wasted in the manner that it is being constantly done? It will, therefore, be readily admitted, that no branch of public expenditure at this juncture stands in greater need of a fair and reasonable retrenchment than the overgrown expenditure of our army.

FULL INTENSITY OF GROWTH OF ARMY EXPENDITURE

So far reference has been made to the fact of the growing army expenditure which eats away the substance provided for by the labour of the poorest masses, tillers of a soil far from rich. But this growth during the last ten years gives but an inadequate idea of the unproductive expenditure. If we are to emphasise the imminent expediency of retrenchment at this eventful crisis, when the Government finds itself at its wit's end to bring back an equilibrium between revenue and expenditure, we must travel back further afield and endeavour to apprehend the full intensity of

the growth since 1885-86. That memorable year first saw the commencement of a new foreign policy, and, consequently, of that larger army expenditure which is now acknowledged in all disinterested quarters to be intolerable. During the preceding years, say, from 1861-62, the process of the consolidation of the Empire was going on. Retrenchment and economy of a severer type were strictly enforced, thanks to the economic conscience of such vigilant and argus eyed watchdogs of finance as Sir John (afterwards Lord) Lawrence, Lord Mayo, Lord Northbrook and Lord Ripon. The work of consolidation was fully accomplished by the year 1871-72. Between that year and 1876-77 the net army expenditure had averaged 14.50 crore rupees. During the next few years the country was unfortunately at war with the Amir of Afghanistan. It averaged 15.41 crore rupees. In 1880-81 it rose exceedingly high, say, over 21 crores, owing to the disasters which fell British arms in the fresh campaign which had to be embarked upon by reason of the murder of Louis Cavignani, the British plenipotentiary at Kabul. The war expenses were all adjusted and paid for by 1882, when the Government of Mr Gladstone gave a large contribution in aid thereof. Lord Ripon's Government, with Major Sir Evelyn Baring (now Lord Cromer) as Finance Minister, was able to bring back military expenditure to 16.50 crore rupees, after having given substantial relief to the taxpayers by a reduction of 8 annas per maund of the salt duty and by the abolition of all import duties save on liquor and arms.

The growth of the army expenditure then from 1884-85 may be exhibited as follows —

	Crore Rs
1884-85	17 05
1885-86	20 06
1890-91	21 09
1891-92	22 66
1893 94	23 53
1894 95	24 31
1898 99	23 05
1899-1900	26 44

It will be noticed that the first big jump was taken in 1885-86. From 17 05 crore

rupees during the preceding year, it mounted up as high as 20 06 crore rupees which was an increase by one bound of fully 3 crore rupees. The year it should be remembered, was the memorable one which witnessed the warlike activity induced by the Punjab 'incident' and the expedition immediately after that event to Upper Burma for the acquisition of the kingdom of the ill fated King Theebaw under divers hollow pretexts which might be profitably learned from the Blue Book on that subject. As if that increase of 3 crores was not enough the expenditure was allowed to run higher and higher till in 1899-1900 it rose to 26 41 crore rupees. In other words in thirteen years more, the increase amounted to 6 38 crore rupees.

The next expenditure between 1900-1901 and 1909-1910, was as follows —

	Crore Rs
1900-1901	23 20
1901-1902	24 24
1902-1903	26 44
1903-1904	27 21
1904-1905	31 03
1905-1906	30 50
1906-1907	30 25
1907-1908	28 86
1908-1909	29 40
1909-1910	28 66

The annual average amounted to 27 87 crore rupees which is in excess of 1 43 crore of that for 1899-1900. But if we take that the expenditure fairly stood at 23 20 crore rupees at the commencement of the century, then the growth in the last ten years amounts to 5 46 crores or an increase of 54 60 lakhs per year. Thus, the real intensity of the growth may now be gauged. In 1884-85, the expenditure stood at the reasonably moderate figure of 17 03 crores. In 1909-10 it stood at 28 66 crores or an increase of 11 61 or, say, at the rate of nearly 46 43 lakhs per annum. We might, under the circumstances of the growth just described, very well perjure, that were the Government to sound and enlightened public opinion to-day by means of a plebiscite on the particular expenditure which it should

deem well suited for a substantial retrenchment, there could be no two opinions that it would be in favour of the overgrown army charges which absorb almost wholly the net land revenue of the empire. The industrious ryot is taxed in order to provide the needed food for powder.

CAUSES OF THE INCREASE

I have already observed that the colossal increase has been sought to be justified year after year. Divers reasons have been assigned for it but the soundness or unsoundness thereof, I repeat can only be ascertained by impartial experts. These increases have been incurred, according to the annual financial statement for a variety of purposes, such as warlike expeditions on the frontiers and beyond the statutory boundaries of India as defined in the Parliamentary legislation of 1858 for the better government of India, on the increase in 1885-86 of 30 000 troops, 10 000 European and 20 000 Indian, against which all India protested, on the construction of a larger number of military roads and defence works, apart from that of strategic railways, the cost of which is not included in the expenditure, on continual better equipment so-called of the army in general by way of arms and ammunitions—arms and ammunitions sanctioned and obtained to-day to be rejected as obsolete or not quite up-to-date to-morrow and the day after, on pay and pensions of the European branch of the army; on pay and pensions of the Indian branch, on mobilisation, the cost of which after being declared in black and white as non recurring has been off and on incurred under a variety of pretexts, in hatching which the Military Department is, of course, an expert, on a score of minor objects of supposed military efficiency or utility, and, last, though not least, on what are known as the house military charges demanded in the spirit of phylloxera by that masterful and omnipotent organisation known as the British War Office—charges or exactions of a permanent character, to be computed by lakhs of rupees against which the Government of India itself has repeatedly entered vigorous remonstrances but in vain.

GROWTH DEMANDS SEARCHING SCRUTINY

But be the reasons what they may, justifiable or unjustifiable, sound or hollow, there can be no two opinions that the army expenditure has steadily grown to a colossal figure and that at a faster speed than the growth of revenue which now demands the most searching scrutiny and overhaul for purposes of reasonable retrenchment and economy without impairing its efficiency, though unfortunately the public have never been informed exactly in what that efficiency is supposed to consist. Each Commander in Chief seems to have his own notions of efficiency. What one militant Amurath has laid down as a standard of efficiency is rejected by his successor. Thus, the standard of efficiency has been a shifting one. It has fluctuated with the views of the head of the military department for the time being. Were the Finance Department to go minutely into the question, it is to be feared that it will have to lay at the door of this shibboleth of efficiency many an expenditure that has been wasted in the past. It is exceedingly doubtful whether it will undertake a task so disagreeable. We have a vivid recollection of the way in which the majority of the Welby Commission under the dominant influence of the War Office and Treasury officials who were its members, tried to explain away, most apologetically, of course, this branch of Indian public expenditure. Their report so far was extremely disappointing, nay, against the weight of the convincing evidence, submitted with a variety of statistics adduced by the Government of India itself, and, also against the weight of the evidence of the Indian witnesses and the Secretary of the British Congress Committee in London.

CRY FOR RETRENCHMENT FOR THE LAST MANY YEARS

Now, it may be observed at this stage that the public demand for a reduction of the growing army expenditure is not a subject of to-day or yesterday. The Government has been appealed to and memorialised time out of number during the last quarter of a century. It has been the one theme of continuous agitation and discussion in the press and on

the public platform all over the country since the inglorious days of the Peshawar "incident" and the forcible seizure of Upper Burma. Many a leading public body has petitioned the Government here, and occasionally even that highest Court of Justice, the British Parliament, which unluckily for us has for years relegated to Providence the trust which Providence had confided to it for our better welfare and greater contentment. The Congress, too, as voicing all shades of responsible Indian public opinion, has, from the very day of its birth, continued to attract the attention of the governing authorities to the subject in its Resolutions. Again, in the Viceregal Legislative Council our representatives, from 1893 to date, have consistently protested against the growing expenditure and appealed for a reasonable retrenchment. It will be thus perceived how much this dead weight of the military octopus has been felt by the taxpayers and for what a prolonged period.

TWO FUNDAMENTAL CAUSES OF GROWTH

(1) Amalgamation Scheme of 1859

(2) Change of Policy

Without entering into the details of the growth or unadverting on the injustice or justice of many a charge, we may endeavour to ascertain the fundamental causes which have largely contributed to the expenditure which has now assumed such colossal proportions and which, if allowed to grow unchecked in time, is liable to plunge Indian finances in the most serious embarrassment. There are (1) The fateful army amalgamation scheme of 1859, and (2) the change of policy of the Government of India in relation to the frontier and frontiers since 1885. As to the amalgamation scheme, it is superfluous at this time of the day to describe it. Sufficient to say, it was forced on the Government of India in 1859 by the Home Government against the almost unanimous opinion of the most trusted and experienced British officers who had served for a lifetime in the army in this country, notably General Sir G. Balfour whose vigorous condemnation of it may still be read with profit in the evidence recorded by the East

India Finance Committee of 1871-74. The net result of that fateful scheme has been that lakhs upon lakhs have been claimed and exacted by the British War Office for a variety of purposes, often of a most unfair and unreasonable character, which have from time to time formed the subject of vigorous remonstrances by successive Governments of India and by many a Secretary of State. These exactions have not been a little fruitful in disturbing the estimates of Indian Revenue. And it is evident to those who have fully studied the financial evils of the greatest magnitude which have flowed from this serious scheme during the last 40 years and more that lakhs upon lakhs will continue to be claimed and exacted by the rapacious British War Office in the future till the hardened conscience of England in this matter has been aroused by some great parliamentarian in the House of Commons and the scheme knocked on the head.

Before the direct government of the country was assumed by the Crown in 1858 the European branch of the Indian army it should be remembered, was partly recruited in this country and partly in England. Its combined strength at the outbreak of the Sepoy Mutiny was 39,375 British and 214,985 Indian troops. After the close of that Mutiny it was decided that the Indian army should be recognised on the basic principle of one European soldier to every two Indian. The entire organisation of the army was to be directed from England by the War Office. Whatever changes took place in the army organisation these had to be adopted here without one if or but, without counting their cost and without a consideration of Indian conditions which are so widely different from those of England. In short, the Indian Government was to be deemed next to negligible and the Indian taxpayer never to be thought of. Is it a wonder that such an one-sided and unfair scheme was condemned in toto by Indian military experts from the very day of the amalgamation? The exceedingly burdensome nature of the scheme was fully inquired into by the East India Finance Committee, consisting of members of both

Houses of Parliament, who recorded evidence on Indian affairs from 1871 to 1874. No member thereof was more assiduous in getting at facts, and searchingly asking them to the bottom than that great friend of India, the late Professor Fawcett. Sir Charles Trevelyan who was Governor of Madras and afterwards Finance Minister in 1865, observed in his evidence on the scheme, "it was based on a principle which has been found to be extravagant and crushing in practice." Mr Fawcett himself after having fully mastered the full details of this extravagant and crushing scheme condemned it in the following scathing terms — A few years after the abolition of the East India Company, what is known as the Army amalgamation scheme was carried out in direct opposition to the advice of its most experienced Indian statesmen. India was then as it were, bound head and foot to our own costly system of army administration, without any regard apparently being laid to the fact that various schemes of military organisation which may be perfectly suited to a country so wealthy as England may be altogether unmitigated to a country so poor as India. "A partnership has been established between England and India and as one of the countries is extremely rich and the other extremely poor, much of the same inequality and many of the same inconveniences arose as if two individuals were to join in housekeeping one of whom had £20,000 a year and the other only £1,000. An expenditure which may be quite appropriate to the one whose income is £20,000 would bring nothing but embarrassment to the one whose income is only £1,000. The money which is expended may be judiciously laid out, but if the man with the smaller income finds that he is gradually becoming embarrassed with debt because he has to live beyond his means, it is no compensation to him to be told that he is only called to contribute his proper share of the expenses. His position would be the more intolerable if like India, after having been compelled against his wish to join the partnership, he is forced to continue in whether he desires to do so or not."

FINANCIAL BURDENS OF THE AMALGAMATION SCHEME

This is exactly the position to which India has been reduced by the mischievous amalgamation scheme of 1859. It has been in force for 52 years during which many embittered controversies have taken place between the India Office and the War Office but in which the former has hardly been ever completely successful. Heavy claims, sometimes of a most irritating character, were preferred against India on which the Secretary of State had had to arbitrate with but little relief to the Indian revenues. More or less he was worsted by the masterful War Office with its clever "experts". Sometimes matters were of so delicate and complicated a character that a small departmental committee or a commission had to be appointed to settle the differences between the War Office and the Indian Government. One of such commissions was presided over by no less a personage of experience and influence than the late Earl of Northbrook who was Viceroy of India from 1872 to 1876. Of course, the claims of the War Office had been somehow arbitrated upon. But even then they were declared to be exorbitant if not "scandalous."

It would be asked what is the nature of the charges which have been so fruitful of a periodical investigation and the subject of so many indignant and emphatic protests by the Government of India. There might be fully learned from the numerous despatches addressed by that authority to the Secretary of State as occasions arose. But I will give here some of the most important of them. (1) Capitation allowance; (2) depot charges; (3) transport charges; (4) store charges, (5) regimental pay of officers and soldiers and their allowances; (6) furlough charges, (7) field and ordnance arms and ammunition charges, (8) miscellaneous, and last though not the least, pensions to retired officers and soldiers. The total of all these, it may be mentioned, came in 1908-09 to 4.67 million sterling or, say, 7 crore rupees! But they were not half so burdensome 30 years ago, though even then, the Government of the day used to squaver

against it. For instance, in its despatch of 8th February, 1878, it was observed, "that placed as it was under the serious responsibility of so administering the affairs of the greatest dependency of the British Crown, that while British supremacy is strictly guarded, the means of securing that end shall not unduly weigh on the people of the country, it was constrained to represent to Her Majesty's Government that the burden thrown upon India on account of the British troops is excessive, and beyond what an impartial judgment would assign in considering the relative material wealth of the two countries and the mutual obligations that subsist between them." All that we can do is to appeal to the British Government for an impartial view of the relative financial capacity of the two countries to bear the charges that arise from the maintenance of the army of Great Britain, and for a generous consideration of the share assigned by the wealthiest nation in the world to a dependency so comparatively poor and so little advanced as India." Again, the Simla Army Commission, which was appointed in 1879 and presided over by so brilliant and able an administrator as the late Sir Ashley Eden, then Lieutenant-Governor of Bengal, and which counted among its members Colonel Sir Frederick (now Field Marshal Lord) Roberts and other experienced military officers serving in India, was constrained in its report to observe as follows:—Para 185—"We think that the position of the army employed in this country should be organized and administered with due regard to the interests of the people of India, and not for the purpose of supplying defects in the system of home defences, and above all, that it should not be made the means of obtaining, at the cost of India, advantages for the army at home which do not entirely affect the interests of the country." In its Military Despatch of 22nd May 1879, the Government of Lord Lytton observed: "A large part of the home expenditure is for pensions, furlough allowances, the overland troop transport service and stores. The remainder is for payments to the Imperial Government on account of Imperial troop

which have been repeatedly investigated, but with results we have not been able to accept as satisfactory." Two years later, the Government of Lord Ripon remonstrated on the burden of these charges on the following telling manner. Para 44 of despatch No 402 of 1881 — "It has to be observed that, whereas the British garrison in India has practically remained unaltered in respect of numbers and efficiency for many years past its cost has been in course of constant increase from the various changes which have been made with organisation of the British army, changes made entirely, it may be said from Imperial considerations in which Indian interests have not been consulted or advanced * * * It has to be remembered that charges which do not cause any very serious addition to the English estimates, and which are carried on without the least reference to India involve very much larger charges on the Indian revenues by reason of the much more liberal allowances enjoyed by officers in the country. The conversion, for example, of the first captains of Royal Artillery into Majors gives the officer so promoted an increase of 5 shillings a day in England; in this country the difference between the pay of a Major and a Captain of Artillery is Rs. 342 a month." Later on, Lord Ripon's Government followed its previous despatch of 1881 by another, of 21 Nov 1884, in which it gave a succinct account of the principal increases in the Home military charges, from 1864-65, entailing on the aggregate a permanent burden of £ 800,000. The despatch said:—"These additional charges amount to more than 800,000 £ a year. Some of them were necessary for improvements, others were imposed with little or no reference to Indian wants, and in most cases without the Indian Government having any voice in the matter."

To give a fair idea of the difference merely in the pay of regimental officers in the British and the Indian army, I would give authentic figures as were submitted in a series of statements to the Welby Commission by the India Office. These will at once inform you of the cogency and reasonableness of the main argu-

ment advanced by Lord Ripon's Government as just stated above, namely, that a single change in organisation or an increase of pay entails an enormous burden on Indian revenues which is hardly ever taken into account by the Imperial Government at home.

Monthly pay. Artillery.

	British	Indian
Colonel Commandant	Rs. 883	910
"	668	1665
Lieutenant Colonel	589	1002
Major	316	789
Captain, with higher rank	263	417
" without	231	417
Lieutenant after 10 years	175	265
" 3	150	265
Lieutenant on appointment	130	213

Monthly pay. Cavalry.

	British	Indian
Colonel	Rs. 950	1033
Lieutenant Colonel	510	1437
Major	393	809
Captain with higher rank	289	503
" without	289	503
Lieutenant after 10 years' Service	198 - 305	
" 3	198	305
" on appointment	178	250
Sub-Lieutenant	132	250

Monthly pay. Infantry.

	British	Indian
Colonel	Rs. 688	918
Lieutenant Colonel	422	1402
Major	340	759
Captain with higher rank	273	445
" without	240	445
Lieutenant after 10 years' Service	170 - 256	
" 3	163	256
Lieutenant on appointment	133	202
Sub-Lieutenant	136	202

It would be seen how costly was an officer of the Indian army in 1895-96, compared to that of the British. But costly as he was in that year, it is superfluous to inform you that he is even more costly to-day owing to the higher pay now allowed and at the lower exchange of 16 instead of 22d. The European

soldier, too, is similarly a costlier machine to-day than what he was fifteen years ago.

I may now quote another extract from the Government of India's despatch of 20th February, 1895, in which it discussed four ways of reducing military expenditure, but was perforce obliged to say that constituted as the army was, there was no hope of effecting "any material reduction of its expenditure." All that it can do was "to endeavour to restrict the increase of the cost of the army within the narrowest limits compatible with the maintenance of the peace and security of the Indian Empire." In this despatch, the Government further observed as follows in regard to the pay of the British troops—"The pay of the British troops serving in India is not fixed by the Government of this country. It is fixed in sterling by the Majesty's Government and India has to pay in its depreciated currency an increasing number of rupees according as the gold value of the rupee diminishes. Moreover, nearly every alteration in organisation in the British army and changes connected with the interior economy of regiments and batteries have been productive of expenditure and have necessarily been followed by corresponding charges in expenditure on India." In the last 30 years the cost of these measures has amounted to £9,34,640, say, 1.40 crore rupees and this in one single item! But we all know that since 1895, the pay of the British soldier has been greatly augmented, so that to-day the charges under this head may be placed nearer at 2 crores at the least. The two items of the pay of soldiers and officers of the European branch of the modern army alone show how crushing is the burden on the Indian revenues, thanks to the amalgamation scheme.

Another ever-increasing and ever-recurring charge is on account of war material. Science daily advances and with the progress of science what Gladstone called "the resources of civilisation," are also being vigorously forged. War is indeed a great misfortune. The expenses incidental to it are crushing for a poor country like India. But when a large standing army is permanently maintained on a warfooting, the expenditure, it will be readily admitted, grows

intolerably burdensome. It practically runs to waste. It is tantamount to the destruction of so much of the national income. So that an army kept on warfooting in times of peace is not only burdensome but most prejudicial to the economic progress of the country. Next to the pay of soldiers and officers no expenditure is more costly than that of arms and ammunition. Science yearly forges new weapons of destruction, the basal principle being to devise instruments whereby the largest number of men may be killed in the shortest possible time. So that a dreadful instrument of this nature approved and adopted to-day, becomes obsolete to-morrow by reason of a new one which supercedes it. The Indian Government having been for years alive to this disquieting, if not troublesome, aspect of expenditure has no doubt established arms factories in the country itself where it can as far as possible forge all pieces of ordnance and other smaller arms at a lower cost than that obtained from England. But neither the skill nor the resources available in the country can produce all that is wanted in order to save the cost of the heavy war material annually imported. These arms and ammunitions cost in 1895, nearly a crore of rupees. In the despatch already referred to, the Government of India, accordingly, observed as follows. "Everything connected with war material now costs more than it did, and speaking in a general way, larger supplies have to be obtained. So long as military science progresses, so long will the cost of material increase, and add to our military expenditure." And verily it has been increasing as each military budget informs us.

From the foregoing remarks it will be evident that in no way is the amalgamation scheme beneficial to the country. On the contrary, it is a huge mill-stone hung round poor India's neck. It is so heavy as to break its neck one day with the most unimagined consequences. They increase the pay of the European soldier and officer, and straightaway India has to provide from her revenue so much additional expenditure. They increase under some pretext or another the European army, and straightaway India has again to

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provide a larger charge which may be counted by lakhs. But the story of additional charges of a crushing character does not end here. It should be remembered that every increase in the strength of the European Army signifies additional charges for both effective and non-effective services—for pay and allowances, for provisions, for clothing, for stores and war material, for exchange, for mobilisation, for transport service and so on, also for pensions. These are intolerable charges which the army amalgamation scheme has entailed on India during the last 52 years and is still destined to entail till the country is one day relieved of this great incubus.

Such being the case the following extract from the Military Despatch of the Government of India of 25th March, 1890, will be perfectly intelligible in reference to its criticism on the unctuous plea, eternally urged by the War Office, that the charges entailed on India are actual cost only and no more. Para 7 "The actual cost to the British exchequer, if calculated by a purely arithmetical method, is undoubtedly the cost of the force in the United Kingdom, which would not need to be kept up if the Empire of India did not exist, and no army had to be maintained in India, but it is nowhere proved that the charges raised on account of that force represent the actual extra cost to the British Exchequer, while there are many other conditions which would have to be considered before this method of calculation could be accepted. The difficulties in the organisation of the British Army, and the necessity for inducing men to join the Army cannot be admitted to arise from the presence of a portion of the Army in India. These difficulties, we apprehend, arose from a variety of causes, which have no direct relation to India. Again, in India Office letter No 161-W, dated 21st March, 1876, Lord Salisbury distinctly declined to accept the contention of the War Office on this head. "Nor can we accept," says the Indian Government, without questioning the statement that the Indian drafts are the first reserve for the Indian Army, and that in order to avoid employing these elsewhere, the Home Government pay

£50,000 a year for the army reserve. In the first place, it must be pointed out that the regiments, battalions and drafts, sent out to India are despatched during the whole of the trooping season to supply the places of men being sent home discharged to the reserve or in alid, and to make good the annual waste of life, so that the assumption of the War Office, in assuming that the 11,500 men referred to will be efficient as a "first reserve" for India could hold good only if war were imminent at a particular moment before the commencement of the trooping season. If war broke out after the trooping season had closed, these 11,500 men would not be available as a "first reserve" in the second place, Mr Stanhope observed in his letter of 14th February, 1888, that "it was far from improbable that the same circumstance which necessitated a mobilisation in India might also render it impossible for this country to part with any considerable portion of the small number of regular troops in the United Kingdom." We infer from this statement that India cannot reckon with certainty on receiving even these 11,500 men in case of emergency. If this inference be correct, then it seems to us it cannot be alleged with accuracy, that the reserve is kept up because the services of these 11,500 men are hypothecated to India and generally it appears hardly reasonable to assume that in regulating the strength of the reserve of the British army, the annual drafts for India have been or ought to be counted in fixing the strength of the army reserve. We do not understand that 16,000 men are kept up all the year round; and the army reserve was instituted in order to give the British army a reserve of trained soldiers and to enable a reduced army to be maintained at home in the interests of India were in no way specially considered. And yet it is on the assumption of the character which the Government of India has proved to be inaccurate that the War Office makes an annually exorbitant charge under capitation allowance and pretends to say that the cost is the actual cost when it is nothing of the kind!

The short service system, whereby there is a

more rapid change of British troops, has been similarly alleged by the War Office to be a real benefit to India. The Indian Government was able to point out the fallacy of that statement also. Shorter service means more frequent transport service and other larger expenses. It was established, as that authority correctly says, "because men could not be obtained under existing conditions, under the long service system, and that the Government of the day believed that short service with reserves was better suited to the circumstances of the time than the existing system. It was no consideration for the efficiency of the army or India that asked the short service system and its suitability to the Indian requirements has been gravely questioned on more than one occasion." True, indeed, the short service was introduced because under the industrial condition of England, soldiering had lost all the attraction it had once possessed. The industries and manufactures of Great Britain offer a more remunerative and safe employment compared to the poor and insecure employment of a mere soldier. Had India been allowed to recruit its own European army in this country itself as was the case with the East India Company, no such difficulty would have occurred and the British troops might have been raised at 50 per cent less cost. To day recruiting for the territorial army created by Lord Haldane is even more difficult and it is notorious from the immense difficulties recruiting sergeants have met with in their annual campaign of capturing the raw material to be converted or manufactured into "food for powder." The recent organisation of "boy scouts" tells us plainly to what straits the War Minister has been driven to fill up his territorial army to the required strength. In the proportion of the difficulty larger bounties by way of pay, bounty, and other *douceurs* have to be offered. All that may be very well for wealthy England but it becomes a crushing burden for poor India.

So far the fact cannot be gainsaid of the grievous consequences that have hitherto flowed, and are still flowing with out any check or control, from the unfair and altogether one-

sided army amalgamation scheme of 1859. England is to call for any tune she pleases without let or hindrance and India must pay the piper—that is the greatest iniquity.

CHANGE OF FOREIGN POLICY AND ITS DISASTROUS CONSEQUENCES

We may now turn to the other fundamental cause which has contributed to the growth of military expenditure. In the polity of nations, it is a recognised maxim that expenditure depends on policy. As a Government conceives, whether wisely or unwisely need not be considered, what should be its defensive and offensive policy, so are public funds expended in pursuance thereof, very often irrespective of the ability of a people to bear the burden of expenditure. In the debate on the Lords' amendment to the Veto Bill, Lord Haldane said 'It was perfectly obvious that with every Government the Budget of the year must develop some policy. *The budget of the day was part of the political programme of the year.* With regard to the budget of 1909 I should think that the governing purpose of that budget was to embody policy.' Continental nations, like Germany, Russia and Austria, with extensive land frontiers and surrounded by warlike neighbours, consider the maintenance of large land forces imperative for purposes either of repelling invasion or taking the offensive, provoked or unprovoked. On the other hand, a nation situated as the English, surrounded on all sides by sea, and having no land frontiers at all, has to maintain a large navy both for attack and defence. Again, there is a country like France with three large seaboard and also an extensive land frontier beyond which are militant neighbours. Such a country has to maintain both a powerful army and navy. Thus the policy of each country, according to its physical and other conditions, dictates whether, and what sum it should spend on the army or the navy or both. The expenditure, however, may be reasonable, and within the ability of the people to bear it or it may be most burdensome entailing heavy taxation which may be deemed intolerable. All depends for the time being on the views of statesmen at the

helm of Government. Men imbued with the spirit of Spread-eaglesm or Chauvinism or Imperialism may maintain forces so large as to entail an exceedingly heavy expenditure. While there may be persons at the head of State who may hold more pacific views, intent on productive rather than unproductive expenditure, and fully alive to the ability of the taxpayers to bear the burden. These would incur a moderate expenditure for the maintenance of the army and the navy. Sometimes this policy wholly depends on the character of the head of the State alone, be he Kaiser or Tsar or Emperor whose will is law. With a military despot as such the burdens are more or less most grievous.

India is an exception to this general rule. The Indian Government changes from time to time. One adopts a wise policy of neutrality and pacific intentions towards its near and distant neighbours, and therefore maintains a force which is the least costly. But another succeeds and lays down a policy of an altogether opposite character under a variety of pretexts and keeps up an army, the cost of which is exceedingly intolerable to the taxpayer. Apart from the colour of the changing administrations, there is the subordination of the administration itself to the Secretary of State. That functionary, in his turn, has to acquiesce in the decision of the British Cabinet of which he is a member. The Cabinet may decide on a particular line of army policy to be pursued for India. It may happen that such a policy may be fraught with no advantage to the country. All the same he must acquiesce in it. If his conscience would not permit of such acquiescence he might resign to give place to another who would be sufficiently pliant. Thus, to the original evil of the policy which the Indian administration itself might adopt at a time there is the added evil just referred to arising from India's condition as a dependency of England. It is right, therefore, to say that India is in reference to army expenditure, between the upperstone of the Cabinet at home and the netherstone of the Indian Government for the time being at Calcutta.

THE FORWARD SCHOOL.

Instances may now be recalled how the Military policy pursued by the Indian Government has led sometimes to economy but oftener to large and burdensome expenditure on the army. It is well known that tranquillity had been restored after the dark events of 1857. Sir John Lawrence, who was the viceroy from 1864 to 1869, firmly maintained a pacific policy towards the tribes and powers beyond India's natural line of defence and was never tempted by any Chauvinistic spirit to unprovoked aggression. That was recognised as a wise and statesmanlike policy conducive not only to peaceful relations on the border, but to greater domestic progress of a useful character. Not there was at the time a school in England, led by Sir Henry Rawlinson, formerly a British ambassador at the Court of Persia, and later on a valiant member of the India Council, who from 1855 had striven most sedulously to push India's boundary beyond its natural lines, with the deliberate intention of ultimately acquiring Baluchistan and Afghanistan. That school, owing to the events of 1857, had receded somewhat in the background, but was making strenuous efforts in 1864 to revive the old projects originally put forward by General Jacob and Sir Henry Green, two very able "frontier" officers. That school was called the "Forward School," and, thanks mainly to the agitation led by Sir Henry Rawlinson, it condemned Sir John Lawrence's pacific policy. It was nicknamed the policy of "masterly inactivity." "Masterly statesmanship" should be the more appropriate epithet seeing how that statesmanship, so well directed by Sir John Lawrence, was continued by his successors till the Viceroyalty of the Marquis of Ripon, barring that of Lord Lytton. Each firmly resisted all attempts, overt and covert, made by divers means by the Forward School to give a tilt to their pet project of expansion and aggression. In the Council of Sir John Lawrence there was that soldier-statesman—no other than Sir William Mansfield, afterwards the first Lord Sandhurst, whose scathing minute against the spread-eagle policy so forcibly

place Lord Randolph Churchill, with his Imperialist ideas, became Secretary of State. He completely overthrew the old policy. At each end, say, at Westminster and Calcutta, there was to be found at the helm of affairs a person deeply imbued with the spirit of expansionism. The Bengal Chamber of Commerce was vigorously flying its suit for the opening up of Upper Burma by any means. It was urged that British merchants in Mandalay were molested and otherwise obstructed. Exaggerated, if not false, accounts of the so-called anarchical condition of the dominions of King Theebaw were circulated by a venal Press. As a combined result of these events, Lord Randolph Churchill resolved to hoist the British flag at the capital of the Alamporas. The first preliminary step was taken, namely of augmenting the Indian Army. In defiance of the recommendation of the Duxia Army Commission that 60,000 British and 120,000 Indian troops would amply suffice to meet all emergencies and requirements, internal and external, that masterful Secretary issued his mandata to increase the forces by 10,000 European and 20,000 Indian soldiers. Thus the Jingo policy was fully set in motion and it is a truism to say that since that time, more or less with temporary interruption, that policy has been allowed to have its free way in India. It was brought in evidence before the Welby Commission by Sir David Barbour and Sir Auckland Colvin, two of the ablest Civilian Finance Ministers we have had, that the military policy, leading to large military expenditure, happens to be greatly in the ascendant when there is a strong Commander-in-Chief and a weak Viceroy or when both are strong. Conversely, with a strong Viceroy, full of pacific intentions, the military policy receives a considerable check.

Thus, it has happened that every impetus given to the military policy has constantly disturbed our finances. A budget balanced with some care and caution has been converted into one of deficit. Observed Sir A. Colvin: "One disturbing element in Indian finance is the constant frontier trouble—small expeditions with a nearly balanced budget may just have

the effect of creating a deficit." And speaking of expeditions generally, he further observed that they are 'inherent in the Indian system as that they have been more frequent of late in consequence of the adoption of a certain policy.' Indeed, he emphatically declared that the net result of a strong military policy was the wrecking of Indian finance. And the late Sir Edwin Collier was obliged under the cross-examination of Lord Welby, to admit that 'everything depends on an economic Viceroy.'

It is superfluous to say that more or less the military policy held its ascendancy during the Viceroysalty of Lords Lansdowne and Elgin. There was the Kashmir imbroglio and the subsequent occupation of Gilgit, Hunza and Nagar. The Central expedition followed and later on the inglorious expedition to Timb. All these were the fruitful products of that ascendancy. But the policy became exceedingly mischievous during the masterful and 'strenuous' Viceroysalty of Lord Curzon. No Viceroy came to India more steeped in the reddest of red Imperialism than he. It eventually led to that so called "peaceful" expedition to Lhasa, with the ulterior object of threatening China in South west Yunan. His ludicrous spread eagles and pompous Cæsarian attitude in the Persian Gulf is well-known. In his person Lord Curzon demonstrated to the hilt the truth of the statements made by high officials of State before the Welby Commission, that Indian finance was liable to the greatest disturbance with a strong Commander-in-Chief and a too militant Viceroy. But for the fat profits chiefly derived from the enormous coinage of rupees, the financial disturbances would have been seen at a very early date. The taxation imposed last year might have been earlier imposed by Lord Curzon himself. His surpluses were in reality windfalls and spent after the manner of spend-thrifts, though we must acknowledge the remission of the salt duty. No doubt Lord Kitchener fell out with Lord Curzon, but the quarrel had reference rather to an administrative than a military problem. The autocratic Viceroy could not brook another Turk near his throne. But in the matter of the

new-fangled organisation carried out by Lord Kitchener entailing further permanent burden on the revenue, Lord Curzon was one with him. To add to India's misfortunes, there unluckily happened throughout the three Viceroalties that she had weak Secretaries of State, with no gift, to check and control the strong military policy which was having its full and free sway in the Viceregal Council. Thus, the policy having been what I have described above, is it a matter of surprise that from the days of Lord Dufferin to those of Lord Curzon, military expenditure, as already shown in the early part of this paper, was allowed to mount upwards by leaps and bounds?

WILL THERE BE ANY MATERIAL RETRENCHMENT?

I think I have fairly demonstrated how far two fundamental causes have largely operated in the growth of army expenditure, firstly, the mischievous amalgamation scheme, and secondly, the equally mischievous "forward policy" of both the Government of India and the Home Government since 1885. Unless, therefore, the two principal causes which have contributed to the increase of 1161 crores of rupees from 1885-86 are removed partially or wholly, I for one am not sanguine of any substantial reduction of military expenditure. We may take it for granted that the able officers at the head of the Finance Department will conscientiously discharge their duty, minutely examine the increases under each head of the grant for the annual army services, and recommend such reduction and economy as to them may seem reasonably compatible with "efficiency"; whatever may be understood by that word. We may consider ourselves lucky if they can show a saving of half a crore if ever so much. But assuming that it comes to that amount, we may inquire how long will it last and how soon may it be absorbed by fresh recurring expenditure. Experience informs us that all this labour which the Finance Department may undergo and all the savings they may effect will be so much labour lost and wasted. Reductions there have been in the past, but they have been uniformly swept away by the force of the

irresistible tide of military requirements. To take the latest and most striking instance. It would be in your recollection that the Welby Commission had recommended that India should be allowed a reduction in its Home military charges to the extent of £2,50,000. But before two years had elapsed the War Office jumped a mine on the Government by saddling our finances with £7,86,000 of annual permanent expenditure by way of increased soldiers' pay. That fresh burden would have been impossible had there been no amalgamation scheme.

Then as to the policy. If you take into consideration that the new policy of aggression and expansion commenced with the augmentation of 30,000 soldiers, you will find that the additional cost by way of small wars, expeditions, mobilisation, up to date ordnance and other arms of precision, war material, &c., have absorbed many a lakh of rupees every year. In reality the military candle has been kept burning on both these accounts without a thought of the burden on the inarticulate taxpayer. On the one hand, the amalgamation scheme entails from time to time a burden on our far from elastic revenue which the Government of India is powerless to prevent, and on the other hand, there is the ascendancy of the military element in the Viceregal Government which leads to other increases of expenditure. It would be obvious, therefore, that until the amalgamation scheme, I repeat, is denounced in Parliament by some member of the vast military knowledge and experience of the late distinguished Sir Charles Dilke, and another of an equitable character is substituted instead there can be no hope of any cessation of additional expenditure of a permanent character. You will never be able to keep it rigidly stationary at a certain figure as was the case from 1861-82 to 1884-85 with slight interruption. Policy also must be modified. That can partly be accomplished in two ways by our Indian representatives in the Viceregal Council. Firstly, by vigorously supporting the Government of India which for years past has been unsuccessfully remonstrating with the Home Government in respect of charges dictated

purely by Imperial interest in which India has no concern or next to none. Secondly, by a vigilant watch over all branches of military expenditure incurred in India which under existing circumstances may be deemed avoidable.

REDUCED EXPENDITURE POSTULATES CHANGE OF POLICY

In reference to policy it may be of importance to draw your attention to the very pertinent observations made by the Government of India in their despatch of 25th March, 1890, to which I have made reference in the sequel.

Much water has flowed under the bridge since then, but it may be fearlessly said that the Government is no way nearer to-day in successfully achieving its object than it was twenty years ago.

SIMLA ARMY COMMISSION'S REPORTS

I now come to my last point, namely, the proposed reduction in the strength of the army itself. I need not want, gentlemen, to inform you that if even half of the additional troops which were increased in 1885 is reduced, there would result a substantial saving which would afford great relief to the revenue and which might be very well utilised for some of the most deserving and trying objects of public welfare. But before I further descend on this part of my subject, which is of immediate practical urgency I would detain you for a few minutes by taking you back to the report of the Simla Army Commission as it is of the highest importance in the consideration of the proposed reduction.

In its letter to the President appointing the Commission, the Government declared the main object for which it was instituted, namely, "to assist Government in determining what share of the unavoidable reduction can be borne by the military charges without injury to the general efficiency of the army, and in what manner such savings can best be effected. In order that the Government may be put in a position to decide on this most important question, investigation of your Commission should be comprehensive and exhaustive, embracing in fact the whole subject of

military organisation and expenditure, you are requested to study carefully the improvements in administration which have been recently introduced into the British and other European armies and to consider how far such changes can be advantageously introduced into the Indian armies. The great problem of modern military organisation is to provide the largest and most efficient force in war with the smallest permanent peace establishment and expenditure, and it is to a solution of this problem that the labours of your Commission must specially be directed." The Commission responded to this reference as follows—

Nearly two-thirds of the border of the Indian Empire is protected by the sea. So long as Great Britain is the mistress of the seas, the seacoast of India is protected by the fleet of England and the Indian army need provide only for defences at four or five seaports. The external foes which the Indian army may have to meet on its land frontier are, Russia and Afghanistan on the north-west, Nepal or Bhootan on the north-east, wild tribes of the Assam, Cachar and Arracan border on the east, and Burma on the south-east. It is not probable that India will come in contact with China or Persia on the land frontier of British India for some time to come. For operations against Russia or Afghanistan assisted by Russia, a force of two army corps of 50,000 to 60,000 fighting men might possibly be necessary. None has ever suggested that the army of India should be maintained at a strength necessary to put into the field a larger force than this. Two divisions of all arms would probably suffice for the requirements of a war with Nepal, while, against other external foes a single division of all arms would, if communications were mentioned, be enough.

It will be noticed that the recommendation of the Army Commission to have 50,000 to 60,000 European and 100,000 to 1,20,000 Indian troops was made after due deliberation and a most cautious and careful survey of the conditions on the frontier and the then position of Russian advance in Central Asia. The recommendation was agreed to by Lord Ripon's

Government But on his retirement and on the change in the Ministry in 1885, the Forward School found in Lord Randolph Churchill an active advocate to carry out its design His mandate went forth to increase the European troops by 10,000 and Indian by 20,000 Nothing special had happened on the frontier and no change in the attitude of Russia had occurred to justify such an increase Two of the members of Lord Dufferin's Government were so convinced of not only the nonutility of the increase but of its possible evils that they placed on record their trenchant dissent which bears date 14th August, 1885 Both the late Sir Auckland Colvin, that brilliant administrator, who was then Finance Minister, and Mr (now Sir Courteney) Ilbert observed in their joint minute that "there seems every reason to apprehend that the increase of our forces beyond the needs enumerated by the Army Commission may prove a weapon less of defence than of aggression We are of opinion that as no circumstances have arisen which from a military point of view have not already been foreseen and guarded against, the proposal to increase the strength of the army of 27,000 men should be negatived We are further of opinion that it may lead to the advocacy and possibly to the adoption of projects for the extension of our present frontier' And again "It has been already pointed out that the existence of such a force would be no mean agent in bringing about the very risk which it is meant to obviate A standing army which is larger than is necessary for home requirements will be a temptation, and almost an irresistible weapon of offence beyond the border" How prophetic was the warning will be readily admitted when we recall the events which have taken place on the frontiers since 1885 Who is unaware of the acquisition of Upper Burma, of the occupation of Gilgit, Hunza and Nagyar which eventually culminated in the expedition to Chitral Later on there were those expeditions in the Malakand Pass and the territories of the Afridis and Oekzais Still later on there was that disastrous expedition to Tirah All these have cost millions of money which might

have been well avoided But the addition to the forces was, as the two members of the Government wisely forewarned, a direct incentive to frontier expeditions and land-grabbing The plea has been put forward that they were all necessary in order that the frontiers may be kept free of turbulent tribes and Russian intrigues and complications Russia had all through been held up as a hogey and Imperial interests were urged for the purpose as if the quarrels of Great Britain with Russia on the European Continent had any concern with India to justify an unnecessarily large standing army on the Indian border The Government of India felt sore on this point It had more than once remonstrated with the Home Government but in vain In one of these most important despatches they were constrained to observe as follows—"Millions of money have been spent on increasing the army in India, on armaments and on fortifications to provide for the security of India, not against domestic enemies, or to prevent the incursions of the warlike peoples of adjoining countries, but to maintain the supremacy of British power in the East The scope of all those great and costly measures reaches far beyond Indian limits and the policy which dictates them is an Imperial policy We claim, therefore, that in the maintenance of British forces in this country a just and even liberal view should be taken of the charges which should be legitimately made against Indian revenues' But all through the remonstrances and appeals of the Indian Government have gone in vain, while many more millions on arms and ammunitions, mobilisation, fortification, strategic railways and a variety of other objects too numerous to be detailed here, have been incurred from year to year, till the entire military expenditure, exclusive of strategic railways, stood at 28 66 crores in 1909-10

OPINION OF TWO MEMBERS OF THE WEIR COMMISSION ON ARMY CHARGES FOISTED ON INDIA

I hope I have now made it clear how far the policy pursued by the Imperial Government has been largely contributory to the expenditure which now absorbs the whole of the net land revenue of the empire So

able and level-headed a member of the Royal Commission on Indian expenditure as the late Sir James Peile, in his separate minute to the Majority Report, has observed "It is needful to remember that the foreign military policy pursued in India, while it certainly aims at the safety of India, is also the policy of a great European State, and therefore a policy of mixed elements. The dictum that India should contribute part of the cost of British military operations in which India has a direct and substantial interest may easily be turned round. Here there is a partnership which implies joint objects and interests, and that I think is a reason for great consideration in dealing with the home effective charges." Again, the late Mr Buchanan, who was also a member of the Commission and became afterwards Under-Secretary of State for India, observed in his own minute that "in so far as the military defence of India is concerned India pays everything and the United Kingdom nothing, and yet the maintenance of the military defence of India is one of the greatest of Imperial questions. The military strength of India is the main factor in the strength of our Empire in the East. In virtue of that strength Great Britain is a great Asiatic Power."

PRIMA FACIE GROUNDS FOR RECONSIDERING PRESENT ARMY STRENGTH

The question then remains whether the time has not come when the entire policy of the Imperial Government, so far as it is a great Asiatic power, should not be impartially considered on its own merits. If that policy is to be firmly maintained, then how may the growing expenditure be kept under check and control? Indian revenues, as we are all aware, are subject to the greatest fluctuations either on account of physical calamities or external economics and politics which the policy of the Imperial Government forces on this dependency. At present the Indian Government is sorely tried as to how to balance the two sides of the annual account. With the threatened extinction of the opium revenue, the position two years hence is certain to be more embarrassed than it is at present. Either enhanced or new

or both kinds of taxation will become inevitable or ways and means of retrenchment must be found to bring about an equilibrium in the balance sheet. As far as retrenchment has to be considered, I do not think that there can be any two opinions about military expenditure being the first which ought to be taken on hand. We may economise civil expenditure as best we may but it is neither so hardensome nor so crushing let alone its productivity, as military. Having regard to the fact that the Russian bogey has been dispelled and that there is no reason whatever to apprehend any external attack from that Power on our frontiers in future there is no reason to have such a large standing army as is maintained at present. Moreover many more miles of railways, strategic included have been constructed at the expense of crores of rupees which have vastly facilitated transport and mobilisation. That fact ought to add additional weight towards the consideration of the question of retrenchment. There is again, a considerable force of armed police which did not exist when the Simla Army Commission made the report. Next, the reserves and the Volunteer force also have been greatly augmented. Thus view, as you may, the position at present from any point, you are irresistibly led to the conclusion that on every ground a case for retrenchment has been made out. Even so redoubtable an organ of the military bureaucracy as the Pioneer observed in its issue of 7th July as follows: "The argument that because a certain establishment laid down fifty years ago was appropriate to the wants of the Indian Empire, this estimate can never be liable to modification is surely one that could have only been brought forward from a scarcity of better ones. Circumstances are always altering, the balance of power is substantially shifting, the dissolution of old combinations and the formation of new, events in the outside world, such as new railways, new lands, new inventions, not to speak of campaigns and battles in whatever distant lands they may occur, are continually altering the relations of a country's military resources to the necessities and making the forces that were ample at one

latter. The saving then would be in round figures nearly 3 crores—a very substantial saving indeed giving the greatest relief to the revenues and relieving the tax payers from any fresh taxation which might be otherwise inevitable. With even a reduction of 5,000 European and 10,000 Indian soldiers the saving will be about $1\frac{1}{2}$ Crore Rupees.

Of course, the Times and other (I am using papers in London, and their counterparts here, have been screaming aloud against the reduction of a single European soldier but it is to be hoped that the prudent and economic Government of Lord Hardinge will not be deterred by that irrational hue and cry from courageously facing the financial situation in the face and realising that just financial relief to India which is called for. There is the greater hope of this, seeing how vigorously the Under Secretary of State in his budget speech laid emphasis on army retrenchment. By all means maintain the basic principle of having one European soldier for every two Indian. But it would be most unjust that while a European costs Rs. 1,404 per annum and an Indian only Rs. 492, to curtail the strength of the latter only and wholly maintain that of the former. That would be a crying injustice and otherwise impolitic from all points of view. But if the Chauvinist organs of British public opinion are anxious to see no European soldier reduced then they ought to be prepared in all conscience and equity to recommend to the British Treasury to bear a part of the cost of the European army in India, seeing that it is partially maintained in Imperial interests alone.

This brings me to the second alternative of the contribution to the Indian revenues from the British Treasury. So unbiased and fair minded a member of the Welby Commission as Mr. Buchanan observed in his minute to the Majority Report that "on general grounds and from our recent experience of the help that India's military strength can give to the Empire it is established beyond question that India's strength is the Empire's strength, and that in discharging these Imperial duties India has a fair claim that part of the burden should

be borne by the Imperial exchequer. There may be difficulties as to the method of making the charge and the amount. As to the equity of the claim on the part of India there can be no doubt." I am sure every enlightened and fair-minded person, be he European or Indian, will endorse the justice of the suggestion which Mr. Buchanan had made but which, of course, did not commend itself to the majority of his colleagues. But the cogency of his reasoning and the fairness of his proposal must be deemed to stand as good if not better, to-day than they were first made fourteen years ago.

CONCLUSION

Summarising I may say that no substantial retrenchment can be effected in the Army expenditure unless the strength of the entire force European and Indian, is brought back to what it was in 1885. There are most cogent reasons for such a reduction, seeing that the conditions which prevailed from 1885 till the date of the Anglo-Russian convention have altogether changed for the better. There can be no fear of external aggression from any European or even Asiatic Power, either from the north west or north east. The internal duties of the troops have been considerably lightened by the increased reserves, by the larger volunteer force, by the armed native police and by the trained Army of Native States. Thirdly, there has been enormous improvements and facilities of communication. Fourthly, more fortifications, military defence works, and strategic railways have been constructed. Lastly the army to-day is infinitely more efficient everywhere in arms and accoutrements than it was in 1885. Each and every one of these are strong reasons in favour of a reduction. Apart from that it is highly imperative to modify considerably the Army Amalgamation scheme of 1893 which has been the perennial source of increased Army charges for European troops, not infrequently of a character to embarrass the Indian exchequer as the Government of India has to its cost felt time out of number. It is an unequal partnership of a most burdensome character and without so unjust that it offers next to no voice to the Indian Government to resist crushing

charges imposed from time to time. The scheme, from the very first, has been condemned by experts some of whom have not been slow to observe that it is a convenient instrument for the War Office when opportunity offers to serve the exigencies of British estimates. Such an one-sided and grossly iniquitous scheme needs either to be ended or mended. And, lastly, the Imperial policy in reference to the maintenance of its supremacy as an Asiatic Power in the East requires to be so far modified as to diminish to a large extent the financial liabilities and obligations it imposes—liabilities and obligations which should equitably fall on the British Treasury and against which the Government of India has persistently protested and appealed to the Imperial Government but hitherto in vain.

DR. DEUSSEN'S INDIAN REMINISCENCES*

BY THE HON. MR. T. V. SESHAGIRI Aiyar

DOCTOR PAUL DEUSSEN'S Indian Reminiscences are a striking contrast to the vitriolic outpourings of the American critic Collier. Mr Collier belongs to the most liberty loving people on the face of the Earth. He avows himself a democrat, and yet his sympathies are entirely alien to the instincts of his countrymen and are only explainable on the thesis mentioned by the novelist Winston Churchill in his 'Modern Chronicle'. Mr Churchill says, 'We descendants of rigid Puritans, of pioneer tobacco planters and frontiersmen, take naturally to a luxury such as the world has never seen—as our right. We have abolished kings, in order that as many of us as possible may abide in palaces. The American is a great democrat only to hate others who incline to that creed. He advocates equal opportunities for the meanest of men in America (of course Negroes are not Americans) only to insist upon pri-

vileges being conserved for classes and communities in India. The Millionaire is his special love and the Brahmin, his *bête noire*. There is a similar contrariety of position in the case of Doctor Densen. He is the subject of an absolute monarch, and one might expect him to be in full sympathy with those who are inclined to be autocratic towards us. He says at the outset, "Here a certain humptiousness was noticeable which will come over the young Englishman when he finds himself on his way to India as a merchant or Government official with a relatively high salary." Again, he quotes with disapproval a characteristic saying of an English servant of the crown "I have got to be friends with all these natives in the few weeks of my stay in Bombay." I remarked to the Englishman "Very possible, but we have to govern them, and that is a different matter," he replied sententiously and significantly "Thus, whereas the democrat considers it a sin in people to claim equal rights and equal opportunities for all men in their own country, the subject of a despotic ruler considers that the treatment accorded to the people by the ruling class is not all that is desirable. It may be, after all, that the German doctor is no more typical of his countrymen than Mr Collier is of his. Calmness and consideration are not the birthright of any country. They depend upon the education and intellectual leanings of the man. They depend upon temperament. Impressions are given out to the world which are formed before the objective is visited. It was so with Mr Collier. I am willing to admit that Doctor Densen formed his conclusions to some extent at least on preconceived notions. He starts by saying "I have not viewed the Indian land and people through the eyes and interests of the English, nor am I in the habit of kneeling before the golden calf of success," and he makes a frank confession when he speaks of India as the "Land which for years had become to me a kind of spiritual mother country." I do not wish it to be understood that the Doctor showed his veneration for everything Indian. He is strong against idol worship. He speaks very lightly of the

* 'My Indian Reminiscences' by Dr. Paul Densen. Price Rs. 1 4. To subscribers of the Indian Review. Re. One. Messrs. G. A. Natesan & Co., Sankarappa Chetty Street, Madras.

Avatar of Sri Krishna. He makes a great mistake in thinking that the idea of Sri Krishna with Devaki and Vasudeva on either side was borrowed from the New Testament. He does not hold the Gita in the veneration which is paid to its Inspirer and to its Teachings by all Hindus from one end of the country to the other. All these drawbacks do not lead him to misjudge the people and to mistake their attitude.

He admires only the Vedic life. He wants that India should go back to the simple life of the Rig Veda. He wants its people especially the Brahmans to conform to the teachings of the Upanishads.

Doctor Deussen is a Vedantist. He feels strongly drawn to the Arya Samaj because that association aims at restoring the simple life of the Vedic Indians. He thinks that Bankara is the only true expounder of the Upanishads. All the other systems he sweepingly stigmatises as 'the misinterpreting variations of Bankara's Adwaita.' His philosophic creed is well-known and I do not propose to examine it here. I am more concerned with the impressions which material India helped him to form. As I said, he came with predilections in our favour. He wanted Hindus for every thing—to talk to, to learn from, to cook for him and to interpret to him. To such a mind our faults even when great appeared trivial. I was amused to find that he does not think child marriages unmixed evil. None the less his judgment of the people is characterised by a sense of justice. If he is partial to some of our institutions, he is severe with regard to others. He found the people truth loving and truth speaking. He found their lives simple and their ideals grand. The truth is that the Doctor had access to homes and institutions which an ordinary European does not care to have. Those that remain long in this country and complain of our life being a sealed book to them, forget that they can easily read through its pages, if they show real kindness and real sympathy to us. Doctor Deussen saw Hinduism at its best, because he wanted the best it can unfold. It is hardly necessary to take the readers through all that

the Vedantist says about men and things from Himalayas to Cape Comorin, because he really saw all that was worth noting between these two limits. He came to India, with feelings of regard for its past and with the expectation of realising his veneration in the present. He left India with deeper feelings of love and affection for its people and with a loftier conception of its destiny in the progress of the world, than when he landed in Bombay. His veneration for his 'spiritual mother country' is strikingly expressed in the following lines of his Farewell to India.

Did we but dream of your brown lovely faces,
Of your dark eyes and gently touching hands?
Was it a dream that left such tender traces,
Accompanying us to foreign lands?
O yes a dream is all that we are living
And India be a dream is this great dream;
A dream repose and recreant on giving
Under a paler heaven's favour beam.

It is noteworthy how this astute Vedantic scholar regards Theosophy. He says "it is a source of regret to observe how the noble philosophic instinct of the Indians is being led aside into false paths by theosophism, which is now so rife in India. We find him truly prophetic when he says—

"You Theosophists acknowledge three principal aims

1. You would penetrate the most hidden depths of the human soul as your programme expresses it. This last named point ruins your whole cause, opening the doors and doors, its activities deception and all kinds of cheating. There are indeed depths of the human soul which have hitherto remained impenetrable to man's eyes, prophecies dreams and second sight are met with, though less frequently than is generally believed. To avoid falling into errors, however, in inquiring into these matters we need men who so far do not exist, men with a thorough knowledge of natural science, of medicine in particular and who are intimately familiar with truth philosophy, by which I mean the philosophy of Kant and Schopenhauer."

I sincerely hope that Doctor Deussen's book will remind our people of the simple grandeur of the Vedic religion and stir them up to use their energy and intelligence to bring back the mother-land to its ancient greatness, its ways of plain living and high thinking.

MUSLIM EDUCATION

BY MR AHMAD SHAFI MINHAS

THE first contact of the representatives of the Hindu school of thought and the exponents of Islam was far from a military affair. Before the conquest of Persia by the Arabs most of the gems of Sanskrit literature had found their way into that country and from there to Arabia. The raids of the invaders did nothing but bred in the minds of the Hindus a inveterate tipathy to Islam. It was the saints rather than the soldiers that extended this fold of Islam here. Mahmud of Ghazni with all his men and might was helpless to convert a single Hindu. Aurangzeb with all his conquests in Deccan and Northern India could not hold away over the hearts of his disaffected subjects who somehow or other got offended and ultimately contrived to bring about the fall of the mighty Moghul empire. The English cannot and dare not revoke reverse or abrogate the wise and sane policy of strict neutrality in matters religious.

Muhammadana entered India as conquerors. They had not forsaken their mission. They, though a military race, brought with them a new civilization, which however beneficial was yet an exotic one. At that time Hindu philosophy was at its zenith though to all intents and purposes it had degenerated into the vile depths of idolatry. This dark phase of the best production of human mind caused aversion of the Muslims. Where the Muslims gained ascendancy in the country they, true to their traditions, established educational institutions. Propagation of Islam was the chief object in view. The course of study consisted mainly of the literature and Islamic theology. One peculiarity of these schools was that they were in most cases the results of private enterprise. It usually so happened that a man who had acquired a certain amount of proficiency in a certain branch of knowledge gathered round him a band of ambitious pupils who after they had attained tolerably sufficient efficiency in the subject, left and went off to establish other schools on the same lines while the nursery usually dwindled into insignificance. This accounts for the rarity of big educational institutions. But this was not the inevitable lot of all single teacher schools. The students bowed their benefactor's erudition wherever they went, helped to spread his fame and consequently to

increase the number of his pupils. In course of time such schools grew into great educational institutions and centres of learning. The government extended its aid liberally in the deserving cases. The services of the teachers and professors were appreciated by conferring titles upon them, appointing them tutors to princes and granting *khilats* in public dahars, while the good fame of the institution received royal patronage in the shape of the grants of jagirs. Most of these jagir holders of the good old kingly days of our India still retain the honors conferred by education departments. Though the late-day Moghul emperors would not allow Sikhs a political life, yet in the matter of education they helped them with men and money. A big *dharmasala* near Meerut bears testimony to it. It is mainly financed from a jagir granted by the Muslim kings.

The portals of the Muslim educational institutions were thrown open to the desirous non-Muslims as well. The Hindu converts to Islam (as distinguished from Moghuls and Pathans) were eligible to the highest administrative posts. By this association in the administration of the country the Muslim Indians (the mere change of religion did not change their nationality) imbibed a new spirit that had not yet been shorn of its democratic characteristics. Thanks to *jaiz* the payment of which was not accepted from Muslims and which exempted non-Muslims from military service, the majority of Muhammadans were made to take to military service and thus had to forego opportunities of excelling in civil administration. The Hindus being freed from military service had time and mind to make preparations for the regeneration of their motherland. They wrought and learnt, and profited and guided by experience are now engaged in building an edifice worthy of the honour of our motherland. But Muslims though taught in the same schools, are, by a cruel irony of fate, trying to run counter to the trend of events in India and abroad and to obstruct the work of fusing the motley masses into a homogeneous whole.

Each village with however small Muslim population has a mosque which, before modern rural schools sprang up served the purpose of a *maktab* as well. The course of study consisted of a reading of the Quran with or without translation. Study of the virtue of its containing the second best Islamic literature, was assigned a place of honour. Rudiments of logic, philosophy, and arithmetic

came next, history comprised two epic poems of Persian *Shahnameh* and *Dahandarnama*. To make dry subjects interesting fiction was sometimes resorted to. There was no such thing as kindergarten in those days. Characters of kings, ministers and other historical personages were depicted in fictitious anecdotes that were in most cases based on fact. It required a long time to go through this course. If, fortunately, a student managed to finish the never ending story and quitted the *maktab* with an honorable robe of learning he was admitted to *travelling* distant, to a *madrasah* of great repute, where usually happened to be his master *of a sister*. There he had to go through a course that required real solid hard work. Everything had an air of "High Prificency" about it. A novice was required to master the madrasas of instruction (Arabic and Persian) first. Then followed the religious literature with all its paraphernalia which consisted of a history of the times of Muhammad and after, his biography which included the minutest details, so much so that even the names of his horses and slaves were supposed to be known. In order to judge the authenticity of the traditions attributed to the Prophet the life stories of all who claimed genuineness for their reports came under this head. Thorough knowledge of Quranic doctrines and Muslim jurisprudence (now unfortunately neglected) was the most important desideratum. Logic which is very useful in training students to ward off the attacks and refute the arguments of the non-believers, was not lost sight of. *Busm* required philosophy for its support and it was amply supported. Due provision was made for the teaching of Mathematics, Astrology (judicial and natural), and Geography. Every possible care was taken of the students and they were supplied with materials, books and other necessities by the *Madrasah*. Most of the schools were financed from *wakfs* endowed by philanthropists. Often Government came to rescue and extended its helping hand by the grant of *pagas* and *mans*. Such was the system of education which Muslims brought with them. It was adapted to the needs of the time admirably well. It was thorough and no complaints of smattering were ever heard. It produced the prodigies of the political world, and its dogs are still a source of pride to many a flourishing institution.

The Indian Muslims passed through a period of transition in the 19th century. Its first half "proved fatal" to their temporal power. Its second

half promised the revival of the Muslims. During the first two quarters of the last century the Muslim power gradually decreased to nonentity. With its fall real education became extinct. *Ulemas* were discouraged while *prigs* and *pedals* sprang up like mushrooms. This made matters still worse. With the removal of the last of the Moghul emperors from the scene the Muslims who ruled India the day before found themselves the day after as the fellow subjects to their former subjects. The change was so sudden that they were taken by surprise. It was simply hard if not impossible to conform to the times in a day or so. They could not comprehend the significance of the political transition. They thought that fall from power meant extinction as a race and not only thought it but believed and accordingly felt it. At this juncture when the Muslims had almost begun despairing of their very existence as a race there appeared on the scene a man who saved them from sure destruction. His efforts were directed to purge the sullied name of his co-religionists. Having achieved this object he tried to restore them to robust health. He diagnosed the disease and prescribed the panacea of education. Not a few were the difficulties he encountered, and at last overcame the storm of opposition. The resistance of the orthodoxy to modernism seemed an impenetrable obstruction but he with sheer force of character, burning zeal, and unflinching labour managed to gather round him a band of men who saw him through thick and thin—the introduction of western education among the Muslims—and held on to the last. His cause triumphed and in course of time the rest of the Muslims joined hands and made common cause with the veterans. Sir Sayed Ahmed Khan—for such was his name—infused among the moribund Muslims the spirit to "live first and then to let live." It worked wonders. It is discernible in their every deed. Education gave an impetus to the quick realization of their defects and points of virtue. But the purely secular nature of the curriculum did not sit square with the Muslims who had peculiar modes of thought and living. The Muslims who, as a body, are pre eminently religious were obliged to adapt themselves to the un-secular breeze or to look after their educational affairs themselves. The latter was impracticable at the very outset of educational career, yet it was kept in view as a pole-star in which they steered the barge of education. The former course had religiously to be resorted to. The result is that

to day it is the general complaint that the present system of education is not turning out Muslims in the true sense of the term. Heterodoxy is visible everywhere. Islam which is distinguished as a most practical religion is believed in theory but lost sight of in practice. We do not mean disparagement of our young graduates. Far from it. There are some honourable exceptions only to prove the rule. The men in the van are those who have been trained in the now discarded old way. Sir Sayed Ahmad Khan with the keen foresight that characterised him, had anticipated this generation of the Muslim youth in case he should neglect Islam, under the influence of the western education. So to guard against the evil he established a college, to be ultimately developed into a Muhammadan University for the provision of religious education alongside western learning. In the absence of this university the process of deterioration continues unabated. The magnitude of the evil has been realized. The cause of the malady is ascertained and effective measures are being taken to check it. The utter disregard of the Muslim theology is at its root. But the fault has not been with the students alone. The existing curriculum makes little provision for the teaching of theology as a separate subject. Where make shift arrangements are made no compulsion is imposed and the matter is left at the option of the student who is seldom guided by any moral force to urge upon him the necessity of preparing the subject for examination. The result invariably is hopeless failure. The way out of the difficulty lies in introducing theology in the curriculum as a compulsory subject. The existing universities are quite unable to do this favour to the Muslims; hence the need of a denominational university. Muslims are now actively engaged in materializing the dream of raising the Aligarh College to the status of a university. The whole of the Muslim India has made a splendid response to the call for immediate action. This is a very significant fact. Ever since their entry in India Muhammadans had never shown a unity of purpose and had never rombed their forces in the cause of common good. For the first time in the history of India there has been a consensus of opinion on a proposal mooted by a Muslim. This means that they have gained enough of common sense to discriminate between the "harmful" and the "beneficial." It is too sanguine to hope that the very same power of discrimination

will make them realize the folly of keeping aloof from the National Congress. In some quarters it is feared that the proposed university will tend to lower the standard of education. Anyone who knows how thoroughly Muslims do their work, if they are bent upon doing it, will agree that no apprehensions need be entertained about the cheapening of the standard of education, for nothing will prove more fatal to their aims. The western education will naturally neutralize the narrowing tendencies of the Oriental education. The promoters of the scheme would open the university to non Muslim students also. A true university must turn out good citizens and if such are produced through the instrumentality of the new university, and there is no reason why these should not be, it will do infinite good and render invaluable service to our motherland. The experiment promises to be an interesting one and if it is used as a vehicle to impart the truly Islamic *cum* western education, as we are led to believe it will do, then every true Indian should welcome it and rejoice at the prospects of the peaceful union of the two jarring elements—Hindus and Muslims, for this sort of education cannot but give them a good grounding in even the most elementary lessons of nationalism. Moreover, the establishment of the university will introduce Muslims to self government in education at least, which may eventually create a craving for self government in politics also.

The Joy of The Spring Time.

By MRS. SAROJINI NAIDU

Spring time, O spring time, what is your essence?
The lilt of a bulbul, the laugh of a rose,
The dance of the dew on the wings of a moonbeam,
The voice of the Zephyr that sings as he goes,
The hope of a bride or the dream of a maiden
Watching the petals of gladness unclose?

Spring time, O spring time, what is your secret
The bliss at the core of your magical mirth,
That quickens the pulse of the morning to wonder,
And hastens the seed of all beauty to birth,
That captures the heavens and conquers to blossom
The roots of delight in the heart of the Earth?



JOHN BRIGHT.

We must in future have India governed, not for a handful of Englishmen, not for that Civil Service whose praises are so constantly sounded in this House. You may govern India, if you like for the good of England but the good of England must come through the channels of the good of India. * * *

I would not permit any man in my presence, with out respect, to indulge in the calumnies and expressions of contempt which I have recently heard poured forth without measure upon the whole population of India.—From a Speech in the House of Commons

and nothing came out of the labours of the Committee

But Bright's interest in any subject once aroused was never allowed to sleep. His friend Cobden, as Lord Morley tells us, "had always taken his place among those who cannot see any advantage either to the natives or their foreign masters in this vast possession. Bright, on the other hand, was impressed with England's duty towards India."

I accept, he said, "our possession of India as a fact we are, we do not know how to leave it and let us see if we know how to govern it."

In this spirit he went to work. Like Edmund Burke and Charles James Fox before him he was thoroughly dissatisfied with the Company's rule and with the system of dual control involved in that arrangement. His interests of course were many. But he found time, amidst his numerous preoccupations, to study Indian questions and place his conclusions before Parliament. From 1847 down to the last day of his life, his interest in India never grew languid and many of the reforms of a later time may be traced to his sagacious counsel.

In 1853, soon after the Coalition under Lord Aberdeen assumed the reins of power, Sir Charles Wood, afterwards Lord Halifax, who was President of the Board of Control, brought in his India Bill, in order to improve the relations between the Board of Control and the Directors of the East India Company. The new measure reduced the number of members of the Court of Directors from twenty-four to eighteen of whom twelve were to be elected as before, and six nominated by the Crown from Indian servants who had been ten years in the service of the Crown or the Company. Nominations by favour were to be partially abolished, in favour of the institution of open competition by examination for admission to Calcutta. The Governorship of Bengal was to be separated from the office of Governor-General, and the Legislative Council improved and enlarged. During the debates on this Bill Bright made three speeches, the effect of which was considerable in reference to the first of them. Macaulay wrote "Some of Bright's objections are groundless, and others exaggerated, but the vision of the speech will do harm. I will try whether I cannot deal with the Manchester champion." Macaulay did not deal with the Manchester champion from all points of view.

He confined himself to a characteristic defence of the proposed system of competitive examination. Bright's speech covered the entire field of Indian administration. He contended that the plan which the Government proposed would not be one particle better than that which existed at the moment. He held that the representation of the Indian Government in Parliament was unsatisfactory, that the Presidents of the Board of Control were so often changed that there was no continuity of policy and no disposition to grapple with difficulties, that the division of authority was fruitless in procrastination, that Indian opinion was unanimous in calling for a constitutional change and in complaining of the delay and expense of the law courts, the inefficiency and low character of the police and the neglect of road-making and irrigation, that the poverty of the people was such as to demonstrate of itself a fundamental error in the system of Government, that the Statute authorising the employment of Indians in offices of trust was a dead letter, that the continuance of the system of appointment and promotion by seniority in the civil service would be a "great bar to a much wider employment of the most intelligent and able men among the native population", that taxation was clumsy and unscientific, and its burden intolerable to a people destitute of mechanical appliances, that the salt tax was unjust and the revenue from opium precarious, that the revenue was squandered on unnecessary wars, that the civil service was overpaid, that there was no security for the competence and character of the collectors whose power was such that each man could make or mar a whole district, that Parliament was unable to grapple fairly with any Indian question, that the people of Parliament of Britain were shut out from all consideration in regard to India, and that the Government of India was a Government of secrecy and irresponsibility to a degree that should not be tolerated. The peroration was alike worthy of the speaker and the occasion.

I object to the Bill, because—
 • I am more anxious than I
 • can express that Parliament should legislate rightly in
 • this matter. Let us not so at this juncture that it may
 • be said of us hereafter—that whatever errors England
 • made the best of her position by conquering India, she at least
 • as wisely as possible, and left the records and traces of
 • a humane and liberal sway.
 • Educate the people of India, govern them wisely, and
 • gradually the distractions of caste will disappear, and

in rank and in salary. The capitals of those Presidencies would probably be Calcutta, Madras, Bombay, Agra, and Lahore. I will take the Presidency of Madras as an illustration. Madras has a population of some 20,000,000. We all know its position on the map, and that it has the advantage of being more compact geographically speaking, than the other Presidencies. It has a Governor and a Council. I would give to it a Governor and a Council still but would confine all its duties to the Presidency of Madras, and I would treat it just as if Madras was the only portion of India connected with this country. I would have its finance, its taxation, its justice and its police departments, as well as its public works and military department, precisely the same as if it were a State having no connection with any other part of India and recognized only as a dependency of this country. I would propose that the Government of every Presidency should correspond with the Secretary for India to England and that there should be telegraphic communication between all the Presidencies in India as I hope before long to see a telegraphic communication between the office of the noble Lord (Lord Stanley) and every Presidency over which he presides. I shall no doubt be told that there are insuperable difficulties in the way of such an arrangement and I shall be sure to hear of the military difficulty. Now I do not profess to be an authority on military affairs but I know that military men often make great mistakes. I would have the army divided, each Presidency having its own army, just as now, care being taken to have them kept distinct, and I see no danger of any confusion or misunderstanding when an emergency arose in having them all brought together to carry out the views of the Government. There is one question which it is important to bear in mind, and that is with regard to the Councils in India. I think every Governor of a Presidency should have an assistant Council but differently constituted from what they now are. I would have an open Council.

What we want is to make the Governments of the Presidencies Governments for the people of the Presidencies, not Governments for the civil servants of the Crown but for the non-official mercantile classes from England who settle there, and for the 20,000,000 or 30,000,000 of Natives in each Presidency.

If the Governor of each Presidency were to have in his Council some of the officials of his Government, some of the non-official Europeans resident in the Presidency, and two or three at least of the intelligent Natives of the Presidency in whom the people would have some confidence, you would have begun that which will be of inestimable value hereafter—you would have begun to unite the Government with the governed, and unless you do that, no Government will be safe and any hurried measure may overturn it or throw it into confusion.

The great orator did not stop here. He laid down the basis upon which the whole structure of the Government of India should rest. He continued—

We must in future have India governed not for a handful of Englishmen not for that Civil Service whose praises are so constantly sounded in this House. You may govern India if you like for the good of England, but the good of England must come through the channel of the good of India.

Now as to this new policy I will tell the House what I think the Prime Minister should do. He ought, I

think, always to choose for his President of the Board of Control or his Secretary of State for India, a man who cannot be excelled by any other man in his Cabinet, or in his party, for capacity, for honesty, for attention to his duties, and for knowledge adapted to the particular office to which he is appointed. If any Prime Minister appoints an inefficient man to such an office, he will be a traitor to the Throne of England. That officer, appointed for the qualities I have just indicated, should with equal scrupulousness and conscientiousness, make the appointments, whether of the Governor General, or (should that office be abolished) of the Governors of the Presidencies of India. Those appointments should not be rewards for old men simply because such men have done good service when in their prime, nor should they be rewards for mere party service, but they should be appointments given under a feeling that interests of the very highest moment, connected with this country, depend on those great offices in India being properly filled.

Bright then made a vigorous and manly defence of the Indian people against the calumnies then levelled at them and pleaded earnestly for sympathetic and courteous treatment. He praised their virtues and declared—

I would not permit any man in my presence, without rebuke to indulge in the calumnies and expressions of contempt which I have recently heard poured forth without measure upon the whole population of India.

He pointed out that as a preliminary to the inauguration of the new scheme of Government, a Proclamation must be issued. He addressed this portion of his speech especially to the Government.

If I had the responsibility of administering the affairs of India there are certain things I would do. I would, immediately after this Bill passes, issue a Proclamation in India which should reach every subject of the British Crown in that country, and be heard of in the territories of every Indian Prince or Rajah.

What he would put in such a document he set forth with his usual simplicity, wisdom and force. Much of what he suggested was embodied in the great Proclamation of Victoria the Good, almost in the order and form in which the originator of the idea put it,—the Proclamation which Indians justly regard as their Great Charter. Perhaps, not many are aware what share Bright had in originating and conceiving it. His idea or outline of the Proclamation included and comprehended a new system of Government, the object of which was to enlist the co-operation of the people, redress their grievances as they arose promptly and without delay and generally to ensure the peaceful progress, the happiness and contentment of the people of India, and it is worthy of note that some of the reforms he then advocated have taken practical shape only recently. But there can be no doubt that the speech

produced a deep and abiding impression. It will continue to be a source of interest to Englishmen and Indians who have to deal directly or indirectly with the affairs of India.

It is a curious circumstance that just when the question of the future government of India was engaging the attention of Parliament an Indian subject affecting a portion of the country and involving a great principle of justice was suddenly thrust upon the attention of the House of Commons. On March 13, 1858, Lord Canning, the Governor-General of India, issued a Proclamation. It was addressed to the Talukdars of Oudh and it announced that with the exception of the land then held by six decidedly loyal proprietors of the Province the proprietary right in the whole of the Province of Oudh was transferred to the British Government which would dispose of the land as might seem fitting. To all Chief Talukdars who should at once surrender to the Chief Commissioner of Oudh it was promised that their estates would be spared provided that the land were bought by English blood unconditionally and it was stated that as regards any further indulgence they might show themselves upon the justice and mercy of the British Government. Even the favorable Latholders were given to understand that they retained their estates by the favor of the Crown and as a reward for their loyalty. Sir James Outram wrote at once to Lord Canning that the effect of the Proclamation would be to confiscate the entire proprietary right in the Province and to make the Chief Talukdars desperate. Lord Canning did not answer him but the truth of the statement of his Privy Councillor in England in the usual course Lord Ellenborough, the President of the Board of Control, disapproved of it and sent a despatch to that effect to the Governor-General in India. Thus despatch was laid before the House of Commons. A storm was at once raised against Lord Ellenborough and the premier resigned on the deep breath who, some of his colleagues resigned office. The Opposition in the House of Commons gave notice of a resolution condemning the despatch. On March 14 it came up for discussion and Bright also took part in it. He was told in London that Liberals and Conservatives both approved the Proclamation while saying not a word against it. Lord Canning personally. The resolution of censure was after a long debate withdrawn. Bright's speech on the occasion turned the tables and impressed the Opposition with the weight

and closeness of his reasoning. He characterized the Proclamation as unjust and impolitic. It introduced and sanctioned the contention of a policy of confiscation the effect of which would be serious. He then went on to explain what proprietary right meant and said:

And what is that meant by these proprietary rights? What is that the general course of the policy of our Government in India? If you sweep away all proprietary rights in the Kingdom of Oudh you will have the result—that there will be nobody connected with the land but the Government of India and the humblest of the people who till the soil. And you will have the further result, that the whole produce of the land of Oudh and of the industry of its people will be added into two most important portions: the larger share will go to the Government in the shape of tax, and the smaller share will be a handful of rice per day will go to the cultivator of the soil. Now this is the Indian system. It is the gist and theory of the entire system, under which a very much finer Lord Canning has unfortunately introduced, and you will find in many parts of India, upon a very fine display of Madras, that the proprietary rights of the class of soil, and that the Government stands over them with a sword which is perpetually turned, leaving the painful of rice per day to the cultivator and the cultivator and paying all the cost of the produce of the soil into the Exchequer of the East India Company.

And yet Lord Canning's Proclamation sanctioned a step which Bright contended that the highest court of appeal the Parliament of Great Britain should forthwith disallow, and Parliament acted upon his advice.

In the month of August of the same year he delivered another great speech on India. Sir Charles Wood introduced the Indian Budget into the House of Commons. Among other things he asked that the Government should be empowered to raise £5,000,000 in Great Britain in order to meet the demands of the year. The Bill empowering the Government to raise the loan of course passed through both Houses of Parliament. Bright called in view of the occasion to survey the state of affairs in India for the third time within a period of three months. He first grappled with Indian finance. His conclusion was that for the past twenty years the Government had neglected to reduce the debt, he enumerated the ways which expenditure had been accumulating. Frontier was the Military Service an official Civil Service the police of a national unit a few other questions enlarged upon in order to show how expenditure increased how little of control there was and the want of public opinion in the country. The Cabinet in England sanctioned wars for which the Indian taxpayers had to pay but which in just case should be paid

They are poor to an extremity of poverty of which the poorest class in this country has no conception, and to which it affords no kind of parallel. They are over taxed to a degree of which in the worst days of taxation in this country you had no knowledge. * * * It is oppressive to such a degree that all the authorities in India say you cannot turn the screw any more and that if you do, something worse than a deficient revenue may follow.

He proceeded to offer suggestions for the reduction of Indian expenditure. He wanted a peaceful frontier policy, internal economy especially by a gradual reduction of the military expenditure, and, lastly, he pleaded for the adoption of measures calculated to mitigate the evils of poverty and to stimulate the progress of the Indian people.

He did not live to see the full fruition of his hopes. But he laboured hard down to the last day of his life, for the advancement of the interests of India. Lord Ripon followed out in practice some of the principles laid down by Macaulay and Bright, and writing to an Indian correspondent Bright said —

The principles which have distinguished the administration of Lord Ripon seem to me to be those which promise to be beneficial to you and creditable to us.

But he always held the view that the system of government existing in India should be radically altered if its peaceful and steady evolution should be effectively secured. He had indicated the lines on which, in his judgment India should be governed, and he never departed from them. From an account of what passed between him and the late Mr. Protap Chunder Mozumdar in 1883, recently reproduced in a Calcutta paper, it is clear that even long after he explained his own plan of Indian Government, he was of opinion that India could not be governed satisfactorily by a central body like the Government of India, but should be cut up into different States under separate Governments subject, of course, to the control of Parliament. His system (he said) would "under the growth of several self-contained Indian nationalities which would ultimately be capable of self-government. He did not believe, we are told, that India would ever become a single nation. It was absurd to think, he said at the time, that 250 millions of men and women could consider themselves one people, so that the best way of connecting them together would be to help them to form a number of small distinct nationalities according to their origin, antecedents, sympathies and dialects. He maintained that it was the duty of the English people to teach Indians how to govern themselves, and

that his plan (if put into practice) would gradually tend to that result.

On the same occasion Bright let drop another obiter dictum which is worthy of being recalled and preserved. The account says

Mr. Bright acts his face against violent agitation of every kind. He said, "never be persuaded to use violence either in speech or act. Every reform has to be won constitutionally, inch by inch, in this country. Do not try to obtain your rights. You have already obtained some, you shall have more. But never be violent in anything. All progress has its laws, and laws are slow. If you do not get all you want your children will. What our fathers did not have we have. The future must be allowed to mend the past."

It may not be generally known that for over a generation Bright had practically been leading the party of progress in India. When Indian deputations or Indian politicians like the late Mr. Lal Mohan Ghose went on special political missions to England, he helped them by his advice and sympathetic guidance.

Bright had a hand in the making of modern India. His services to her were so vast and of such a character that his memory will ever be green in the minds of the Indian people.

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LETTERS TO AN INDIAN FRIEND

BY

AN ANGLO INDIAN

LETTER I

Dear Mr . ,

You have asked me to write to you on the subject of social relations between Indians and Europeans, and you have told me that you think that it is very important for the welfare of the country that these social relations should be improved. There are, I am sure, large numbers of English people who are very anxious indeed to have friendly relations with Indians, yet as you say, there are difficulties in the way.

But, is this not to be expected? Providence has brought together two races widely differing in custom and tradition, and it is not to be expected that they will easily understand one another or adapt themselves to each other's ways of thought. For many years there was practically no social intercourse at all, and it is only of late that a class of Indians has arisen who desire to mix in English society. At the same time there is evidence of a much greater desire on the part of the English to understand the thoughts and ideas which are at the basis of Hindu civilization.

I should myself have been inclined to ask the question "ought the English to adapt themselves to Indian ways, or Indians to the English?" or again "should there be in India a new social system which adapts itself to both?" but you have answered this question beforehand by telling me that the Indians whom you have in your mind would like to adapt themselves to English ways and to learn the customs of English society.

I suppose that good manners are the same in all races and all countries. They are the outward expression of an attitude of mind or soul towards one's neighbour, an attitude which thinks of his good rather than of one's own and of his comfort and of his feelings, and therefore to acquire good manners in the truest and highest sense is no mean aspiration. For the man who has good manners towards every human being can surely have few mean thoughts in his heart.

But this is not the question which we are discussing. We are thinking not of good manners, but of certain social conventions. While good manners are the same all over the world, conventions differ very widely. To take a single

instance it is odious to you to see an Englishman licking the gummed part of an envelope or putting the end of his pencil in his mouth, and you suspect that you yourselves do things equally odious to us. This is perhaps sometimes true and I imagine that these conventions must be learnt by every man for himself by observation and by questioning. I think that you will find that any Englishman of some acquaintance is ready to answer all your questions.

Perhaps it is not so much these smaller difficulties which stand in the way of friendly relations but rather the general attitude of mind. Where however there is a real desire on both sides to come into more friendly relations, the way becomes easy. Without this desire no set of mechanical rules however well drawn up, will be of any use. I think perhaps your friend does not realise how ready the majority of English people are to establish friendly social relations with Indians and since they do not themselves altogether understand English manners they suspect Englishmen of a patronising attitude and they take offence at small things which certainly would not offend them if they understood the reason of them.

To speak quite frankly I do not think that better social relations are likely to come about unless there is a real desire on both sides for them and unless both races are really determined to discover what is best in one another.

At present, there is a certain tendency to dwell on what is worst, and I think that in this Indians are distinctly worse sinners than the English. I have often heard general statements made by Indians which are wholly unjustifiable and if Indians ask us to be tolerant and kind they must try to be the same themselves.

Yours etc

LETTER II

Dear Mr .

You tell me that you would like me to write more in detail than I did in my last letter on the subject of certain English conventions, for the benefit of some of your young countrymen, who may not as yet be accustomed to English ways and you tell me especially that you have heard it said that at large parties, such as the Reception at Government House, Indian gentlemen often behave in a way which gives offence to English people.

I have heard the same thing said myself, especially with regard to the refreshments which are offered to the guests. Perhaps, you might be able

to give your young friends a few hints on this subject. It might be possible to say to them

1. As you are going to an Englishman's house, it would be well for you to adapt yourself to his method.

2. If you are not accustomed to English ways of eating, perhaps it would be best for you not to take anything to eat or drink until you have watched a few English people and have observed their customs.

3. Do not, for instance, drink soda water out of a bottle. If you dislike the idea of letting your lips touch a glass which may have been used by some one else, you should refrain drinking anything or if you are very thirsty, you should ask a servant to give you a bottle of soda water and take it outside to drink.

4. In selecting a cake or other food be very careful not to touch any but the one that you take. Also do not take one that you think you will not like. If, when you have taken a cake, you find that you dislike it, do not throw it on the floor. You may ask a servant to give you a plate, and put the cake on it and then give it to him to take away, but this gives a good deal of trouble and it is better only to take some kind of cake that you know you will like. It is said that Indians sometimes take a cake and after eating a portion of it, replace it in the dish. Never do this.

5. Do not, under any circumstances, remove anything from your mouth. If an Englishman takes grapes or oranges, he will remove the skins and seeds from his mouth with his hand. His custom is repugnant to you, it is equally repugnant to an Englishman to see you spitting the skin or seeds out of your mouth at a party.

6. Indians naturally eat much faster than Europeans. Try therefore, when eating English food to eat slowly, taking only very small mouthfuls at a time. If you dislike taking a bit out of a cake, ask for a plate and place the cake on it, then break off a small piece at a time and put it into your mouth. Do not throw it in. With care you will learn to satisfy your scruples and yet to conform to English habits.

7. Do not take more than one thing at a time and remember that 'light refreshments' or afternoon tea are not regular meals, and only a little should be eaten.

8. Do not hand a cake or biscuit to a friend with your fingers. If you want to pass him some

food, take the dish in your hand and hand it to him, let him then help himself.

9. If you take ice cream or fruit salad, eat it with a spoon. Do not pour it from the plate direct into your mouth.

10. Do not take any food away with you. This is quite the custom in Indian houses, but is never done amongst English people. You should not even take any sweets for the children from the table.

11. If you do not wish to eat or drink anything there is no need to do so. Even at small private parties you are quite at liberty simply to say 'No, thank you, if you are offered refreshments.'

12. At large parties there is no reason why you should not go up and speak to people whom you know, whether English or Indian. If, however, they are of very high official position, you would probably wait for them to speak to you first.

13. A man does not usually put out his hand to shake hands with a lady; he waits for her to offer her hand to him. But he may go up and speak to her if he knows her.

14. It is well at parties not to speak of business. If you have any business with an Englishman it is better to write and ask for an appointment.

I have suggested a few definite instructions which you may be able to give your Indian friends. Their own tact and observation will easily fill in the details.

Yours &c

LETTER III

Dear Mr

You suggest that I should write a letter which you may show to your friends, on the subject of paying and returning calls.

This certainly is a difficult subject, for in English society it is generally the ladies who pay and return calls whereas your ladies often feel rather shy of calling on English women who probably do not understand their language.

Then again, when an Englishman who is married or whose wife is in England or the India, calls, it is the lady of the house that he asks for and who receives him. Her husband might not even hear of his visit and he would only return it if the caller were of a very high official position. Ordinarily, the lady on whom he called would send a card of her husband's to him by post, or ask her husband to put it up on the board at the Club.

"Why should I talk if I have nothing to say?" and he would be entirely reasonable in his objection. How restful and refreshing it would be if nobody talked unless they had something to say! and yet of course in that case people would never get to know one another at all.

First then there are certain things which are often spoken of by Indians amongst themselves, which are not unnecessarily discussed in English society. They may be included under the headings "domestic events and illnesses." You should be careful to avoid these, especially if young unmarried ladies are present.

Some of these subjects are never mentioned at all, for others there are certain conventional expressions, e.g., an Indian would say "I have not been well lately, I have been suffering from diarrhoea and vomiting, the English equivalent would be "I have not been very well lately, I have had a chill." An Indian would not hesitate to say, "My wife is unable to accompany me, she is expecting her delivery in a few days," which an Englishman, if he were put to it, would say "She is not going out just now." Then, no reference, even the most distant, is made to the event known as "attaining her age," or to the three days which an Indian daily periodically spends in retirement.

Of course, this only applies to conversation in society. If English people have a really friendly feeling towards Indians, they will not mind any thing that is said, so long as they recognize that there is no intention on the part of the Indian to say anything that it may offend them.

Again, you should not ask personal questions such as "How much rent do you pay for this house?", "How old are you?", unless you know people very well. And "burning subjects" should be avoided such as Trial by Jury, admission of Indians to Clubs, intermarriage, the corruption of the lower grades of the public services, which are felt acutely by one side or the other. The weather and climate is always a good old friend in conversational difficulties, and then we have the Coronation, the Durbar, elementary education, electric light and fans, F. lamps and junkies, which may be used as little scouts to explore the mind of our new acquaintances. You may never get beyond such subjects just a thousand of English people who meet day by day get no further with each other, on the other hand, you may soon find yourself on terms when there is no more need to think what you will say,

for the days of acquaintanceship are over and the spirit of friendship has come.

There are a few little habits which should be avoided —

- 1 Snuffing and making noises in the nose
- 2 Clearing the throat noisily
- 3 Spitting

But even if you make real friends with English people you will do well not to cease to observe the conventions which you have learnt, some English people are rather "free and easy" in their manners to each other, but an Indian is never a success when he tries to imitate them. Just as an Indian is scarcely ever able to write colloquial or slangy English, so he cannot put on an "offhand manner" without being offensive. I do not mean that he may not be absolutely natural and at his ease, but his manners should be his own, and natural to him, not copied from those of another race.

Some Indians are painfully afraid of seeming obsequious. Certainly, no one likes a man who is over deferential, who makes flattering speeches and has no opinion of his own, but even this is better than one who makes silly jokes or facetious personal remarks, and if a man does not feel natural and at his ease he had far better be silent and dignified than jocular and vulgar.

Yours, etc.

My Indian Reminiscences

By Dr Paul Deussen

EXTRACT FROM THE INTRODUCTION

In recording my impressions of my trip to India in the winter of 1892-93 and thus presenting them to the public I have yielded to the wishes of my friends, partly because, notwithstanding the shortness of my stay in India, I was enabled, being favoured by circumstances, to get a deeper insight into the life of the natives than a European usually gets.

My knowledge of Sanskrit, the study of it had been to speak, my daily bread for the twenty years previous to my trip, was of immense service.

What was to be of still greater use to me in India than the knowledge of the ancient and sacred language of the land was the fact that I had happened to have spent the best energies of a number of years in entering into the spirit of the Upanishads and the Vedānta based upon them.

CONTENTS

Introductory; From Versailles to Bombay, Bombay; From Bombay to Peshawar, From Peshawar to Calcutta; Calcutta and the Himalayas, From Calcutta to Bombay via Allahabad, From Bombay to Madras and Ceylon, Homeward Bound! Appendix — Philosophy of the Vedānta. *Parasavi to India*. A Poem.

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treated is undesirable? Is it any wonder that several of them "desert Hinduism for the Crescent or the Cross?" The treatment which the depressed classes have been hitherto receiving is certainly opposed to the true spirit of Hinduism. It is fatal to the great fundamental doctrine of Hinduism which proclaims the unity of the Supreme Soul. The great gurus of Hinduism have recognized the injustice of the treatment meted out by the upper classes to those below them, and we read from time to time of 'protests' made by them against the exclusiveness of latter-day Hinduism and against caste restrictions imposed on the lower orders. We find traces of this protest even to the teachings of the Upanishads and we know very well that the great Buddha revolted against it. Sankara recognized the injustice and everybody is familiar with the story told of him that when he went to Banaras to advocate his philosophy, he asked a Chandala who was going along the road to step aside. The Chandala is said to have replied, 'My soul is as thine, and my body of flesh and blood springs from the same earth as thine. Why dost thou ask me to walk aside? Sankara is said to have replied, "Surely you are my guru—Brahman in Chandala's." And after saying this, the great philosopher, the beautiful exponent of the Advaita philosophy, prostrated himself before him. Everybody also must be familiar with the story of Sree Ramanuja standing on the top of a tower crying aloud to the world that 'if salvation was not to be with the low and the degraded, to hell he would go. But this protested the equality of human beings with no nocturnal voices and he made latter-day Hindus to some extent change their attitude towards the lower classes. The bhakti or devotional school of Hinduism which has produced saints who are honoured and revered, pleaded the cause of the depressed classes as we call them nowadays and denounced "the dogma and foundation of religion and caste tyranny." The stories of Rohida, a shoe maker, Chockamali, a Mahur, Soca, a barber, and of Nandi, the Purbi saint of Southern India, every Hindu listens to with respect and admiration, and they are 'persons, who by their own saintliness, have earned an all India reputation.' As the Hon. Mr. Justice Channiker has said, "if the pages of the past history of Hinduism with reference to the treatment of the depressed classes are darkened by deep shades, let us not forget that the history has its lights also—lights obscured indeed by a variety of circumstances but still

there, working in the present and showing that Hinduism in its best and purest aspects contains within itself elements favourable to the growth of the cause and mission which have for their object the elevation of the depressed classes. It is important to bear this in mind, because from the way in which this question of the depressed classes is sometimes handled, one is apt to suppose that it is only now that we are making an effort to raise them, that the movements for their elevation are of our time, without any past going back to some generations back."

Latter-day reformers have also applied themselves to this question. Swami Dayanand Saraswati, Swami Vivekananda, Purnanandaji and Swami Vivekanandaji have laboured for the cause of the depressed classes. The fact that the fundamental principle of Hinduism, its chief boast and glory, recognises the unity of the Supreme Self, the fact that the great Gurus, like Sankara and Ramanuja, and latter-day religious reformers have from time to time proclaimed the equality of all classes and castes ought to make every Hindu feel for his less fortunate brethren and make him take a deep and abiding interest in their elevation and uplift.

The outlook for the depressed classes is certainly hopeful. The Theosophists, the Brahmo Samajists, the Aisy Samajists, the Prarthana Samajists, high class Hindus and the Christian missionaries are taking an active interest in their elevation. The work of the Depressed Classes Mission in Bombay and other parts of Western India, its work in our own city and in Mangalore is progressing. Several Hindus and more especially Brahmins, and I speak with special reference to Southern India, have established night schools for teaching the children of the depressed classes, and I know of several instances where Brahmin young men of the most orthodox caste are at the present most actively engaged in educating them. The untouchables are being touched. The stigma is being removed. The first great step has been taken, and I have no doubt the movement is bound to succeed. There is not a politician in India worth his name who does not recognize the fact that there can be no true unity and solidarity among the Indian people, with 60 millions sunk in ignorance and in the depth of poverty and degradation. There is not a thoughtful Indian who does not realize that there can be nothing like true nation building in India so long as one fifth of the entire population are denied social equality.

Indians in the Transvaal

BY MR. L. W. HITCH

[The following statement of the present position in the Transvaal is taken from a letter addressed by Mr. L. W. Hitch to Mr. H. A. Nienkam, Secretary Indian South African League, Mafeking.]

YOU will, I am sure, understand that the value of the arrangement from our point of view necessarily turns upon the action of the Union Parliament when it next meets (this at present is remote), but since there all also upon the spirit in which the Government act about putting the arrangement into practice. I was anxious that Parliament should be able to ascertain that the settlement will be confirmed. This may be either because the Minister may prove not to be sufficiently earnest himself about it or by reason of opposition from different quarters of the House. But, assuming that it goes through successfully very much, if not everything will turn upon the spirit in which the laws are to be administered. For myself, I am by no means hopeful. The present conduct of the authorities is anything but suggestive of a desire to treat our people as a spirit of fairness, not to say leniency. The attitude adopted by them is to place every conceivable obstacle that ingenuity can devise in the way of applicants to come into the country and of those already here desirous of retaining their title to remain, and to discourage both classes. I have, at present, cases of wives and infant children (children under 16) who are kept down at the Coast Ports, although lawfully entitled to enter the Transvaal by reason of fraudulent pretence raised by the authorities for no other conceivable reason than to discourage them and others. You will, of course, recognize what this must mean in the matter of loss of time and of expense to poor men working hard for a livelihood. Often they themselves have to go down to the Coast to fetch their wives and children, only to meet with arrest at the Border, even though the husbands and fathers are duly registered residents of Transvaal. Then follows more loss of time. The arrest may entail a deposit of £50 Bail, the expense of Counsel to defend, and an acquittal after a few months investigation of the relationship of the wife to the husband or of the age of the child or children, all of which might have been saved by a little consideration on the part of the officials. Such cases as I have just illustrated have passed through my

hands in considerable numbers, since my return to South Africa a few months since.

The Gold Law and Township Amendment Act of 1903 is certainly the very existence of the Indians already here. They constitute a covert attempt to perpetuate the system in Law 3 of 1835 which prohibits the holding of fixed property by Asiatics. It is the Law 3, further inasmuch as their effect is to make the holding of leaseholds and even occupancy by Asiatics impossible. A considerable number of our people are the equitable owners of property sold for their account by European assignees. As you will see by reference to this week's "Irish Opinion", the position of such Indian property owners is such that they are under the Law previously referred to in serious danger of being dispossessed without compensation. Numbers of occupants in Klerksdorp and elsewhere have served with notices to remove. In the case of those who are tenants of European landholders, notices have been served on the latter who, of course, have, in turn, served similar notices upon the Asiatic occupants. Most of these are business men, including many of very long standing. Petitions have gone forward in this regard but, so far, without any satisfactory answer. A couple of weeks back, I was concerned in the defence of one such case, wherein the European landholder was summoned for having a *den of Asiatic slave keepers* (*Mosses Khan Broer of Kloofpoort*) as tenants. The *den* is a most respectable one, having two other businesses besides the one in question in Kloofpoort. The judgment in the Magistrate's Court has gone against us but appeal will be noted. There is, however, no question as to the meaning and effect of the Law.

The Municipalities Ordinance at present before the Transvaal Provincial Council threatens to place a similar power in the hands of Transvaal Municipalities as hitherto has been wielded by the Municipalities of Natal with such serious consequences to the Indian traders and other Asiatics. We have petitioned against this and Mr. Gandhi gave evidence before a commission last week.

I would refer you again to "Indian Opinion" for fresh instances of the hard operation upon poor Indians of the £3 Special Tax payable by freed indentured labourers, and also of the operation of the Dealers Licences Act of that Province.

Strong representations have been, and are being made by my London Committee, and also by the All India Muslim League in these matters. I know that I need not even suggest the strong advisability of your co-operation.

battle is over now. The belligerents have sheathed their swords. The white flag of peace has been unfurled. Truce has been fairly established. The atmosphere has been cleared of the smoke and fume of their thunderous duels. Let us hope that the severe lesson Democracy has taught the men of the Upper Chamber and their confederates in the Lower will never be forgotten. Democracy has asserted itself. It has marched triumphant to its destined goal.

THE UNPARALLELED STRIKE!

The Parliament Bill war, however, was all through only a war of words. No bones were broken and no blood was spilled. But it is indeed most deplorable—the several strikes which have taken place as we write and which have not yet been brought to a close. Dockers and porters, railway men and seamen, and all workers in cognate trades have, it seems, with one voice, revolted against the tyranny of the capitalists. These strikes had been brewing for sometime. They were inevitable as a protest against this new form of slavery which modern Collectivism has tried to force on the labouring classes in almost all the countries of the west. They are only a premonitory sign of the coming economic war. It is likely to be universal, and the wave of that struggle is bound to pass over India, China and Japan. The strike began with the engineering trade in Manchester, but it seems to have found its strongest centre among the labouring population of Liverpool. These two great towns are now an armed camp. The peaceful industries for the time have fled. Rioting with all its deplorable concomitants is the order of the day. Never did a people, in the fury of their economic discontent, behave so brutally and recklessly. It is not their fault. The fault in all these strikes is primarily with the different employers of labour, as the *Manchester Guardian* (3 Aug.) observes:—"If ever there was a strike for a living wage" it is this. "It is with a shock that the public has learned that great companies and prosperous firms engaged in various branches of the heavy engineering trade in Manchester have been paying only 17s and 18s a week to the able bodied adult labourers." To say nothing of the standard of living, it is common knowledge that the "actual cost of keeping body and soul together has risen very considerably during the present century, and such wages have become a rather disgraceful anachronism in a town like Manchester." But what is true of this particular trade is also true of other trades in Liverpool,

Manchester, London and other towns. These strikes are unparalleled and set the outward visible expression, and no more, of the sullen discontent which had been brewing all along, thanks to the selfishness of the monopolists and capitalists. Human nature, when past endurance, must rebel, and who can gainsay the fact that there is no rebellion, so calamitous in its effects on a country, as the rebellion of the belly? Starvation wages may be tolerated for a day, for a week, for a year, but they never can be tolerated indefinitely. When the endurance point is passed events of ferocious and bloody character now daily happening in the principal cities of England are a logical conclusion. So here in industrial and wealthy England is the throes of an industrial and trade crisis of a colossal magnitude never before witnessed. You may have an army of a hundred thousand people if you like to repress disorder, rioting, looting, destroying food and property, cutting wires, disconnecting power cables derailing trains and what not. But it should be remembered that this very mode of overcoming an infuriated class of workers would lead to worse results. The soldiery belongs to the same class as the workers. So that after a time the soldiery itself will turn its heels at its masters and make common cause with their brothers. Such a contingency is not impossible. The remedy does not lie in suppressing disorder and disturbance by means of troops. Lasting truce by means of friendly arbitration, fair, reasonable, and just, is wanted. No doubt the Government is endeavouring its best to bring about such a pacific solution of the crisis. But it should be remembered that no mere palliative will ever do. A patched truce is worse than useless. Once for all masters and labourers must understand each other. The masters must accept the inevitable signs of the times. They must learn their practices of treating the masses of workers as so many slaves at so many shillings a day. The masses are really their masters. That is the position, and the sooner they try to realise this grim fact of the opening twentieth century, the better for all interests otherwise they will find themselves unable to carry on their trades and industries. The days of monopoly and bare living wages are dead and gone. Neither any species of Draconian legislation or any other measures to repress the labourers will do. These are foredoomed to failure. The workers have felt their strength. Common grievance has united them as no other element or interest could have united them,

CURRENT EVENTS

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foot that it was her duty to take special precautions against the threatened breach of neutrality from her territory. It was her duty as a friendly and neighbouring Power, even in the absence of any specific obligation, and one that with her system of police passports it would have been exceptionally easy to discharge. But to the general duty Russia had added the obligation of a formal contract. Mahomed Ali Murza might still have been the Shah if he had not broken his oath and delivered a treacherous attack on the new liberties of this country. As a traitor he had lost all claim to consideration, and the Persians would have been justified in keeping him under guard for the rest of his life. From this fate the British and Russian legations saved him and an agreement was drawn up between them and the Persian Government assuring Mahomed Ali his personal liberty and a pension. In return the two legations undertook to give His Majesty 'strict injunctions to abstain from all political agitation against Persia' and the Russian Government promised in addition "to take all effective steps in order to prevent any such agitation on his part. The Persians recognised that they were taking great risks in letting so treacherous a man out of their control, but they signed the agreement largely because the British minister was a party to it and they had confidence in his word. Russia has broken her word." Thus it is most distressing to find that Sir Edward Grey has as yet taken no effective steps to remonstrate with Russia on this open breach of faith. At any rate the House of Commons has not been informed of the action he may have taken. Indeed from the telegram on the subject that have hitherto appeared it would seem that the Foreign Office has again shown the same pusillanimity in its diplomatic relations with Russia which in former years all right minded Englishmen greatly deplored. England has almost always been outwitted by Russia. Even the Anglo-Russian agreement is not so favourable to British interests as was expected. And heaven knows how long it will be faithfully carried out, seeing that Muscovite faith is a faith of the rope of sand. Truly does the *Guardian* observe that it is "wounding to English pride that Great Britain should have set her hand to these tergiversations of the Muscovites." "Our policy in Persia is not to be treated as the negligibleudge of our interests, real or supposed, in another part of the world. For all her decadence, Persia is still in many respects the centre of the Mahomedan world, and England rules over more Mahomedans

than the Sultan of Turkey. Any insult to Persia is felt by millions of our Mahomedan fellow subjects, it will undermine our moral authority in Asia if any suspicion of breach of faith attaches to us and if, further, no obvious British interest is served, but our action arises from indolent complaisance with Russia, then a damaging blow has been dealt to that prestige which we are told counts for much in Asia. *We are helping to destroy Persia's chances of making herself strong.* The creation of a strong Persia is at least as great a British interest as a strong Afghanistan. * * * We were parties to the agreement that Russia has broken, and if we are right in thinking both the breach and defence of it to be morally base we can not escape our share of the discredit. Truer words were never more courageously spoken. Meanwhile it is some comfort to know that the force of the Majlis have so far been successful as to haul back the ex Shah and his petty army to the Caspian. But from the reply of the Foreign Office that the British Government has not accepted Major Stokes' resignation, in order to assume the chief ship of the proposed Persian gendarmerie, it is clear that Russian diplomacy has still an upper hand in the present imbroglio and Russia is trying to wrench important concessions in her own interest in order to get back the Shah to Odessa. All that is indeed most humiliating and reflects no credit on the diplomacy prevailing at present at the British Foreign Office. Russia, it is plain as noonday has lately tried to bring about more than one complication. Apart from this breach of faith in letting loose the ex Shah, and absurdly complaining about the Russian public tendency of Major Stokes, she has been putting needless obstructions in the organisation of Persian finances on a sound and secure footing. Her objections to receiving cheques straight from the Majlis Treasury instead of from the Belgians, as hitherto, is puerile and a glaring instance of the way in which she has always tried to foment quarrels leading to hostility. The British lion seems to be toothless while the Russian bear is showing its teeth! Let us devoutly hope there may be enough strength and statesmanship in the Majlis to circumvent these tortuous and base intrigues of the Muscovites and that with the active and broad sympathy of the British Foreign Office, Persia may evolve her new political destiny which it is the aim of Russia by all means, overt and covert, in its power to avert.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section]

The Veddas By C G Seligmann, M D,
*Lecturer in Ethnology in the University of
London, and Brenda Z Seligmann (Price 15s
Cambridge University Press)*

So much has been written at random about the Veddas of Ceylon, that it is a relief to have a systematic and scientific sociological account of them by Dr and Mrs Seligmann, who recently carried out investigations amongst them with the active aid and co-operation of the Ceylon Government. In many respects, the present work supplements and occasionally critically sifts statements made in Mr Parkers recently published *Ancient Ceylon*. Mr Parker too has aided the authors materially in the production of their work, and Dr Myers contributes a chapter on their music, while Mr A M Gunasekara translates their songs for them and in addition has an appendix on their animal names.

The chapter that would most appeal to a South Indian reader in the whole work is the last one that sets out the final conclusions that the authors have arrived at after laborious research. Their opinion is contained in the single sentence that appears in the last paragraph of their book "We regard them", say they, "as part of the same race as the so-called Dravidian jungle tribes of Southern India." This is the opinion of Dr Haddon, and, indeed, the photographs published by the authors in their work cannot but lead one who knows South Indian jungle folk to any other conclusion. It is somewhat remarkable that Dr and Mrs Seligmann should not have probed the question of the origin of the tribal name *Vedda* which we prefer to think is a modified form of *Vedar*, a forest tribe of Southern India well known for its sporting qualities. That the present day *Vedars* have largely been modified by contact with Tamils need not be doubted, but in the interior of the Presidency there are sections of these well worth investigation for purposes of comparative study. Dr and Mrs Seligmann have done their work in a manner worthy of great praise, and their joint production, enriched as it is by numerous plates, text figures and maps, cannot but be considered the standard work on the Veddas of Ceylon for quite a long time to come.

Stories from Dante. By Susan Cunningham
(George Harrap & Son, 2 s)

We are glad to note that Susan Cunningham has given English readers an opportunity of acquainting themselves with the stories of Dante in their genuine form. The value of the book is considerably enhanced by the introductory study of Dante's life and the author's successful attempt to supply the missing links in the stories. It is written in an easy, attractive style and we are thankful to the lady for taking us over a ground associated with some of the richest poetry of the world.

The Investor's India Year Book 1911. By
C H Le Maistre, Deputy Secretary to the
Government of India, Public Works Department.
(The "Capital," Ltd., Calcutta)

In India, the field for investments is so huge and business so tempting, but in proportion to big managements and enterprises the public is not presented with detailed and accurate information relating to sound finance. At best, complete account could be got from railways, banks and mercantile houses as to what investments in these would bring in and the investor is seldom at an advantage to take a wider view as to where to invest his money. To meet such a long-felt necessity Mr C H Le Maistre has just now brought out the first annual edition of "The Investor's India Year Book" which contains a mine of information relating to investments in Railways, Banks, Tea, Coal, Jute and Miscellaneous Companies. Each chapter contains besides a luminous introduction, published accounts or reports of the various companies, which gives out a complete financial history of each undertaking for a period of ten years, in the case of companies in existence for a pretty long period. The statement shows the main details of the working and the total receipts and expenditure for the year, the profit, the manner in which the profit is distributed, the balance carried forward to the next year and in some cases the highest and lowest price of the shares. The book presents to the investor a careful study of the flourishing Indian industries and, as a book of reference, is very valuable, which the shareholder and the investor cannot prize too high.

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State Socialism in New Zealand by L. Rossignol and Stewart—(George Harrap & Co)

This description of the Socialistic phase of the functions of the New Zealand Government should appeal to all interested in the method and scope of Governmental activity in the present century. There was a time when the state was regarded as purely a police and protecting agency, when individualism was raging rampant in the world of theories, and when Buckle and Spencer were the exponents of the limits of Governmental activity.

But now and especially during the last three decades all have changed and the policeman theory of the Manchester school of politics has given way to the new idea that the State should aim not merely at securing the legal rights of citizens but also at providing the conditions which are essential to popular welfare.

As a force in practical politics this new conception is moving with great strides and New Zealand possesses the proud distinction of being one of the earliest of States which modelled themselves upon this idea. The obstacles that lay in the way of the sentimental objections of the doctrinaires were surmounted and in the matter of land nation education, Governmental arbitration between capital and labour and a graduated system of taxation New Zealand has set the model to its sister colonies and other States.

The book is full of facts and figures culled from statistical reports and year books. It affords us not only a clear statement of the reasons of a youthful country which is being exploited but also glimpses of the cordial relations that it maintains with Britain. When studied along with the phases of Governmental Socialism in other countries the book will benefit the student of economics as well as of comparative politics. Two nice maps of the two islands of New Zealand greatly facilitate the understanding of the work.

Prayag or Allahabad—(The Modern Review office, Calcutta) Price Rs 18 Available at G. A. Vaidyan & Co.

We owe an apology to Mr. Ramananda Chatterjee, the well known editor of the *Modern Review*, for the delay in noticing this excellent publication of his. Prayag is a place dear to every Hindu, and the thousands of visitors who flock to it from time to time will find in Mr. Ramananda Chatterjee's handbook a most useful and valuable guide. Its interest is enhanced by the fifty seven beautiful illustrations.

Kalidasa His Poetry And Mind By Akhil Chandra Chatterji, M. A., B. L. (Published by S. K. Lahari & Co., Calcutta)

There is no more encouraging sign of the times in India at present than the growing interest taken in all things Indian. If proof were wanted of the foregoing statement it would be found in the volume under review. In this volume the author sets himself to appraise the mind and art of one of the mightiest sons of a race that perhaps the world has ever seen. Educated Indians in general have always taken a special pride in Kalidasa. Those who have fallen under the spell of his genius have found in him a fountain of perennial delight. But it must be admitted that this love of Kalidasa has been somewhat vague and misty with a touch of the patriotic feeling in it. Therefore it is that we welcome the present attempt to determine wherein the greatness of Kalidasa lies and how he is deserving of the worship and adulation we have so freely bestowed upon him. The author devotes one chapter to a criticism of Sakuntala, another to a criticism of Kalidasa's other works, while a whole chapter is taken up with the discussion of Kalidasa's date (which, according to the author, is the 6th century of the Christian Era).

We venture to hope that others will enter the field which the author has so patriotically entered, and that there will soon grow up an 'Indian Men of Letters' series. The printing and set-up of the book admit of improvement.

The Relief of Chitral By Captain G. J. Loughusband and Colonel Sir Francis Young Husband & C. I. E., Macmillan & Co., Ltd.

Not much requires to be said about this book, the first Edition having been issued as early as the year 1895. The book is the joint production of two brothers, and the name of one at least of them is quite familiar to Indian readers. The first chapter opens with the narration of the causes of the disturbances in Chitral and the rest of the book describes the siege and relief of Chitral. There is no discussion of the political aspects of the campaign round which such a fierce controversy once raged. The horrors of war are gruesomely relished by deeds of valour and heroism and the Chitral disturbances were not without them. Nothing in all the book is more gladdening to the heart of an Indian reader than the heartfelt and enthusiastic tribute paid to the heroism and ingrained sense of discipline of the Sikhs. The book is written in an easily flowing style and is well worth perusal.

The New God and other Essays—By
Ralph Shirley (William Rider and Son, Ltd.,
London) G A Natesan & Co Rs 2 10 0

The task of reviewing a book like the present is one of some difficulty, the essays comprised therein are as the author himself admits, "not a little diverse in character." All the essays, however, bear upon problems of religion and psychic enquiry. The author writes from the standpoint neither of the orthodox religionist nor of the confirmed sceptic but of a sane and unbiassed student actuated by nothing but a pure regard for truth. He is fain to admit that while a great deal of our present beliefs will have to be rejected, evidence has in recent times accumulated which will rationalise and lend support and justification to whatever in our present faith is true and noble and life giving. The writer does not arrive at any hard and fast conclusions, but simply states both sides of a question at their best. The style of the book is racy and pungent, such as we do not often meet with. We have derived much edification from a perusal of these essays, and none who takes up this book will feel disappointed.

Nelson's Encyclopædia, Part I (*Times of India Office, Bombay*)

We are indebted to the courtesy of Messrs Bennett Coleman, Bombay, for the first part of "Nelson's Encyclopædia" which is now being largely advertised throughout India. The contents of this Encyclopædia are based chiefly on the *Illustrated Encyclopædia*, which the same firm issued some time ago, but the publishers are careful to state that the present edition is much more than a mere reprint, that "hundreds of new articles have been written, many recast, and all revised immediately before publication." The chief advantages of this Encyclopædia are convenience in use, facility in reference, adaptation to modern conditions, accuracy and reliability, and guidance in research. This Encyclopædia, as the publishers rightly claim, will certainly meet the requirements of the ordinary intelligent man and woman who, in the course of their reading or writing, frequently feel the want of a reliable book of reference which can be easily handled and quickly consulted. The book is being published in 25 parts, and priced at a Rs each.

Mutual Recognition in the Life Beyond
 By H H T Cleise (*Robert Scott Paternoster Row, E C*)

In this book, the author is at pains to show from the early Christian writers and from the New Testament that the disembodied soul enters into form and shape in the life beyond and that it is able to recognise friends and foes. Apart from authorities, one would have thought that it is enough to have our likes and dislikes, our affections and belongings in this existence and that it does not conduce to peace of mind to think that we carry our leanings to the life beyond. The author opines (otherwise and from the point of view of the loved ones he thinks it a consolation to know that there can be mutual recognition when the bourne is passed. There is no warrant for this position in the Buddhistic Theology, and the great Sankara's philosophy is opposed to the separate existence of individual souls, if one may use such an expression. In the *Vaishnadvaita* system which speaks of *Nitya Suris* there is room for such a concept, and undoubtedly the *Dvaita* philosophy of *Madhvacharya* would lend itself to such a pronouncement. Mr Cleise's book is confined to an examination of the Christian literature on the subject and we are not prepared to say that the conclusions do not follow from the citations. Although the orthodox Christian theory that the earthly body should not be destroyed, as the departed spirits rise on the day of Judgment in their mundane form is being gradually given up, there is a good deal of foundation for the Christian belief that the loved ones under the cars of angels await the arrival of their earthly friends and that there is recognition all round. We commend this serious attempt to deal with the problem to the consideration of our Christian readers.

Selections from English Literature (1700 to 1900) By H A Asman, M A, B D (*Methuen & Co*)

This is intended as a companion volume to the history of the English Literature by *Rahitz* issued some time ago. The illustrative extracts are judiciously chosen and we have no doubt the book will be found useful to students of English Literature. We must however remark on the absence of specimens from such eminent writers as *Stevenson* and *Newman* in prose, and *Meredith* and *Swinnburne* in poetry.

TOPICS FROM PERIODICALS.

Japan's Industrial Progress

The present remarkable position of Japan as a manufacturing country is due to the foresight of the statesmen of a few generations ago who laid down the duty of the state in regard to the revival and initiation of industries in unmistakable terms. The state has been the forerunner in every respect. It sent out students to all parts of the globe, it started industries and technical schools and technological colleges. As a result of this enlightened policy it has been possible in the course of fifteen years to build up a huge concern like the Japanese Imperial Steel Works which says Mr V. G. Gokhale in the *Fergusson College Magazine* for June has a capital of 6 crores of Rupees employs 10,000 labourers consumes 2,000 tons of coal daily produces 17,000 tons of steel per month and possesses 50 locomotives to transport material from one part to the other inside the works. The industrial policy of Japan has borne excellent fruit. Industries started by Government were one after another made over to private companies as soon as Japanese experts trained in Japanese technical schools and in foreign countries were available. The Nagasaki Dock Yard was thus sold to the Mitsui Bussan Company which after sometime dismissed the foreign Engineers and the Dock yard is now managed entirely by the Japanese. Passenger steamers of 18,000 tons and more are constructed here. Says Mr G. Khale —

These practical lessons proved very useful and the people now became interested in industries and factories began to spring up in all parts of the country and at the beginning though a few of them failed from want of adequate experience at the same time became very prosperous and paying concerns. We may get some idea of how industrial education is progressing in Japan from the fact that there are about 630 schools for elementary technical instruction with about 37,000 students; 140 schools imparting higher technical and industrial education to about 23,000 students and two Imperial Universities where about 600 students receive instruction in all the branches of Engineering. Besides these schools there are many night schools where labourers from the factories can undergo short courses in different branches of engineering thus giving them opportunity to improve their position.

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G. A. Natesan & Co., Bookbinder Chetty Street, Madras

The Cotton Mill Industry in India

The current number of the *Dawn Magazine* gives us a statement of some facts and figures bearing on the Cotton Industry in India, which is at once the premier and the most successful Swadeshi enterprise that the India has organised on methods and principles of the modern commercial production. It is nearly sixty years since the first cotton spinning and weaving mill was projected in this country.

Ten years later the number had increased to a dozen with 3,38,000 spindles. Thereafter the progress has been more rapid. According to the Bombay Mill Owners' Association on returns up to June 30th 1910 there were 243 mills with 20 others in course of construction. The number of spindles has risen in round numbers to 6,400,000 and the looms to 82,700 the hands employed had increased to 231,000, and the cotton consumed to about 7,000,000 bales. The capital embarked in the industry is on the whole of the 10 crores of rupees returned at the age valued at £1,08,973,000 to which has to be added an estimate for 34 mills presently owned. The actual total may be placed at between 12 and 17½ millions sterling.

Some statistics regarding the cotton industry may not be uninteresting. As regards the cotton mills the increase during the two periods of twenty years each is 1861-80 and 1881-90 is 44 and 137 new mills respectively and that during the period five years 1901-05 is 4. But during the six years (1905-1910) the increase is very remarkable that is 66 new mills have been started.

At the end of 1910 there have been 619,567 spindles whereas there was in 1905 5,163,486 and in 1861 only 338,000.

Coming to the Indian yarn exported to foreign countries it would appear that there has been a considerable decrease in the course of the last few years. In 1909-1910 231 million lbs of yarn were exported while in 1905-06 it was 304½ million lbs. The decrease in course of the eight years (1902-03 to 1909-10) is represented by no less than 22 million lbs. or over 8½ per cent.

The writer draws the following conclusion about the supply of piece goods to Indian consumers —

Foreign mills? Indian mills? Indian handlooms? Indian mills therefore can at present supply about a third of the total quantity of mill-made cloth required in India and they can meet about a fourth of the total demand for piece goods in India. Indian handlooms which before the war could at least have had for long supplied the whole of the Indian demand for piece goods besides commanding a profitable export trade are now no longer in that happy position only a fourth of the total Indian demand being met by the latter under the altered conditions of the country among which must be included a deterioration in Indian taste.

King George V.

In the latest number of the *Fortnightly Review* "Index" has an interesting character sketch of King George V and *T P's Magazine* publishes what is described "An Intimate Sketch by an Old Courtier" which gives an account of the King by one who has known him from his childhood.

"Index" shows that as Queen Victoria was the great reconciler of the thirde to the people, and King Edward was devoted to removing every cause of friction with Foreign Powers, so the mission of "our present Sovereign is the discharge of another, yet equally momentous function, that of bringing together into one great bond of union the vast and multiform portions of the British Empire."

Having observed that the theatre is his Majesty's favourite form of recreation the writer tells us—

"Outdoor sport is general, and shooting in particular find in him a devoted adherent and a more than ordinary skilful performer, but among sedentary amusements the drama easily holds chief place. King George tastes whether theatrical or musical, art by no means confined within narrow limits. In both spheres he inclines to the lighter side.

As regards the King's personal character it is said that simplicity, directness, concentration, firmness, determination, stability, strength, are some of the terms which are obviously applicable to this very interesting personality. About his Majesty a broad outlook the writer says that

His Majesty's field of observations has been, not Europe, but the British Dominions overseas and the vast Indian Empire. His grasp of the subject and his sagacity in dealing with it are freely and fully admitted by those whose responsibility to the country is more direct than his own but whose experience is immeasurably less.

The writer in the *T P's Magazine* gives the following instances of the King's fearlessness

One result of his naval training has been to give him an absolute indifference to risk. A man who has been in command of a torpedo-boat on a lee shore in a gale is apt to disregard consideration of personal danger to which he ought to pay attention. When he was married he persisted in driving through the streets of London, although the Chief of Police warned him that they could not answer for his safety. He told them that he did not believe them, and that he was going anyhow. Similarly his ministers warned him against his going to India. He simply laughed at their fears—

He felt it was his duty to go and feeling that it was his duty to go, he was going, and that was the end of it. He would no more discuss the question as to whether he would get out of it with a whole skin than a Naval

Officer would refuse to obey the signal to go into fight for fear that he might get killed in action. This supreme sense of duty, and a deep underlying conviction that death never comes to any man before his appointed time, will lead him to face perils without even realising what he is facing.

The article thus concludes—

The sympathies of the King are with the people. His action in suggesting that 100,000 school children should be invited to the Crystal Palace to celebrate his Coronation is thoroughly characteristic of the father of his family, who is also the father of his people. His action in directing that the Terrace at Windsor Castle, should be thrown open to the public last Easter is not entirely without precedent, but it is certain that no one enjoyed the spectacle of 7,000 sightseers more than the King and his family, who watched from the windows of his Castle. It was said at the time by one who knew him that nothing would have pleased the King better than to have come down with all his family and mingled familiarly with the crowd after the fashion of Old Farmer George. In the afternoon, the Royal family drove out in the old coach and four to Virginia Water in such fashion as to revive once more the memories of the early Victorian days.

When King George is better known and has longer reigned there is every promise that he will command the reverential respect paid to Victoria combined with the personal popularity of Edward.

Idealism in Education.

In a paper on "Idealism in Education" which the Rev C F Andrews contributes to the *Students Brotherhood Quarterly*, he holds that the four *astrams* which represented the earliest Indian educational ideal, form a good starting point for our system of modern education. "We shall eliminate, of course," he writes, "all those features that are merely temporal. We shall not attempt an artificial reproduction, but rather grasp the principles and apply them to modern conditions. We shall desire, for instance, to revive that ideal bodily chastity which leads to a pure and beautiful life and the production of a healthy offspring. We shall desire to build up afresh in modern ways that wholesome personal relationship between teacher and taught, which was so central a feature of early Indian education. We shall desire, once more to receive that high dignity of the teacher's office which depended not on money but on character and virtue." Mr Andrews concludes his paper with a tribute to the Fergusson College, Poona, as a noble institution representing the enthusiasm of Young India, self dependent and self supporting, and representing also the true dignity of the teacher—the dignity of unselfish service,

Labour Laws in Europe

Mr H R Stockman has a summary of the labour laws in force in European countries in the *Socialist Review* for July. This has been taken from the *First Comparative Report on the administration of labour laws* issued from the International Labour Office at Basle. We find that in the United Kingdom, Germany, Austria, France and Holland, all industrial establishments, excepting those where only members of the occupiers' family are employed, are subject to inspection. In Belgium, Italy, Switzerland, Sweden, Hungary, Denmark and Norway inspection extends to all industrial establishments where mechanical power is used and where no mechanical power is used, if a number of persons exceeding a certain minimum are employed. Bulgaria, Spain and Portugal extend inspection to establishments where women and children are employed. In Russia inspection laws are applicable only to establishments where mechanical power is used. Portugal and Sweden are the only countries allowing exceptions to the Child Labour Regulations.

Night work is permitted for young persons in the following cases —

United Kingdom (iron mills, wire-drawing, electrical stations, galvanizing wire and cable, paper making, china clay manufacture, sugar factories, printing, lac-making, and fish-curing)

Germany (rolling mills and foundries, glass-making, bakeries).

France (coal mines, blast furnaces, glass works, hol-lowness, sugar factories, oil mills, and paper making)

Belgium (coal mines, blast furnaces, paper making, sugar factories, fish processing, glass-making and tinned hollowware)

Austria (paper factories, glass-making, sugar factories, bakeries and scythe manufacture)

Women may be employed in night work in the United Kingdom at fish preserving only, at blast furnaces and smelting works in Belgium, glass factories in France and Belgium, underground works in mines and quarries in Sweden and lighting of safety lamps in mines in France and Belgium.

The United Kingdom and Holland are the only countries where workpeople employed at home and in domestic workshops are subject to the general laws regulating employment in factories and workshops.

It may be remarked in passing that the total number of persons occupied in industry and mines are 11,256,251 in Germany, 8,363,557 in the United Kingdom, 6,093,202 in France, 5,596,559 in Russia and 4,049,320 in Austria.

Dwaraka Nath Mitter.

In the latest number of the *Calcutta Review* Mr Shunbooo Chunder Dey recounts to us some of the incidents in the life of Dwaraka Nath Mitter. Having made a fair start almost at the very threshold of his professional career, he kept it up with his usual zeal and diligence. He had studied law as a science and had also learned the practice thereof by experience. His leisure hours at Court he devoted to intently listening to the speeches of the distinguished pleaders of the day and taking down notes of arguments, while his leisure at home was spent in the study of the best English works on forensic eloquence and the speeches and orations of eminent orators both English and continental. His success in the Bar, says Mr Shunbooo Chunder Dey, was more rapid than that of any other pleader or Vakil in the legal annals of India.

Dwaraka Nath Mitter was raised at the height of his legal practice to the position of a Judge of the Calcutta High Court. Of his ability Mr Shunbooo Chunder Dey says —

Although he had never received the regular training of an English lawyer still he could successfully grapple with technical points of English law and triumphantly meet the English lawyer on his own ground. This fact was testified to by some of the leading counsel of the day. Referring to Mr Montague, then whom a better judge of judicial merit Calcutta did not possess at the time the talented scholar of the *Hindoo Patriot* observed — "One of them a severe critic and very chary of praise more than once described Dwaraka Nath as a genius. Himself an eminent jurist, he often wondered how Justice Mitter without possessing the hard professional training which English lawyers received could grapple so successfully and meet so triumphantly the English lawyer on his own ground." Soon after Mr Justice Mitter's decision are masterpieces of their kind and well deserve to serve as models for future Judges to be guided by. Not a few disputed points of Hindu and Mahomedan law have been settled by him and in that respect his judgments might be regarded as very good specimens of judicial legislation in this country.

Dwaraka Nath Mitter was remarkable not only for the greatness of his head but for the goodness of his heart. His amiability, his generosity and independence of character were too well known, and added to them the earnestness and vehemence of his conviction gave a charm to his private life.

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A Gold Currency for India

Mr. S K Sarma writes in the *Hindustan Review* for July and August an article on the Gold Currency in the course of which he discusses Mr Thackersay's scheme. He points out the various difficulties that lie in the way of a gold currency and the utter impossibility of its introduction in India. He says —

Even the Anglo-Indian mercantile community, in whose interests primarily the mints were closed to the coinage of silver, did not appreciate the wisdom of introducing a gold currency however much they desired fixity of exchange. The Bombay Chamber of Commerce observed that "gold can only, if at all, be introduced into circulation under conditions of the money market which are ruinous to both foreign and internal commerce, and can only be retained in circulation so long as those conditions are maintained." The Bengal Chamber of Commerce observed that "a good currency is entirely unsuited to the requirements of this country," and regarded it as "an experiment surrounded with difficulties which are not likely to be solved for a considerable time. It was not apparent to the Karachi Chamber whence the gold necessary for the establishment of the gold standard was to be obtained, and that without a free importation of gold and a large reserve of the metal in this country, the possibility of the Government of India maintaining a gold standard appeared to them open to serious question. The Madras Chamber regarded the task of establishing and maintaining a gold coinage as Synphases and suggested the adoption of the Lindsey scheme with some modification."

He then discusses the schemes of Mr. Lindsey and Mr. Probyn who recommended plans for the adoption of the gold standard without a gold currency, which have been abandoned. After meeting the arguments of those who condemn the Secretary of State for his policy in manipulating Council Bills he says —

Will there be genuine demand for a new gold coin? Will people circulate gold because it is minted in Calcutta and not in London? What prevents now the sovereign from circulating and where is the guarantee that people will bring in gold for coinage in Indian mints while they can get ready any number of sovereigns from the market? Is there any virtue in *sovereign* coinage? That the trade will bring gold and take it to the Indian mints for coinage while they can import the manufactured article direct from home is one of those myths which may readily be dispersed with. As for the people bringing in bullion to keep their savings in coin, this is what Sir David Barbour wrote in 1892: "It is held by some that if a gold standard were established in India, a great deal of the gold that is now hoarded or held in the form of ornament would be brought to the mints, coined and put into circulation. I have never been able to accept this theory. Why should a native of India give up his habit of hoarding or an Indian lady cease to take a pleasure in the wearing or possession of gold ornaments, merely because the Government of India had established a gold

standard?" Sir V. D. Thackersay and others think that hoarding has ceased in India, and that we have turned over a new economic leaf. If this is true, the imported gold is mainly in the form of ornaments and jewels, and it all the more becomes difficult to lure it to the mints. All that can be done is to get the gold in the hands of bullion dealers, but it is a question whether they will care to pay the mint's seigniorage if they are sure of a market for bullion. Anyhow the amount must be small, nor is there any certainty that it will serve the purpose of money fully absorbed and brought to the crucible.

The fact is, Sir V. D. Thackersay's proposal is only the thin end of the wedge. He is too clever a business-man to forget that it matters very little for an Indian to Anticipate or Attack whether the sovereign is coined in Calcutta or London, so long as sovereigns are obtainable, an effective demand would have brought them for circulation, and the absence of their circulation is only a proof that the demand is not effective. To our knowledge and recollection nobody having bullion and wanting sovereigns has ever made a complaint against the closure of the mint to its coinage. It is as easy for them now to get it coined in London as it will be to get it coined in Calcutta or Bombay. The object of the advocates of the opening of the mint to gold is some how to put gold into circulation, and they seem to think that this would be as successful an attempt as any other. But the difficulty will come not when the mints are open to gold, but when gold is given for the rupees, and the attempt is made by Government to ensure absolute convertibility. It is true that they will require an amount of gold which they will find absolutely difficult to obtain. Whether all the rupees will be produced at the same time for conversion into sovereigns or no, the gold standard and the gold currency must break down if the Government are not prepared to make the conversion when demanded, and they must have behind them a stock of gold which in the opinion of those best conversant with such topics comes to a pretty good sum. The estimate comes to anything between a hundred and two hundred millions, and that cannot be obtained by coining odd bullion that may be brought to the mints. The Government have no other option than declare the sovereign as sole legal tender, thus converting the rupee currency—250 crores—into subsidiary coin as the shilling in the United Kingdom, melt the excess silver and sell it for gold and for the rest borrow gold in the market. These are the necessary steps for a real gold standard and not for its make-believe. They are so frightful steps that no "gold bug" will dare propose them—let alone the consequences on internal and external trade—and unless they are taken we can only have the present system which is neither fish, nor flesh, nor good red herring—a bastard bazaar-fraud—with unspeakable evil to the country.

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Stories of Indian Art

In an entertaining article on this subject in the *Empire Review* for July, Mr Percy Brown relates the principal points to be noticed in connection with works of Indian Art. It is commonly believed by collectors of Indian Art were in Europe that the exquisite embroideries in India are made by women. It is nothing of the kind. A special caste of male embroiderers has been solely identified with this trade for generations. In Kathiawar and Kashmir the men have so developed the art that, says Mr Brown "it affords a subject of speculation, whether the long years of association with this art and its feminizing influences, have been responsible for this stalwart handsome individual (Kashmiri Muslim man) becoming the upmanly and chicken hearted creature of the present day." The beautiful Kashmir women know nothing of this art. The 'phulkari' or 'flowering' work of the Punjab is done however by women who do it to odd hours. The work ordinarily progresses slowly "the golden stitches being located in the design by laboriously counting each woven thread of the coarse cotton frayed fabric and inserting the needle each time according to this elaborate calculation. The women finish the fabric by purposely fitting the small space at the end with a blot of glaring purple or crimson in order to avert the Evil Eye."

Mr Brown has much praise for the style of ornamentation known as 'tie dyeing'. This represents some patterns such as elephants, cavaliers, chariots and horses, musicians and dancing girls dyed on cotton fabrics in a series of small dots or circles. The designs are all drawn in outlines formed of innumerable small twines, and then the fabric is put into the dye pot. After the colouring process is complete it is seen that the knots resisting the colour, the fabric shows the required design in white on a red ground. This trade which Mr Brown characterizes as one of the most remarkable on record, flourishes in Rajasthan. This is now made by machinery in England, the 'bandana' or red and white spotted handkerchief being the principal fabric.

The skill with which most intricate and elaborate works are produced by simple and rudimentary tools is remarkable. In the fine stone carving, the carver employs sharpened pieces of wire from the frames of old umbrellas, the hollow ribs of which, according to the workman, make up into most excellent gouges. The miniature painters of Delhi use paint brushes made from the fluffy hairs on the tails of young squirrels.

It will be surprising to many to be told that most of the ivory used in India for decorative purposes is obtained from Africa.

In the production of lac were carried on throughout India the tool used is a blunt piece of fibre from the stem of the palm leaf. "This industry," says Mr Brown "is second only to the tie dyeing handicraft in the interest of its process, which defies description. The word 'lac,' is the same as the numerical 'lakh,'—meaning a hundred thousand—closely associated with the monetary system of India, and is derived from the small insect which in countless numbers deposits lac in the form of a resinous incrustation on the twigs of trees."

A Plea for Religion in the Home

Rev J T Sunderland has a paper on the above subject in the current number of the *Christian Register*. The article speaks out how keenly the writer feels about religion in the home and what dangers he apprehends from a home with religious culture left out—

Christian thought is to some extent a revolt,—a revolt against, among other things, old forms of dreary home-worship that were earned on from a sense of duty long after the life had gone out of them and against old methods of religious training of children that were outgrown and ought to have been changed for something better. It was proper that there should have been a revolt. But revolts always have an element of danger in them. The danger is that the revolters may go too far and become extremists in the opposite direction.

Have any of us, as Unitarians erred here? Is trying to get away from formalism have we forgotten that formalism has a real place and value? We have said "It is the spirit of worship that we want not the externalities." Yes but have we sufficiently borne in mind that internalities must have externalities to hold them? and that, if "the body without the spirit is dead," the spirit is pretty likely to be absent where there is no body?

I cannot but think that it is a very serious loss a very real calamity if any of us have dropped distinctly religious training and culture out at the home, if any of us fail to set aside some part of the day, five minutes if we must, regularly for family devotion,—I mean for father and mother and children to think quietly and reverently together of the deep things of life, together to feel and in some simple way express to the Giver of all good gratitude for life's blessings and together to look upward for the wisdom and strength and guidance which all need.

I think it is a loss out of our children a loss greater than we can tell if we allow them to pass through those tender years back to which they will look all their lives through as cherished years, without having these associations with a rich stored memory as those of bedtime prayers sung with mother's goodnight and kisses.

The Maharani of Baroda

Mr Smt Ditt Singh contributes a paper on the Indian Rani to the July number of the *Nineteenth Century and After*. Therein he gives a graphic account of the story of the life of H H the Maharani of Baroda. As regards the Maharani's education Mr Singh says that soon after she was wedded she was placed under an instructor —

Being gifted with good judgment who at once grasped her husband's point of view, and instead of being rebellious, she co-operated with him. As she grew older and her mental horizon became broadened by the lessons she learned she realised more than ever the wisdom of the discipline she was undergoing. Learning inspires a love of books, and reading whetted the Maharani's desire still further to progress in the pursuit of knowledge. Travel in India and later abroad further widened her perspective. Thus throughout her married life, in the course of which she has become the mother of three sons and one daughter, all of whom are healthy and happy and preparing themselves for useful careers and has proved a helpful companion to the Maharaja Chhatrapati has been steadily cultivating her mind before which new vistas of intellectual perfection have constantly opened, giving her fresh interests to work and pray for, and rounding out her life make it fuller, richer, and happier.

This mental growth is developing her highness' thoughts and ideals which promise just as much good for others as her evolution has brought to herself, her husband, her children and her immediate relatives. The more she learns, the more she realises the low position to which her humbler sisters dwell. The harder this consciousness smites her soul, the more ardently does she yearn to help them to rise up out of the mire of ignorance to which they are wallowing. She already has reached a stage where her desires are beginning to mature into plans of practical utility, where her aspirations are leading her on to fruitful action.

Speaking of some of the Maharani's activities Mr Singh says —

The Maharani's campaign to uplift the women of Hindustan is as simple as it is wise. She thinks that the time for mere talking has long gone by, and the aboriginal Indians who talk reform in Congress and Conference and practice reaction at home. According to her, a system of education must be evolved which shall combine the Oriental and Occidental culture, and this must be grafted on the stalk of practical training. Her idea is that females should have the same cultural training accorded to males—but their instruction must go farther than this. It should include courses that will cultivate the woman instinct in them instead of permitting it to be crushed out of them, which is the chief fault of the present system. Schooling such as she advocates is not to be had anywhere in India for love or money. Indeed the academics there make a practice of forcing the curriculum planned for boys— itself imperfect and calculated to make mere clerks of the students—upon girls who desire education. Therefore, the Maharani of Baroda would have all social

reformers combine to found a great women's university, which shall carry out her ideals. But judging from the mood of her countrymen she may have to wait years before they attempt to materialise her dreams, she herself is going ahead alone with the work. Not long ago she organised, in her husband's capital, a charity bazar, the first time a Maharani ever had done anything of the kind with the object of raising funds for her educational scheme. As she then observed pseudo *purdah* in her own State, although with the inexplicable illogism of woman the world over she went about without veiling her face when outside Baroda. Her Highness sat behind a screened counter selling her wares—a procedure which made aristocratic India pause and wonder. But Chhatrapati simply went about the work in a business like manner and carried her plans to a successful issue. The venture resulted in a substantial sum to form the nucleus of the endowment for the institution she hopes to start, to which she added generously from her private purse, as did also the Gaekwar. She is steadily working to increase the amount realised in this manner and in course of time expects to secure money enough to put her plan into operation. Meanwhile she is studying the constitution and study-courses of the schools, colleges and universities for women abroad meeting educationalists, and discussing with them her ideas and ideals of feminine training. Thus she is preparing herself for the great work that is crying out to be done in India where whole-hearted, honest intelligent labourers are so pitifully few.

An ambitious woman, keenly concerned about the welfare of others, the Maharani of Baroda is as different as she can be from the traditional ladies of the Indian palaces who lead insipid lives of fatuous self-criticism their world limited to one man who has nothing but casual interest in him. A great and pleasant contrast this certainly is and mainly due to the impact of the East on the West.

Work

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place, or tranquil room;
Let me but find it in my heart to try,
When vagrant wishes beckon me astray—
"This is my work, my blessing, not my doom;

Of all who live, I am the one by whom
This work can best be done, in the right way."

Then shall I see it, not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the labouring
hours,

And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best

—Henry Van Dyke

Impressions in Western India

In the July number of *The East and the West* the Bishop of Bombay records some impressions in Western India. In his opinion the first thing that strikes an Englishman in the Bombay Presidency is the immense number of people that there are in the country. There is one really large town, Bombay itself, with near a million inhabitants of every race colour and creed. Outside Bombay the population is agrarian. An agrarian population it strikes one as being dominated by the amidity of numberless villages. As regards the indirect effect of industrial measures the Bishop says that to make a young Christian self supporting and self respecting who cannot earn a living by his brains and who cannot enter the professions monopolized by caste is one of the greatest problems of Christian workers in India. The Bishop continues:—

It is best solved by the industrial mission, which has been mostly for the trades which entered India in the train of the European—the railway the engineering shop, the printing press. The American Methodist Mission (Congregational) has a large Social Industrial department at Ahmadnagar by the side of which but one is a poor amateurish thing. The Scottish Presbyterians have developed to the same limit at Poona. Here is work for really good practical men, such as carpenters, engineers, printers, who do not want to be ordained, but want to take a hand in the winning of India for Christ. They can elevate the Indian Christians idea of the "life which now is" towards its Christian ideal of heavenly gladness, thoroughness, good tempered co-operation and trustworthiness. They can turn out good Christian men in a manner for which they are fitted by their own life's doing. If only there were more imagination to see the aim of Christian life we should not be so disastrously lacking in the department as we are.

The Bishop puts in a plea for more unity among Christians:—

Manufacture grows for it is hope of increasing wealth. Not much greater power we derive from the Indian Christians. They need to hang together against a hostile and unscrupulous world. They must marry, they must live, they must protect each other in office, in work, in Government departments. The social and economic centrifugal pressure is enormous. Also they care very little for European & missionary of the nineteenth century. Their demand for unity is hampered by scarcely any theological or ecclesiastical discipline. "The land is short," said one of them, "would be in one fold, but for the very rich Parsis and American theophiles." One returns to England and finds enormous even about Indian missions. But we in India shall have to see a realization of power only shall we try to give direction to the movement which is bringing it.

Bhagavad Gita and Kant.

In the July number of the *International Journal of Ethics* Mr. S. Radhakrishnan has an article on the Ethics of the Bhagavad Gita and Kant. According to the writer both systems preach against the rule of the senses and both demand of man duty for duty's sake. In elucidating the fundamental truth underlying the Bhagavad Gita the writer has spared no pains to repudiate the shallow charges brought against it by superficial thinkers. The real meaning of Karma does not exclude free will. The law of Karma or necessity is and must be true but man must not be subject to it. He has to rise to rational freedom. Freedom and necessity must be reconciled. Though actions are pre-ordained the belief in Karma must not affect the rational powers of the soul. Man, in fact, only differs from the brute, in that while he can go lower he can also rise and the instincts and passions which are common to both can be subdued and overcome by man. This subjugation of impulse and instinct and action, according to duty demands, is what the Bhagavad Gita says, and same is identical with Kant's solution. With Kant, freedom is a matter of inference. He holds that man is determined and free. The question of determination and freedom is common to both. But on ultimate analysis, the writer observes, Kant is found to offer only the semblance of freedom and not the reality of it. It is empty and unreal. The writer observes that the solution offered by the Vedanta gives real freedom, freedom even in the phenomenal realm, where we are powerful to check our impulses, to resist our passions and lead a life regulated by reason. The origin and law of morality have been very efficiently dealt with by the writer. The story of the battle-field of Kurukshetra as a conflict between duty and inclination, a struggle between reason and sense and improving the great Truth that morality lies in doing one's duty. As it was one with this teaching of the Bhagavad Gita. But Kant excludes from moral actions, actions which are consistent with duty but yet are done from emotion. Acts done from inclination according to Kant, are not moral. The Gita does not ask us to destroy the impulses, but asks only to control them, to keep them in their proper order, so that they are always subordinated to and regulated by reason.

India's Education and her Future Position in the Empire

In the current number of the *National Review* there is an article on the above subject from the pen of H. H. the Aga Khan. He says that in India there is a spirit of restlessness accompanied by great social and political changes of recent years and adds that until the Indian educational system becomes more universal in its application there can be little apprehension that the average Indian will gain the knowledge requisite to form opinions of any weight upon public questions. Necessarily enough ignorant prejudices inevitably abound —

As regards the necessity of diffusion of elementary education the Aga Khan says —

If by the diffusion of elementary education the standard of ideas of the average ryot is raised and he is brought to understand the rudiments of business he will be placed on a higher platform than he has ever before occupied. The truism that the luxuries of one generation are the necessities of the next simply means that the standard of life and its requirements are continually rising. The rise is most rapid where education is good and thorough. We may expect therefore that there will flow from the education of the Indian the same class of benefits as flow from that of the European. There may be considerable difference in the intensity of the two streams but the main result of educating the Indian will be the increasing demand he will make upon Indian commerce, and the stimulation of industry such as increased demand will bring.

The Aga Khan puts in a plea for laying out a sufficient sum to meet the requirements towards educational diffusion —

Of course we shall be told once again that India is poor and that her resources are not equal to an ambitious programme of educational diffusion. This no doubt is true, but does any one believe that India must ever remain in this state? And considering the great ends in view is she not equal to carrying on her shoulders for this purpose the burden common to all civilised nations, namely the burden of a National Debt? Each day the scope of India's advancement is increasing. By an entire treatment land that has been lying fallow for generations is being brought under cultivation. Progress is discernible at every turn. The great need for their acceleration is a diffusion of education whereby India's peoples will be enabled to develop and improve economic potentialities. A system of education working up from the bottom and down from the top concurrently must surely find the centre of its gravity and economically promote the interests of India. Remunerative occupation goes to make a happy people when they are actively engaged in developing and improving their economic condition they will find no time for idling thought and energy to movements of doubtful profit to themselves and the country. In short, the salvation of India under British rule rests upon the enlightenment of the masses.

As India is part of an Imperial whole, says the Aga Khan, we must look for the means of strengthening her and the Empire at one and the same time —

It is to this and from this development of India as part of an Imperial whole that we must look for the means of strengthening her and the Empire at one and the same time. For India must remain one of the pillars of the British Empire—and a most important pillar, because she is to-day the Empire's largest potential market and the greatest reservoir of man power within the limits of British heritage. That is why the education of her people is so vital—vital because of the future increase of her commerce—vital because of the almost unlimited areas of cultivation within her boundaries—and because of her defensive strength and as a half way house to the great self governing States of South Africa, Australia, and New Zealand. By education there can be trained a people whose past history has proved that they can be fighters and can show a loyalty to their leaders unparalleled in history. Therefore the motto to-day for British and Indian statesmen must be 'educate, educate, educate'.

The Art of Setting up.

The art of setting one community against another and the English against the Indian has been recently carried by a class of Anglo Indians with, it is feared, a considerable amount of success. As an example of this art, the following passage, taken from an article in the July issue of the *United Service Magazine*, by "Purna" on 'India and the Empire' may be quoted —

Our statesmen—if we have any left to us—should remember or should learn, that India does not represent a nation but rather a congeries of races of varying creeds of different aspirations and it may with a large amount of truth be said speaking diverse and strange tongues that in so mixed and opposing a community there must inevitably be some party which nurses a perpetual grievance real or imaginary, and that such a faction will eagerly seize upon any opportunity which may offer for enlisting in the cause of unrest or disorder, other parties usually opposed to it, but whose interests and sympathies it may be able to show to be in danger in the whole Peninsula no more contented and law abiding class than the men of the Mahomedan persuasion. Within recent years Mahomedans have had a good deal to put up with a virile community and professing themselves for no inconsiderable period over shadowed by the frothy demagogues whom they looked upon as idolaters, and the recent timely righting of the wrong—the slight—under which they were suffering has done much to cement the loyalty which Mahomedans have so long given in full measure to the British Raj.

UTTERANCES OF THE DAY

Mr Gokhale on Public Life

The following is the full text of the speech delivered by the Hon Mr G K Gokhale on the 27th July —

Mr Chairman ladies and gentlemen I assure you that I do not use the language of mere convention when I say that I find it difficult to convey to you as a laudable expression of the profound gratitude which I feel to you for this overwhelming receipt of aid for this warm words of appreciation which I and Mr Chavman I have welcomed on this afternoon on your behalf. Gentlemen that is not by any means my first visit to Madras and that is not certainly the first time that I have been the recipient of your kindness and favour. Demonstrations such as this serve to bring on you too vividly to one's mind the utter disproportion between what I feel to be and the amount of generosity and recognition which an individual public almost always bestows upon workers in the country's cause. We do, therefore, the demonstration on this receipt on the one hand almost humbles us on the other. I am glad to be to me a great encouragement, a that I have not indeed that every one every detail of my labours during all these years has been acceptable to you, but that you are not unwilling to put the stamp of your approval on the spirit of these labours. If I am putting an unduly high interpretation on the receipt on my side, I can assure you that I feel nothing higher or better and assure you further that your good will binds me further as by bonds of steel to the service of our common mother and (cheers)

WHAT IS PUBLIC LIFE

Gentlemen I have undertaken to speak to you on the needs and responsibilities of public life. I do not wish to beg my audience by any attempt to present to you as an outside idea as to what is meant by public life and at the same time it is desirable to have a fairly general and clear idea as to what is meant by the expression public life. We all know that a certain part of our life may be regarded as purely personal life and beyond that there is another part which may be called the family life and beyond that as two there is a third part which we may well describe as our public life. Now our personal life and family life are easily understood by every one of us but public life is not so easily understood as it is therefore I will say a few words more on this subject before I take up the rest of my argument. It requires two conditions to be fulfilled before any life can be described as public life. In the first place it must be for the benefit of the public. That a comparatively simple. But there is another condition that must also be fulfilled and that is it must be a life shared and a part of it. I do not by the entire public, at any rate by a very large number of people. For instance, a man who holds a tank or endows a city with a hospital or confers some other favour upon his fellow-beings is a public benefactor who does good to the people. What he does is for the public benefit, but that is not a question of public life. What he does is no personal profit, but is intended for the good of the community. If a man does not, however form a part of the public life of that

community. These two conditions, therefore, have to be fulfilled before any sphere of life can be described as public life. Namely that the object of public life must be public benefit, and that life must be shared in by a large number of people. I do not by the entire public. Now gentlemen there is something about the public life that I would like to say before I proceed to a comparison of the public life of ours with what it is elsewhere. As we advance from a personal form of government to a more democratic form of government the public life of India assumes more and more importance. At the present moment, I think it is safe to say that the strength and character of India is largely determined by the strength and character of the public life of India. We may well accept this as a test, and if you want to find out where we stand as regards our character and capacity as a community I think we should be justified in finding out where we stand in regard to public life. In regard to personal and family life, there is not that a great proportion between us and the Western people. If we want to make a fair comparison between the two a personal life while there are certain advantages which Western people may claim there are certain other advantages which our people may claim. On the whole it would be difficult to say on whose side the balance of advantage lies. Even as regards family life where there are great blots in our social system which every true well-wisher of the country must deplore, still there are things in our social system and family life to justify us in saying that a comparison between our life and that of the other people will not be wholly unfavourable to us.

PUBLIC LIFE IN THE WEST

But when you come to the question of public life we have to admit and admit at once that we are very far behind the people of the West in that respect, that we have been in the past almost altogether deficient in public life and that a beginning has now been made and we are fairly progressing but still as it stands today we are behind the people of the West in that particular respect. If you turn to the achievements of the people of the West in public life, you will have to roughly consider them in three spheres. There is first of all what may be called the sphere of national public life, secondly the sphere of what may be called political public life, and thirdly and lastly there is the sphere of what may be called social and business (business) public life. Now as regards the first, the national public life, the question of your relations with other countries whether you have to act as a nation in conjunction with or in competition with or in conflict with other empires. Now the achievements of Western people in this connection are well known and so far as we are concerned we were not able to show much in this respect in the past. We are exactly not able to show anything at the present moment. We have hardly anything to show in national public life within this country but I will come and I fondly and most earnestly look forward for the time when the day will come when we shall play a worthy part in the national public life, the same as other people do (cheers). But, for the present we must admit that there is no scope for us in this direction that there is no national public life for us as such. I will therefore put as to the sphere of what may be called social and business public life and social and business public life of the people concerns itself

mainly with the relations between the Government and the people, the relations between those who exercise authority, and those who have to submit to that authority.

Analysing further you find that in most of the Western countries this public life has taken the form first, of securing liberties, political liberties that they are bound to enjoy at any particular moment, secondly, of widening the basis of freedom, of acquiring more political liberties, and thirdly, of discharging efficiently those responsibilities which always come with political liberties. You will find that the achievements of the Western nations in this sphere have been very high and it is desirable that our people should study what the Western people have done in this sphere before they can hope to emulate or excel them in that sphere. In regard to the third sphere, the social and humanitarian sphere, we have first of all to consider what are the standards of social justice accepted by the people whose case we are considering, and when we come to consider the humanitarian sphere we have got to analyse what the relations of the different classes of the community are to one another and how far those who are better placed understand to try to perform their duty to those who are less favourably circumstanced than themselves. These are the different spheres, and of these as I have already mentioned to you, I propose to deal with the second and the third spheres so far as India is concerned. The achievements of the people of the west both in the second and the third spheres have been altogether remarkable. The humanitarian movement of the eighteenth century in the west has done more for the people of the west in some respects than even their struggle for political freedom. If we understand correctly the value of the dignity of man as man, if we understand the value of the social freedom, if we understand the value of the disabilities placed upon any section on the score of birth or sex, if we understand all these things correctly, if we are fired by that enthusiasm which always comes from a keen sense of injustice, if we put our shoulders to the wheel and try to set these matters right, then I say we shall have done something in the social and humanitarian sphere. A beginning has been made and there is an awakening in this land such as there never was. We see, at any rate, ashamed of many of the social injustices which we deplore on all sides of us, only we do not take up with energy, necessary energy, the work to remove those injustices.

PUBLIC LIFE IN INDIA

But my object to-day is not so much to speak even of this third sphere namely, social and humanitarian public life as to speak of the second sphere namely, the political public life of our people. I use the expression 'political public life' in its largest and widest sense. Gentlemen, this political public life of ours must be understood both in connection with our past and also with the work that lies before us in the future. No hasty judgment on the condition of our public life would be of much value. I know there are people who are inclined to throw up things in despair and say there is no hope for the people who are behind, as our people sometimes are behind. There are other people who seem to imagine that because a new awakening has shown itself, the whole problem that we have to deal with will be solved almost in no time, and that as they have awakened themselves to a new responsibility, everything would be all right. I

want you to realise that our public life, its responsibilities and disabilities and the work that lies before it, and all that is connected with our public life, must be understood only in relation to our past and in relation to our future. I mention this point, I insist upon it and emphasise that point, because this public life is, comparatively speaking, a plant of slow growth in this land and you must not, therefore, expect a very tender plant to have that strength which you find in more sturdy growths. To those that are inclined to be impatient, I would say 'Have a little more patience, because while a beginning has been made that does not mean that the end has been reached, and the end may be a long way off. There is a good deal of time to be spent, though in the end we may come up to the standard which we all appreciate so much in other lands.' To those, at the same time, who are inclined to be easily self-satisfied, who think that they have occasionally to deliver a speech on public questions or occasionally to take a little interest in public matters and that the whole of their responsibility is then ended, I would say 'Think of the future that lies before you, think of the work that lies before you, think of the vast space that has to be covered before you can hold your heads up among the civilised people of the world, think of the vast amount of work that lies before you before you can really claim to be human beings possessed of any self-respect. Do this and then you will see there is not that room for easy self-congratulation which some of us see in the existing state of things.' Having made these two preliminary observations, I will now deal with our public life as it is. While I deprecate undue pessimism, at the same time, you must understand where we actually stand, understand our defects and deficiencies and also understand what our defects really are, because unless we understand these things, these things will not be set right. This public life, as I have already pointed out, is a tender plant of new growth, but that does not mean that it does not receive at our hands that sustenance which it requires or that sustenance which it is our duty to give it. You may consider our public life in various fields, from councils of the country down to the village usans, in the municipal councils and local bodies, in the press and the platform, and in the various movements which we have inaugurated for the education of public opinion. In all these fields, we may examine what exactly we are doing in public life, what is the strength and what is the weakness of that public life.

PUBLIC LIFE AND PUBLIC SPIRIT

When you come to consider these matters, the first thing that strikes you is that our public life is weak because our public spirit is weak. The two things are closely bound up together. Our public life is, on the whole, not strong because our public spirit is not what it is in other countries. What is meant by public spirit? There are certain root ideas that underlie the expression 'public spirit'. The first idea is that that man alone can claim to be animated by public spirit who is prepared to sacrifice personal gain, personal comfort, and personal convenience for the common good (cheers). This, I think, is a most elementary proposition to lay down. Public spirit, as I repeat, requires that you should subordinate considerations of personal gain, personal convenience, and personal comfort to the good of the community which you want to serve. But this is not sufficient by itself, though that is all important. There

passions and prejudices, so long the difficulties will arise in securing the co-operation which is very necessary for the progress of this country. There are certain broad considerations which may be suggested to you all, so that each one of us in his own sphere may try to facilitate this work of co-operation and may try to work in practice for a common purpose, and when we work for the common purpose that we have in view, then we shall have the strength which is necessary to overcome these expanding difficulties that lie in our path.

DUTY OF RULERS

As regards our rulers I would like to say one word to them from this platform. I would like to say to them that if, on any account, or for any reason or by any means, they allow a suspicion to be created in the public mind of this country, as regards the character and intentions of their rule, then no amount of loyalty, no amount of spirit of co-operation on the part of the people will help them long. If the rulers will not see to it, if the members of the ruling race, non-official as well as official, will not clearly realize that, it will not do for this vast population to entertain a distrust as to the real character and the ultimate purpose of the British rule in this land if they do not clearly realize that, then I say to them that they have failed signally in a most responsible situation. But as long as they do that, as long as they do not lower the flag which has been raised in the past by some of their most eminent men, that this rule exists for the welfare of the people of India, that the object of this rule is gradually to raise the people to a position of equality with those who are now in a position of authority, so long as this purpose is kept steadily in view, so long as this flag is not allowed to be lowered by selfish considerations, so long will the ruling race be performing its part on the whole fairly and well.

DUTIES OF THE RULED

On the other hand, speaking to our own countrymen I say this. We are bound by obligation one obligation involves another. It is a reciprocal obligation. The rulers must accept the obligation of which I have spoken. On the other hand, our own people, especially the educated classes, must accept a corresponding obligation, that is to give no room by word or deed for any questioning of our loyal acceptance of this rule (cheers). If we allow any ground for any distrust or any suspicion in the minds of our rulers I say that, then the whole plant, the whole tree of confidence, is torn up by the roots at once. They are a very few men in this country and their minds can easily grow anxious, and if their minds should grow anxious, they are armed with such powers that they can use them not only to prevent what is wrong but also to prevent sometimes what is not wrong (laughter). That is only natural. In the same place we also did make worse mistakes. I am only stating the situation as it is and we have to realize it. Therefore it is a great, solemn and supreme responsibility that rests on our leaders, leaders of public opinion in this land, not to give the slightest or the smallest room for suspicion to be engendered in the mind of the ruling race about our loyal acceptance of this rule. Having done that, the whole requirement of the situation is roughly satisfied on our part. We owe a duty not only to the rulers who have estab-

lished order and unfurled this high flag, but also to our own country. In a sense the rulers will have no cause to complain, if there is perfect tranquility and perfect quiet in the land, and if there is no stir or any breath on the sea of public life, if we accepted our lot as it is, said not a word, but went on paying our taxes and doing our ordinary work and said nothing about our rights, I do not think that the ruling authorities will complain (laughter). But that does not mean that we shall be doing our duty to our country. We must not allow any suspicion to cross their mind as to our loyal acceptance of this rule. This rule which we have accepted is indispensable for our own progress and any disturbance of it means really throwing everything into the melting pot. Having taken care not to give room for that kind of suspicion, we have to see to it that no duty by our own country. That is to say that we have to build up the strength of our people so that they may be able to discharge all the responsibility which may ultimately devolve upon them. In our own public life, roughly speaking, we have to do three things. We have to build up the strength of our own people in public life, teach them the habits of co-operation and habits of discipline and spread among them the ideas of our rights and then we have to bring this strength to bear upon the Government so that the bonds of freedom in this country may be widened, so that concessions might be followed by other concessions till at last we are able to hold our heads high like other people in other lands. We have to bring to bear strength upon the Government so that they may move with the time. We have to see that such responsibility as has been given to us or as may be given to us is properly and efficiently discharged by us. Take the case of local bodies which are the real nurseries of local self-government. If we do our work properly and well in municipal and local boards, it will not be possible for those who are for progress to say, 'we have given you the chance, but what are you doing with it?' We resent this argument when it is used, but we have to admit that there is a great deal of force in the argument. We are not by any means satisfied with all the requirements of public life in the local bodies, and what is happening there may also happen in other fields and in other directions if further responsibilities are conferred upon us. We have, therefore, got to see to it that such responsibilities as are conferred upon us are properly and efficiently discharged by us. This is the three-fold work, that lies before us in our public life. To sum up again, we have to build up the strength of our own people. How is it to be built up? You cannot build up the strength of our people in a short time. It is bound to be a slow work. But it should be a steady and strenuous work. Every one of us must now with this part of the subject towards the close of my address. We must go about among the people, point out to them how other people are governed, point out also the advantages of their having a larger voice in the administration of their own affairs, impress upon them the responsibility which such self-government involves, and try to prepare them by the spread of education in the true sense among the people. Try to prepare them for this responsibility that we may expect good of them in the future. So far as the Government is concerned you must remember that it is a British Home Government and it is accountable to the British

democracy. That fact should inspire us with hope and also give us clearly the idea that many of us have not of the slow manner in which that Government is bound to move. In England, every reform has been very slowly achieved. The Government does not care to move on until it realises that movement is absolutely necessary. The Englishman is here six thousand miles away from his land but he has brought with him his institutions and traditions. Unless the Government sees clearly there is, beyond the shadow of doubt, evidence absolutely that a further step in progress is necessary you cannot expect the Government to move of its own accord. The mistake that many of our people make is this: That by newspaper articles or speeches on platforms Government would be brought to the notice. Government is not moved by this. They are ready they are anxious, to understand the value of the suggestions. Unless you fully satisfy them, you cannot reasonably expect Government to move. The Government is to work under the British democracy and any body who knows anything about British democracy will understand that it is largely guided by the considerations of humanity and justice anybody who understands that will see that it is we are only patient and persistent, the Government will ultimately be forced to accept the justice of the claims, provided they are just. We have therefore first of all to build up the strength of the people. A public life and bring that strength to bear upon the Government. The people of this country must govern for themselves one day, that is the law under Providence. I may say a few words on this towards the close of my address. I am not speaking of the near future—gradual progress will lead to that goal, no matter how distant it be. We are not intended by Providence to always remain as a subject race—that is by no means possible. If we believe in Divine Justice such an arrangement can never be attributed to the creator. We may examine that our destiny will be the same in spirit as it has fallen to the lot of other countries a position of self-respect and dignity and that a position of honor among the nations of the world is also to store for the people of India (cheers). What then is the position? The movement of the world is the East and West is towards representation in Government on a democratic basis. I hope you will realize clearly the meaning of that. The days of personal rule over the East are over. The days of personal rule in the West have long been over. The East and the West have come to stand so far as that matter is concerned on the same platform. We have to take advantage of this lesson and we have to shape our course accordingly. The goal that we should keep in view therefore is representative Government on a democratic basis. No longer Government for a class whether it is for a class of Europeans and Indians, no longer Government for a class or section of a community such as Mohammedans as against Hindus or Hindus as against Mohammedans is possible. On grounds of representative justice to all, and Government in the interests of the whole community that is the goal that I see to be kept in view. Progress towards this goal has got to be made under British Rule. That is the other condition that must constantly be kept in view. How is this to be achieved? It is to be achieved in this way. The rulers have promised us of their own accord absolute equality with all the races in this land. We must put forth our best efforts and duty to secure that equality equally not only among

Indians but equally as between Indians and Englishmen in this country. That equality is not to be confined to cases that come before law courts but equality in regard to everything acted on the forms of Government which the English have got for themselves elsewhere (cheers). That then is the goal. Approach towards that goal is to be long. The real action a practice of equality which has been promised to us in theory by our rulers, (laughter) this real action will only come slowly. You must remember that a great deal depends on yourselves. If we are not the responsible day it is because our strength is much lower than their strength and there cannot be any equality so long as the strength is low. We should never lose sight of that fact I want you to try and build up a higher strength in this country and build up that strength which is necessary before we can claim our equality with the rest of human beings, which shall be ours. We are only true to ourselves. There is nothing impossible under British rule. If we only constantly keep in view these considerations to practical affairs we shall endeavour to secure equality not only with the Englishmen but a country but also in regard to the form of Government which they have established for themselves everywhere else. This then is the direction in which we have to move. Our whole public work must be directed towards this and towards the building up of our strength which can only come from a steady and persistent discharge of our public duties. Every man who has to work in the *Mos Vapal* as it is called every man who does his work usefully contributes to the strength of the people. Every man who tries to improve our future with a sense of fairness and justice of our claims and of the sense of our capacity to manage our affairs ourselves by the strength of the people. We have to build up this strength in a variety of ways and we have to bring the strength to bear upon the rulers and thus further progress is comparatively simple after.

THE RIVAL MAHOMEDAN PROBLEM

There was one other consideration which the situation suggests and which I must mention to you and that is in this respect. Our attitude towards the rulers is fairly clear because we are not so much as we are our rulers are armed with authority which can compel our attention to duties in regard to them (laughter). The position is not so clear as regards the divisions among ourselves and the temptation when you are hit back the temptation to indulge in quarrels and conflicts which are at best but avoidable. That is the temptation the most insidious with the bulk of our people. It is no unmixing matters. The ill eda Mahomedan question at the present moment is a most serious one not so much then as it is because the Mahomedan community is a small one but in certain provinces where they are in a numerical majority. This problem is one of acute gravity and it is also most commonplace to say that unless we go on well with one another Hindus and Mahomedans there is really no progress possible for either of us. I do not want to speak on the claims, I have never do intend I will not do it on this occasion. It always takes two to make a quarrel. This is a safe proposition (on laughter) I say it further that those who put forward exaggerated claims for themselves as the those who are at just claims coming from the other side equally make matters difficult for both sides. There is

a great deal of this at the present moment and what we require now is that a few men on either side who are willing to undertake the work should see that the small differences that separate us are kept merely small and that a constant endeavour is made to compose them and to see that the common points which bind us together are constantly and steadily kept in view. There is a matter of very great importance at the present moment. There are sectional organisations being formed everywhere. The temptation to form a sectional organisation is very strong. I went a few days ago to Allahabad and I found the whole air there astir with this race feeling. What rights and what political concessions that we should get from the people and how we were governed, all these were minor matters to be brushed aside. The thing that embittered the people most was the feeling that those people have got more seats than they should get and that these people are asking for more than they should get. On the one side the feeling was that these people resist what we ask we were at one time rulers of the land and we should get more than these other people. Questions like that embittered the relations social and personal, to such an extent that many thoughtful men are filled with grave apprehension as to the future of the relations between the two communities. As to public workers, how once a responsibility not only to the present but to the future. These men who take sides in these quarrels contribute their share to embitterment.

The whole question becomes necessarily complicated and failure is certain. But they are urged on by failure till they entirely lose sight of what is due from them to the people of the country. The future of the country depends pre-eminently upon harmonious co-operation between Hindus and Mohammedans. You cannot get rid of either the one or the other. The two have got to settle down and stay together in this land and therefore they must work together. All hopes of a common nationality and all the advantages of self-government that come in with common nationality are idle dreams to our people and therefore public workers must never lose sight of them that they owe a duty to the future of their country, and that they should do their best not to emphasise these differences but to compose them as far as possible. At times passions are aroused that you are unable to do anything helpful and if you can do nothing to compose these differences, hold your peace. In any case do not say anything or do not do anything that will embitter the situation any further. A recognition of this essential duty is necessary before our public life really gathers that strength which it is necessary that it should acquire. Torn among ourselves, we cannot build up any strength and we cannot bring any strength to bear upon the Government and we are unable to discharge our duties in the manner of self-government and the whole thing will be in the feeble and chaotic state in which we all consent to be as we are to-day. Those are the responsibilities of public workers.

STUDY OF PUBLIC QUESTIONS.

There are one or two other things that I want to mention. That is specially in connection with the reforms that have been recently granted. There is no doubt whatsoever that those who understand public affairs will at once recognise that these reforms have given great opportunities for the creation and for the building up of public life in this country, if taken due. What is

any in the Councils may or may not affect the rulers. I know it does affect the rulers and that very considerably. As a matter of fact, I found in days even before the reforms came what we said used to have effect and influence upon the rulers, and what we say now naturally carries much more weight, not only because our numbers are larger but because there are wider powers conferred upon these Councils than they possessed before. You must deal with the ruling race as it is, it is a hard-headed race, no mere appeal to sentiment will go a long way with that race. What is necessary is a careful and deep study of public questions. Our public men have begun to acquire such a study. But you cannot take up that study when for the first time you go into the Council. Many of our men who are following their ordinary professional work in their life come forward and get themselves elected to the Council and then they take up that study of public questions. Mind you I find no fault with them, because in the past there has been no public life. But this must now cease. Only those who are acquainted with public questions and deal with them with that weight and dignity which is necessary in the Councils should be sent to the Councils hereafter. If they know their subjects well, what they say will go much further with the ruling race than what they may say on mere sentiment. If public men are to study public questions then the responsibility rests with the senior workers of this country to provide facilities to younger men for studying public questions. There are no such facilities anywhere at the present moment. Unless our younger men take up the study of public questions by the time they come to play a leading part in public affairs it will not be possible for them to acquire that firm acquaintance with public questions that is desirable.

Therefore it is a new duty which our public men have to recognise if they want to do their work properly. In councils at local bodies, even in the press. Public questions must be studied much more carefully and deeply than they have been in the past. Facilities must be provided for younger men in order that they may take up the study of public questions as soon as they can. Gentlemen, I have really spoken more than I intended and I think it is time that I should bring my remarks to a close.

I have dealt with the difficulties of our public life as we see them, and I have also mentioned briefly the extraordinary difficulties that lie in our path. In fact, these difficulties are greater than confront any other people on the face of the earth. I have pointed out to you also the special responsibilities that rest upon our workers. Finally, as the result of the abnormal situation of the country, as a result of temporary and existing causes. Now I will say one word in conclusion and then I will bring my remarks to a close. I have just now pointed out that our difficulties are much more formidable than those of any other people. Our path is not on level ground, it is uphill and there is every discouragement in our path. We have got to face this, we should not be cast down and depressed by constant failure in our attempts. There are more than one said in other lands and I think I may repeat it here that we have to read we that in our present state we can do work to our country as much by failure as by successes (cheers). We cannot do more than what is possible in the existing circumstances, and we are answerable to God and Man if we do not do all that is possible.

a dream of Sir Syed, which occupied his thoughts in his declining years, to found a University for Mohammedans at Aligarh. You enlarged on the advantages which a University of your own would confer on your community, on the inadequate representation which your community had in the existing Universities, the enthusiasm which your own University would create amongst Mohammedans, for education at every stage, the advantages of a teaching over an examining University, the need for religious teaching and the protection of Oriental learning. The Mohammedan Anglo Oriental College, you stated, had done much to fulfil the objections of its founders, but the time had come to enlarge the scope and usefulness of the institution and to develop it to the fulness of the scheme which he had in view. As regards the constitution of the proposed University, you desired that it should conform to the basic principles of the College out of which it would grow, i.e., that it should have, on the one hand, the complete confidence of the British Government and on the other hand, the complete confidence of the Mohammedan community in India.

We discussed the matter informally and I undertook to lay your wishes before the Government of India. It was decided, before going further, to ascertain whether His Majesty's Secretary of State would approve in principle of the establishment of a University at Aligarh. I am glad to be able to inform you and your committee that the Government of India and His Majesty's Secretary of State will sanction the establishment of a University, provided, first, that your committee can show that you have adequate funds in hand for the purpose and, secondly, that the constitution of the proposed University is acceptable in all details to the Government of India and to His Majesty's Secretary of State.

I suggest that the most convenient course now will be that your committee should draw up a financial statement showing the funds that you have collected and the estimates which you have framed of the cost of your scheme, both capital and recurring expenditure with your proposals as to the constitution of the University. I shall then be glad to discuss them with you and a deputation of your committee and to convey to you in due course the decision of the Secretary of State and the Government of India. Should it be finally decided to establish the University, it will be necessary to introduce a Bill in the Imperial Legislative Council. The Government of India will be glad to draft the Bill in communication with the deputation of your committee. It is not possible to foresee at present how long a period will elapse before the scheme arrives at accomplishment. That will depend on the progress that you make with the collection of funds sufficient for the purposes in view, and on the nature of the proposals which you make for the constitution. I can assure you that there will be no delay in the Education Department and that any assistance or advice that your committee may require will be gladly given, but the matter, of course, will eventually have to be referred to His Majesty's Secretary of State, who has reserved full discretion in regard to every detail of any scheme which may eventually be laid before him.

(Sd.) HAROLD SETLER.

INDIANS OUTSIDE INDIA

Indians in Mauritius

The following wall comes from Mauritius:—

We had agreed to work for one year with Mr Curreeemjee Jeevanjee in April last. In July, Mr Curreeemjee sold his land to Messrs Leclezio, Koenig and another. There had been an express agreement [verbal though it was] between us and Mr Curreeemjee's representative, that in case of the land being sold, our indenture should come to an end. Mr Curreeemjee wanted to fulfil his promise, so he asked us to refund the advances and presents (bakshis) made to us on our engagement, we have paid back the money. The contract of service, between us and Mr Curreeemjee is thus at an end, to all intents and purposes. But Messrs. Leclezio and Koenig apply pressure to Mr Curreeemjee, and the protector of immigrants (Mr Trotter) is too weak to protect us against Mr Leclezio. So Messrs Curreeemjee and Trotter advise us to work for Messrs Leclezio and Koenig as if we passed with the land like a herd of cattle. We are threatened with prosecutions and warrants and all sorts of things in case we hold out against this system of slavery. We are even asked to take back the bakshis and advances we have refunded to Mr Curreeemjee in order that the chain of slavery should tighten and that we should have no chance to escape.

With the advice of our legal adviser, Mr Manilal, we have stood by each other for the last two weeks. But then we cannot remain in suspense like this very long. We must have our certificates of discharge in order to find work as day labourers elsewhere.

It was were to consent to our sale to Mr Leclezio with the land we are afraid we shall be constantly beaten, insulted, ill treated, given bad rice and dholl and persecuted in every way to make us re-engage at the end of the present indenture. We shall be set harder tasks than we can do in a day, and we shall be given credit for the number of tasks that we finish, and not for the number of days that we work, thus making us absent for days on which, we have really worked. This furnishes the estate with an opportunity of prosecuting us for illegal absence or not finishing our tasks, etc., which charges are liable to be withdrawn if we consent to re-engage. This is slavery pure and simple as the stipendiary Magistrate, as a rule, related to the local planters, protects the planting interest, whilst our fellow labourers betray us or depose against us in order to curry favour with our masters.

Transvaal Indians on Mining Stands.

The Transvaal *Leader* reports that recently Mr L. A. Hornsfall, A.R.M., delivered judgment in a case in which A. Tamblin was charged with contravening section 139 of the Gold Law, by allowing Asiatics (coloured people) to trade on a mining stand, outside a township, registered in his name. The main point was whether section 77 of the Gold Law excluded such stands from the operations of section 139 of the new Gold Law. The Court ruled against the accused, and inflicted a fine of £2 or ten days.

August 1911]

FEUDATORY INDIA

Administration of the Gondal State for the year 1910-11

With this report commences a fresh period in the administrative history of Gondal. This is the first year after the Silver Jubilee Celebration by the people in honour of His Highness's rule of 25 years. It is difficult to forecast what the next twenty five years will bring forth but it can be safely said in the light of what has been achieved, that progress will continue on the lines already laid down.

Since his accession to the gadi it has been customary with His Highness to make some concessions and remissions to the people on his birthday. On October 24th which was his 46th Birthday he made the following remissions and grants:

A reduction of the rate of interest from 1 to ½ per cent per mensem on debts due by cultivators to the State.

A general remission of contributions to the clothing fund hitherto made by the Foot Police, the Mounted Police and the Holy Guard.

A writing off of State debts due by some Rajput families.

A grant of pensions to the widows of some State Officers and compassionate allowance to a few ex officers.

Promotions to 18 officials.

These grants have come to Rs 45,000 per year.

MANUFACTURE

The chief articles of manufacture in the State are cotton and woollen fabrics, gold embroidery, brass and copperware, wooden toys, wood work turned on the lathe and Ivory and wooden bangles.

There were, during the year under report, 1001 cotton hand looms against 1055 the year before, whilst the number of woollen and silk weaving hand looms were 5 and 69 against 5 and 64 last year. The diminution in the number of cotton hand looms is due to the failure of the cotton crop.

The number of spinning factories and cotton presses was 6 and 3 respectively. There was also a spinning factory at Kolthad worked by a small oil engine. The iron foundry at Gondal is turning out good work.

MEDICAL RELIEF

The State maintains 3 Hospitals, one in Gondal, one in Dhoraji and the third at Upleta, and

2 Dispensaries, one each at Bheywader and Sarma.

His Highness the Thakur Sahab takes a personal interest in the department. The Hospital at Gondal is a model of neatness. Visitors are struck with admiration at the excellent order in which it is maintained.

There was this year a decrease of 5 in door, and 2,938 out door patients as contrasted with the previous year. The daily average attendance of in door and out door patients was 48.47 and 395.1 respectively against 49.60 and 368.19 last year. The beds available were 107.

Of the aggregate number of in door and out door patients treated, 26,153 were males and 14,852 females. Distributed according to races, 27,538 were Hindus, 13,359 Mahomedans, 30 Parsis, 66 Native Christian and 2 other castes.

EDUCATION

His Highness is a firm believer in the teaching of English not only as a language but as a useful training in ideas and principles. The language is taught earlier in Gondal schools than is usually the case. In the Gracie College a boy commences his English at the same time as Gujarati from the lowest standard. In the Morghaba High School for Girls the pupils start English from the Infant Gujarati Standard. The same procedure will be adopted in the Boys Primary Schools at no distant date.

The Yuvaraj in the Military Department.

It has been finally settled by the Government of Mysore that the Yuvaraj (the Maharaja's brother) will succeed Lt Col Godfrey Jones as Secretary to the Government in the Military Department. The Yuvaraj will attend office to co-operate with Col Jones in the official routine so that he may gain a working knowledge of the Department before he takes charge from Col. Jones who returns in January.

The Maharaja of Scandhia's Gift.

A letter from the Keeper of His Majesty's Privy Purse announces a gift from the Maharaja of Scandhia of £8,000 for charities in commemoration of the Coronation. His Majesty's apportionments of the gift include £2,000 for King Edward's Hospital Fund in London and £1,000 respectively, for Naval, Military and Civil Service charitable funds. The letter says King George knows well that so noble an act will arouse respect and gratitude for the Maharaja in all hearts.

The Maharaja of Bobbili's Gift

At the Municipal Council Meeting held at Ootacamund on the 16th August a letter from the Private Secretary to the Governor was read stating that the Maharaja of Bobbili intends to devote a sum of money representing the salary he received as member of the Council since the late King Emperor's death towards the establishment of an institute at Ootacamund to be called Lawley Institute. The Council was asked to nominate one Trustee. The Government have made a free grant of land for the Institute near Secretariat Hill and His Excellency will formally lay the foundation stone before he relinquishes office. The Council nominated Mr Gonsalves as Trustee to represent Municipal Council for three years. The Institute will take the form of a Cosmopolitan Club.

The late Sir Surendra Vikrama Prakash Bahadur

Sir Surendra Vikrama Prakash Bahadur, K. C. S. I., ruler of the Sirmur State, whose death is announced, was born at Nahan on the 30th of November, 1867. He received home education under learned and competent men. He was initiated into the details of administration at an early period of his life under his father's direction. He held judicial, executive and revenue offices, particularly as Collector and Magistrate of Nahan, and was Sessions and High Court Judge in Sirmur for five years. He acted as regent of his father for two years, was installed as ruler of Sirmur State on the 27th October, 1898. He became K. C. S. I. and member of the Imperial Legislative Council in 1901. After his accession to the Gadi he effected several reforms in his State—especially reforms in the judicial court. He died at Mussoorie on the 5th July, 1911, and was cremated at Haridwar at his own request. He has left two issues by his marriage, Tika Amar Singh who succeeds him to the Gadi, and an unmarried daughter, Shrimati Champavati Devi.

The Bangalore-Chickballapur Railway

We are glad to learn that the prospects of the Bangalore Chickballapur Light Railway are satisfactory and that His Highness the Maharaja of Mysore has graciously given this excellent project a strong impetus by himself becoming a shareholder. The Directors are arranging to start construction in October next.

INDUSTRIAL AND COMMERCIAL SECTION

Soap Trade

A writer in the *Times* draws a fanciful picture of the modern soap trade, showing how the materials used are the same as those employed in the manufacture of margarine, imitation lard and cattle food. The resourcefulness of the chemist is given full play, and he varies his operations according to the supply of animal and vegetable fats and oils in the market. The following remarks will show what is to be expected.—Looking at the present tendencies of the trade, it would seem almost within the bounds of possibility that chemical ingenuity may eventually devise a compound which might form the basis of food and soap alike, a sort of margarine interchangeably useful for cleansing purposes, an edible soap in fact. In the near future we may have the Esquimaux munching cakes of soap when he has finished with the appetizing tallow candle of the old story.

The Textile Industry

Prof. V. G. Kale M. A. in the course of an article on the present economic position in India to *Commerce* has the following on the Textile Industry—

The textile industry is making commendable progress, but we want cotton of a finer quality to be produced in the country and this also points to improvements in agriculture. Our tobacco industry is also handicapped by the poor quality of the stuff we produce. The same remark applies to other agricultural products and industries depending upon agriculture. Here then is a vast field for work. The greater the value we may coax mother earth into yielding to us the better will it be for the poor cultivators and the country generally. The spread of primary education, the establishment of co-operative societies and agricultural banks the diffusion of useful information regarding improved methods among the ignorant peasants, the use of better manures and more extended irrigation works are the directions in which effort has to be made and we must congratulate Government on the particular attention that is being paid to this subject and the special endeavours that are being made by the Agricultural Departments in the various provinces in this behalf. Educated people and Zemindars must co-operate with Government in this matter and not leave the poor and ignorant ryot to his own crude efforts.

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Sea Borne Trade of Madras

The Government of Madras has just issued the official review of the Sea Borne Trade of Madras for the year 1910 1911. The following treats of the export trade —

The total value of exports of fruits and vegetables advanced from Rs 86,13 to Rs 92,03 lakhs. Exports of coconut kernel or copra the chief item under this sub head, which in the previous year had reached the abnormal quantity of 532,176 cwt. reached to 445,892 cwt., but there was a very striking rise in the value from Rs 74,19 to 78,26 lakhs. Owing to the increasing demand for this article which is largely used in the manufacture of edible fats, artificial butter and similar products its price has been steadily advancing although the high figures of the past year are chiefly due to the dearth of lard and cotton seed oil, which resulted in a general shortage of fats of all kinds. The average value rose from Rs 13 15 0 to Rs 17 9 0 per cwt. Exports to Germany amounted to 346,414 cwt. valued at Rs 5,261 lakhs against 368,714 cwt. valued at Rs 5,277 lakhs. France, Russia and Belgium absorbed copra to the value of Rs 9,30, 4 40 and 1 93 lakhs against Rs 8,59, 2 45 and 7,06 lakhs in the previous year.

The Soap Nut Tree

Mr E. Moulis, Jacksonville, Florida who has been greatly interested in the cultivation of the soap nut tree, and has been distributing seeds for its propagation, has written to the *Scientific American* on this subject. The kernel of the nut makes a good substitute for cotton seed oil for soapmaking, and has other by products. The Rev. Benjamin Helm, a Chinese missionary is credited with first bringing seeds of this tree to the United States, from which only one fully developed tree was reared in Florida. It has been the parent of many others, along with seeds from Algiers and those distributed by the Bureau of Industry, the product being some half a miller trees. The soap-nut and the kernel of the seed furnish raw materials for a score of toilet articles of commercial value. The kernel furnishes a fixed oil equal to olive oil for culinary purposes, while it can be used for making a soap equal to the best Castile. The soap nut has also internal uses in cases of salivation and epilepsy, and as an expectorant, the leaves are fodder, and the cakes from which the oil has been extracted are eaten by poultry and cattle.

Working of the Indian Factories Act

With reference to the Reports on the working of the Indian Factories Act in the Madras Presidency during the year 1910, a Government Order has just been issued summarizing the main facts. It is noted that the number of factories in the Presidency rose during the year from 181 to 201. Five new factories were brought under the Act in the Presidency town and 15 in the mofussil. The daily average number of operatives rose from 50,314 to 54,344. The inspections fell short of the required number in several districts. Inspection in the case of Railway factories in the Presidency were inadequate but this is ascribed by the Government Inspector of Railways to the late receipt of orders for the continuance of Government Inspectors of Railways as Inspectors of Railway factories. Inspections by medical officers were generally satisfactory. The sanitation of the factories and the physical condition of the operatives are reported to be satisfactory on the whole. There was an increase in the number of women employed in factories from 5,259 to 6,302. The number of children employed, however, fell from 4,801 to 4,725. The rules regarding the fencing of machinery were generally observed. In two districts, however, some defects were noticed in this respect and the requisite action is being taken by the District Magistrates concerned. The number of accidents reported fell from 364 to 242. Of these, 2 were fatal, 28 serious and 212 minor against 5 fatal, 29 serious and 330 minor accidents in the previous year. The largest number of accidents occurred in the Cordite factory at Aruvangudi (17) and the District Magistrate, the Nilgiris, reports that they were due either to carelessness on the part of the operatives concerned or to circumstances beyond the control of the injured persons. There were only three prosecutions under the Act during the year under review— all of them in Coimbatore. Two prosecutions were for failure to maintain the necessary registers and one for neglect to fence machinery.

The Burma Solid Fuel Patent Company

The Burma Solid Fuel Patent Company, Limited, has been registered with a capital of £50,000 for the purpose of manufacturing solid oil fuel in Burma, and with it is incorporated the Indian Oil Syndicate, which holds patents and rights to apply for patents in respect of a process for the solidification of crude oils, benzene, etc., and for the combination of solidified oil with waste products.

Preparation for Mercerisation.

A new process is patented by Mr S Shimizu of Tokio, for removing the nap from cotton yarn previous to mercerisation, in order that the finished goods may more closely resemble silk in appearance and handle. After the yarn has been well scoured it is soaked with a solution of konnyaku (a substance extracted from an edible root, *Conophallus konnyak*, and composed of 78½ parts mannan—a carbohydrate,—12½ parts pectin, 9 parts water) mixed with glycerine and water, and carefully brushed until all trace of the nap has disappeared. The carbohydrate is the constituent which removes the nap. After the brushing the yarn is immersed for twenty minutes in a strong alkaline solution, passed through an acid bath, and finally rinsed. The treatment is said to strengthen the yarn and to improve its lustre. It is claimed that the nap does not appear again during any subsequent process. The treatment forms the subject of English patent No 867 of 1910—*The Indian Textile Journal*.

German Salt

German imports of salt in Burma rose last year by over 130,000 maunds. The popularity of German salt is attributed to its dryness and to regularity of supply. The local industry is waning.

The Swadeshi Cult

The swadeshi cult seems to be quite as futile in some parts of China as in India. It is stated that the weaving of satin in Katsahan, Canton, is showing a great decline. Formerly there were quite a large number of satin factories in that town, but the imported article has ousted the native made material almost out of the market. The same is true regarding native leather. The papers are loudly condemning this state of things, and saying that the people show a lack of patriotism in buying foreign made goods. The fact is that the bulk of the native made articles are so inferior, both as regards quality and finish, to the imported goods that the former do not stand a chance. If the Chinese want their people, say they, to buy native made goods they should point out the obvious defects to the manufacturers and get them remedied. In this province, with work, with manufactures, with household service, the motto appears to be "anything will do" and until this is altered for the better, imported goods will continue to be first favourites with the public—*Indian Textile Journal*.

The Punjab Weaving School

The Sir Louis Dane Weaving School for the Punjab, under the management of the Salvation Army, after being in existence for two and a half years, is reported to be doing very valuable work. More than 800 improved handlooms have been manufactured and sent out by the Army during the last five years, and they are now distributed all over India, in East Africa, Ceylon, and the Straits Settlements. At the Ludhiana School 97 students received instruction in the past year, most of them being practical weavers. The Army has moreover in hand the making of improved warping machines and the construction of an agency which will put the weaver in touch with the markets of the world. Co-operative credit societies and similar agencies will also help the weavers in other ways. It is a slow process, remarks the *Times of India*—this revolutionising of an industry in which eleven million weavers are engaged, the credit for making a start in it—which is half the battle—is largely due to the Salvation Army, and that organisation is determined not to turn back from its excellent undertaking.

Bleaching Powder

This says *Dyer and Calico Printer*, is commonly known by the erroneous term chloride of lime. It is purchased according to the percentage of available chlorine it contains, the strongest commercial brand carrying about 38 per cent. Bleaching powder is not a pure definite salt but a compound of the hypochlorites, chlorides and hydrates of lime. The methods of production are many, and as the value of the commercial article depends entirely upon the percentage of hypochlorous acid available, and since the circumstances of heat, moisture, air and light exercise such a powerful influence upon the proper production and stability of the powder, it will be plain that the commercial brand must vary considerably. As the powder constantly gives off chlorine on exposure to the air, it soon weakens and loses its bleaching qualities, and, naturally, freshly made lime is superior to that which has been kept in storage. A good make should possess 30 per cent of chlorine, and any sample which falls below 32 per cent should be either rejected or the price lowered in proportion. Calcium chlorate has no bleaching power and is often found in bleaching powder which has been carelessly made.

August 1911]

Labour in India

The Calcutta commercial correspondent of the *Pioneer* writes —

It does not appear that there has been any improvement shown in the continuous supply of labour, since the Commission toured the country some years back, with a view of learning some thing about the subject, for like so much else in India a remedy for labour troubles is not very easily found, even when one appears to have got to the bottom of the evil. It is quite easy to see and say what the labourer should do in his own interests from your point of view but it is quite another matter to induce him to see it in the same light, and so labour goes on as it has ever done, the employment and the interests of the employer being of quite secondary consideration and, indeed, being of no account whatever when the labourer feels moved to take a holiday. Higher wages and improved and cheaper methods of communication doubtless provide greater facilities for the satisfying of this holiday spirit, so that until the whole genius of labour changes, very little satisfaction to the employer can be looked for. It is, however, not strictly holiday in the European sense of the word, for the move is always made to the country village, where likely there is much business to be attended to and the holiday maker finds no lack of occupation in his retirement.

The scarcity of labour is chronic all over India, and under present social conditions it is not easy to see how it can be removed, so it is likely to remain as a permanent difficulty in the industrial development of the country. Doubtless the trouble will be felt more keenly in large cities whether labour has to be imported and where it nevertheless a permanent foothold, and higher and higher wages will be the order of the day, but the almost universal combination of the agriculturists, and the mill operative, or other industrial worker, renders continuity of labour impossible. This year there has not been so much trouble in Calcutta, the result doubtless of the entire closing down of several mills, which has provided a certain amount of extra labour, but in Bombay the position seems to be acute, and that in spite of very many of the cotton mills being silent. The latest employers of labour on a large scale, the Tata Iron works, will want between 2,000 and 3,000 hands when the works are in full swing, but as they have had in position, in connection with the construction of the works, very many more than that

number, they hope to find no difficulty in fully manning their works and keeping the labour at full strength. It is to be noted in connection with these works, that as far as possible labour saving contrivances have been introduced, and an impetus in this same direction should be given in all undertakings of the sort.

If and when we get more general education in this country, it may be that the worker will cease to be so much of a machine and will more closely identify himself with his work, but just now the troubles which beset employers or providers of labour would be a revelation to the good folk at Home, who still hold on to their belief in the teeming millions and a cheap and plentiful labour supply.

A New Use for Separated Milk

It should be a matter of some hygienic importance and for congratulation that a new use for separated milk has been found in England. A patent process is now being employed commercially to make use of this product and to convert it into a hard tough substance like ivory in texture and colour. The new material is said to be readily worked on the lathe and capable of being planed, embossed, or moulded. Fortunately it possesses the great advantage over celluloid and other compositions in being non inflammable. Some years ago the new composition was in demand for the manufacture of Murphy buttons, since for this purpose especially prepared it is digestible. At Prague and at Leipzig such buttons are still used, but they seem to be unknown in this country. The substance seems capable of an extended application, and its use might certainly be encouraged if only for the reason that this development may lead to a decrease in the use of separated milk for the production of certain brands of tinned milk, the pernicious effect of which, when used as food for infants, are only too well known to the profession.

The Proposed Largest Hotel in the world

New York will shortly possess the largest hotel in the world, built at an outlay of nearly £3,000,000, the site alone costing £1,500,000. It is planned to have 1,600 rooms and 1,000 baths, and the structure, which will be erected in the central district, is to be 25 storeys high. The hotel will be a "commercial house," and have entrances on four leading thoroughfares. In the basement there will be a huge "rathskeller," and on the roof a garden and Turkish bath.

Water Power in the Central Provinces

Mr E Batchelor, ICS, officiating Deputy Commissioner, Bilaspur, C.P., has collected the following particulars regarding an undeveloped source of water in the Central Provinces. The source is situated on the Chornai river, two miles below Lemru, a village in the Uprori zemindari in the Janjgir tahsil, Bilaspur district, and at a distance of 45 miles from the Champa railway station on the Bengal Nagpur Railway. At the point referred to, the Chornai has a catchment area of 150 square miles. The flow of the river is said to be quite exceptional in the Central Provinces, for, unlike other rivers, it had on 13th April a good flow estimated at 50 cubic feet per second. The exceptional nature of the flow is emphasised by the fact that the Haslow river just above its junction with the Chornai had on 17th April a flow of only 4 c ft per second, although its catchment basin is as much as 2000 square miles. In addition to the excellent flow on the Chornai, there is a fall estimated at 100 feet, in a quarter of a mile. The large volume of the stream is apparently due to the circumstances that the hills to the east, south and west are of soft argillaceous sandstone and rise in many places to a height above Lemru exceeding 2000 feet. It seems probable that the water absorbed by the porous rocks during the rains is thus stored and flows out gradually afterwards. A rough theoretic calculation shows that it would be reasonable to expect an average flow of 170 cusecs after the end of October, which would give at an average 1,700 h p while during the four monsoon months the average flow would be 833 cusecs giving 8330 h p. Irregularity of rainfall should, however, be taken into account in these calculations.

At present the only industry in the hills about Lemru is the preparation of sal (*Shorea robusta*) sleepers, and it seems possible that the power derived from the Chornai river might be used not only for sawing but for extracting the timber by means of a wire way and electric haulage if the turn over were sufficient. A great deal of salu (*Boscwellia thurifera*) suitable for match making is also available in the surrounding jungle. The principal crops grown in the Bilaspur district are rice, wheat, maize and gram and the different kinds of oilseeds. Sugarcane is also grown though on a reduced scale, and cotton is cultivated to a small extent. Black cotton soil or Kanhar covers two thirds of the area of the Mungeli tahsil,

nearly a quarter of that of Bilaspur (excluding the Zemindaris) and is found in patches elsewhere. A great deal of til and linseed is exported from Chhattisgarh, and most of this passes through Champa to come to Calcutta. Thus, it will be seen that possibilities may exist for the opening of oil mills and flour mills to which the hydro electric power might be applied. No mines are at present worked in the Bilaspur district, but prospecting licenses for coal over the area of Korba and Chikuri zemindaris have been granted. Iron ores exist in Korba and Lapha. Papers and a map relating to the subject may be seen in the office of the Director General of Commercial Intelligence by firms interested in the development of water power.—*The Indian Textile Journal*

Mining in India

The report for 1910 of the Chief Inspector of Mines in India Mr G F Adams, contains a quantity of useful information as to the progress of the mining industry.

The coal output was slightly more than in 1909 and only some 700 000 tons less than in 1908, the record year, but the industry generally is still in the doldrums. A comparatively small change in the demand, however, would no doubt again force up the price of coal.

The demand for Indian mica continued to fall off during the year, and the output was 30 per cent less than in 1908, which year also showed a considerable falling off.

Despite an improvement in the output of manganese ore the market was depressed and only the larger companies continued operations.

The gems, with the exception of a small packet of diamonds from Kurnool, Madras represent the output of the Mogok Ruby Mines Burma.

The gold figures do not include Kolar, and the report records the abandonment of the Dharwar workings, after some half million pounds has been spent thereon. In Arantapur, however, better hopes are entertained. Hopa is a very necessary stimulant to the gold mining investor and miner, and it may be recalled that the rich Kolar field was all but abandoned from the absence of paying results.

The report deals at length with the accidents which occurred during the year, noteworthy among them being the explosion of gas at Dabigarh, Bengal collieries having been hitherto popularly regarded as free from fire damp.

Uses of Castor Oil

The Bulletin of the Imperial Institute has an article on this subject in the course of which it is stated—The pure 'cold drawn' oil is largely employed in medicine as a purgative, its action being due to the ricinoleic acid. Numerous dry preparations are now made in which the taste of the oil is masked by various means. In one method (German Patent 150,514) the oil is mixed with milk and evaporated until a dry powder is obtained. In another (German Patent 152,598) it is mixed with casein salts and milk sugar; whilst another preparation is manufactured by emulsifying the oil with gum arabic and treating with magnesium and leucithin.

Castor oil is largely employed as a lubricant in India, but is rather too viscous to be used in this way in cold climates, although it is used for marine engines and for internal combustion for (petrol) engines. It is employed for dressing leather belting and for "fat liquoring" in the leather industry.

An important application is in the manufacture of 'turkey red' oil, largely used in alizarin dyeing. This is prepared by treating the oil with concentrated sulphuric acid at a temperature below 35 deg C. This "sulphonated" oil is washed and ammoniac or soda added until a sample of the liquid gives a clear solution in water. The use of turkey red oil improves the lustre of the dye, but the reason for this action is not clearly understood.

As stated above, castor oil is insoluble in light petroleum or hydrocarbon (mineral) oils, but by heating about 300 deg C for several hours either at atmospheric pressure or under increased pressure, the oil polymerises and becomes soluble in hydrocarbon oils, and can then be used for making compound lubricating oils.

Castor oil is also employed in the manufacture of so-called "rubber substitutes." These are prepared by treating the oil with sulphur at an elevated temperature, or by treating a solution of the oil with sulphur chloride at ordinary temperatures. The "soda soap" of castor oil requires large quantities of brine for salting out, and consequently the oil is not employed alone for soapmaking to any extent, it has, however, the property of imparting transparency to soaps, and is consequently employed in the manufacture of transparent soaps.

A less important use of castor oil is the production of "cognac" oil. For this purpose castor oil is submitted to dry distillation, where a mixture

of oenanthaldehyde and undecylenic acid, constituting the "cognac oil" pass over, a bulky rubber like mass remaining in the retort.

Castor seed contains a remarkable ferment or enzyme, which has the property of splitting oils into glycerine and free fatty acid. The decomposition of oils into these two substances is strictly parallel with what occurs in the first stage of soap manufacture, and consequently the industrial application of the enzyme in soap manufacture has been tried. The first method of working experimented with was to allow ground up castor seed to act on the oil or fat previously emulsified with water containing a small amount of acetic acid or a neutral or acid salt. This method has, however, been abandoned, because of the difficulty of separating the fatty acids and glycerol, owing to the presence of vegetable tissue, etc.

In India the residue from the native method of preparing the oil castor 'pucc' contains a higher percentage of oil than that produced by expression in hydraulic machinery or by extraction with solvents and is employed largely in India for manuring and to a smaller extent for stuffing the soles of native made shoes, for caulking timber as fuel and for making illuminating gas.

INDUSTRIAL INDIA

BY MR. GLYN BARLOW M.A.

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- 2 Co-operation
- 3 Industrial Fabrics
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- 5 Indian Art
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- 7 India's Climate
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- 9 Conclusion

SECOND EDITION

Re 1 To Subscribers of the "Indian Review" As 12,

SELECT PRESS OPINIONS.

"The Indian Mail"—Throughout the book there is a heavy note of optimism which ought to be encouraging to those who are exerting themselves to bring about improvements.

"The Madras Times"—This little book is well written and edited and well published, and we can safely recommend our Indian friends to read, mark and inwardly digest its contents.

"The Daily Post," Bangalore.—The book is an extremely readable one, and if it does not prove useful that is not to be done to the fault of the writer.

"The Indian Spectator"—Every young man in India ought to read Mr. Glyn Barlow's book.

G. A. Nataraj & Co., Sankararam Chetty Street, Madras.

AGRICULTURAL SECTION.

Kapok Cultivation

According to the *Philippine Agricultural Review* the best land for the cultivation of kapok, (*Eriodendron anfractuosum*) is porous, sandy clay soil near the seellevel or a little above it. As there seems some demand for the cotton it may be worth while planting waste land on the sea boards with these trees as wind breaks, with the idea of realizing some returns from their their crops. In Java the trees are often planted along the roads on the coffee and cocoa plantations, generally 12 to 15 ft apart. Where kapok is planted as the main crop, 250 trees per bouw (1½ acres), or 144 trees per acre, or 17 by 17 ft is the maximum number that should be planted the richer the soil the fewer must be the trees. During the first years one can plant catch crops between the trees, but if not, it will be very useful to plant leguminous crops of some description. Cases have been known of a single tree giving 1 picul (133½ lb) of clean kapok, but such a yield is exceptional. At five years 5 piculs, or 667 lb per 250 trees should be obtainable.

Leaflet for Small Ginning Factories

The following has been issued by the Department of Agriculture, Madras.—Owing to the rise in the wages of coolies it is now more profitable to gin cotton by machinery, with gins driven by steam or oil engines, than to gin it by the hand gin or churka.

Many small ginning factories are therefore being erected in the cotton growing districts for ginning cotton. Complaints are being received from the Firms who buy cotton that the cotton they are buying from these small factories is inferior to the hand ginned cotton which they were buying before, because the owners of the factories do not understand how to keep the gins in proper order. If the gins are not kept properly adjusted, or if they are driven at too high a speed the cotton is much damaged by the staple being cut. The percentage of waste in the process of ginning then becomes larger, and to avoid loss buyers are compelled to pay a lower price for such cotton. The following points should, therefore, be carefully attended to by all owners of gins.—

(1) The gins should not be worked at a higher speed than that specified in the instructions given by the makers of the gins. (2) The leather rollers

should be renewed frequently when the leather wears out. Chrome leather is the best for this purpose. (3) The man in charge of the gin should be a man who has had some mechanical training. The Superintendent of Industrial Education, Madras, can arrange to give a course in Elementary mechanics to anyone who applies to him. There are schools for this purpose in Madras and Madurai. Apart from the risk of damage to the cotton if the machinery is looked after by an untrained man, there is a risk of serious damage of injuring the machinery itself. (4) Saw gins are more likely to damage the cotton than knife and roller gins, and the use of the latter type of gin is therefore recommended.

The Burma Agricultural Conference

"The Burma Agricultural and Co-operative Conference, which was held at Mandalay on the 18th July, and which was largely attended by officials, the representatives of the agriculturists, the mercantile community, the rice millers, the bankers, the transport companies and the pioneers of co-operation, to discuss matters appertaining to agriculture and credit, in which their mutual interests are bound up, was the first of its kind in Burma. The prosperity of agriculture is bound up with the prosperity of the cultivator, and the prosperity of the cultivator depends on the organisation of a sound system of credit. The Conference marks an important stage in the development of the Province. We have continually heard of the indebtedness and the decay of the Burmese farming community in many parts of Burma, and the discussion and correspondence engendered in the local press and elsewhere by the proposed legislation on Land Allocation and Tenancy, as well as the fact that such legislation should have been mooted at all, show clearly that in the opinion of many including the Local Government, all is not well with the agricultural classes. The problem of rural life is, therefore, making its appearance in Burma, and, inasmuch as it has followed upon the introduction of this Province to the ways of Western commercialism, it is desirable that all those who have the welfare of the Province at heart, and particularly the leaders of the Burmese community themselves, should study the policy whereby that problem is being solved in Western lands. Agriculture is by far the most important industry of the Province, and forms an equal percentage of the population. The Capital

Departmental Reviews and Notes

LITERARY.

LITERARY ACTIVITY IN INDIA

The growth of literary activity in this country during the past thirty years is shown by the figures just published in the series of *Statistics of British India*. The number of printed books has increased from 731 in 1879-80 to 2,736 in 1909-10. Thirty years ago there were 324 newspapers in 1909-10 in spite of Press Acts there were 727. There were also 829 periodicals as against 322 in 1879-80. The increase in the publication of books is still more remarkable. In 1879-80 the number of English books published was 523 in 1909-10 it was 2,112, books in Indian languages have increased from 4,310 to 9,931. A closer inspection of the figures shows that in the case of newspapers and books the period of greatest activity was between 1879-80 and 1889-90 the increase of newspapers in that decade being 60 per cent, of English books 75 per cent and of Indian books 93 per cent. On the other hand periodicals showed the greatest increase in the decade ending 1909-10. The province with the largest number of newspapers is Bombay which has 160. The United Provinces come next and then Madras and the Punjab (Sargol being only fifth on the list. This province, however, is first in the production of books of which in 1909-10, it published 3,146. Madras which comes next published only 2,095 while Bombay is content with 1,140. Religion is the theme of the greatest number of books, 3,057 volumes being devoted to this subject as against 525 works of fiction.

"THE POSITION OF WOMEN IN INDIAN LIFE"

Among the books which *Modern Languages* will publish early in the autumn is a work called "The Position of Women in Indian Life". Over the signature of any Hindu lady such a book would have commanded public attention but as it emanates with all the prestige attached to the name of Her Highness the Maharani of Baroda, the British Press may feel justified in looking forward to the unique publication with special interest. Her husband the Gaikwar is the foremost Indian Prince to try Western institutions in his State. Her Highness who has paid no less than seven long visits to the West including two to America, is qualified to give Indian women her impressions of women's organizations

in the West. The book contains nineteen chapters including one on Japan, which Her Highness has also visited. In "The Position of Women in Indian Life" the point on which great stress is laid is that it is not antagonism, but co-operation between the sexes that is required, and that man's guidance is necessary to help women to attain the highest of which she is capable. True to this maxim the Maharani as appears in the Preface, has enlisted the co-operation of a literary man who for the last seven years has paid particular attention to this subject. A fact which the elaborate Table of Contents clearly shows. The book is dedicated to the women of India.

STALE PHRASES

People often wonder why it is so difficult for any one whether in writing or in speaking, to say exactly what he means. The difficulty comes partly from our very practice in the use of words; we have made them too willing servants so that they offer themselves before our minds are ready for them and not only singly but in phrases. Thus before we can say what we mean we must be sure that we are not saying something we do not mean. We can be sure of this when we are only making plain statements of fact but directly we try to express our emotions there is a danger that some unfortunate phrase will force us to say more than we feel. That is a danger rather aesthetic than moral.

These phrases do not make our conversation sincere for every one discounts them, but because every one discounts them they make it tiresome. The man who talks in phrases is not listened to, for every one knows just what he is going to say and the phrases infect every subject with their staleness. Words are always spent. They "talk like a book" and with the dulness of a book that is too literary. In fact, but for books it is likely that there would be no bore.

We shall get rid of stale phrases only when literature loses this prestige when we judge it as we judge ordinary speech, expecting it to be more lucid, more concise, better arranged and for these reasons more interesting. Then instead of allowing it to infect conversation with its own dulness, we shall demand from it the lucidity and simplicity of good talk.

There should be no distinction of manner between literature and speech except when a writer has something to say by reason of its profundity or its passion could not be said in ordinary speech. Then he has a right to express himself with all the arts of literature that are appropriate to his meaning.—Times

MEDICAL

THE MOSQUITO AND THE CASTOR PLANT

The claims that have recently been made on behalf of the *Tulsi* plant as a protection against malaria, or rather against the mosquito, recall some correspondence that appeared in the local papers regarding the castor oil tree which in Egypt is planted around houses in the belief that the mosquito avoids it. It is mostly to be observed in the interior about the houses of Europeans and also among the dwellings of the officials of the Suez Canal. An engineer when questioned on the subject said that the under side of the leaf contains some juice or poison repugnant to the mosquito, but he could not refer to any special experiment except the freedom from mosquitoes of the houses around which the plants grew. Experiments in India have given varying results, although in places where the plant is cultivated largely it should not be difficult to obtain conclusive information. The castor plant is regarded as a weed by the Indian *Mul* and removed wherever it appears. Some years ago the resident engineer at Cawnpore purchased half a dozen plants of a height of about four feet in the pots and brought them in turn into a sitting room where mosquitoes had been troublesome. The mosquitoes disappeared, and he was able to indulge on a Sunday afternoon *siesta* without going under a curtain. On another occasion when in a hotel where mosquitoes were in great numbers he had a hundred leaves collected and distributed about his room. In the morning there was not a mosquito to be found either alive or dead which seems to indicate that the insects had left the room to avoid the plant. Other persons have experimented with the plant and found no protection, although their report lacked details. The kind so successfully used was of the bright green variety, and it is possible that the smaller leaved reddish variety may have been less effective. In any case the protective value of the castor plant deserves careful examination, for if the leaf does contain any justice that is repugnant to the mosquito, it may furnish a very useful extract.—*Indian Textile Journal*.

TOBACCO

The Paris Correspondent of the *Lancet* writes—
 "Actually the use of tobacco is dangerous • • • where there is predisposition. In case of persons who are slightly deaf in one ear, • • • habit of smoking causes injury without being easily detected. It is thus in winter chiefly that smoking even in moderation affects the hearing

Dr Ferrant has observed this result not only in great smokers but also in the case of a woman, the wife of a bar keeper, living in an atmosphere vitiated by the smoke of tobacco. Those who snuff or chew tobacco are exposed to the same risk as smokers. The lines speak for themselves and any comment on them is unnecessary. The protective duty can do much for the development of the industry of tobacco in this country, but its effect will sit heavily on the body and soul of the poor people. The growth of Indian industry is surely desirable, but at the same time, the fact that tobacco injures the health materially, should not be lost sight of.

AYURVEDIC AND UNANI SYSTEMS OF MEDICINE

The Hon. Lala Sukhbir Sinha has given notice of the following resolution to be moved at the next meeting of the U P Legislative Council—

That having regard to the vast number of patients in India who are benefited by the Ayurvedic and Unani systems of medicine, it is desirable that students of the Lucknow Medical College be given lessons in these two systems also along with that in the English system, that a chair of Ayurvedic and another for Unani medical systems be established in the College, which the College students should attend, that chemical laboratories for experiments in indigenous drugs be established in the College and experiments of Indian drugs and prescriptions be made by expert students for which they should be given scholarship, that those students who have proficiency in the Indian system of medicines also be given preference to those who do not, in getting Government service, and that such of the Vaidyas and Hakims as desire to learn surgery should be given facilities in the College to do so.

STUDENTS AND EYE GLASSES

A very large number of students is seen now a days using glasses and it seems the reason is a sheer neglect of the rules for reading. Mr P S Ramachandra Iyer, invites attention to the following, extracted from an American paper—
 "Never read in bad light. Always hold your head up when you read. Your eyes are worth more than any book to you. Hold your book about fourteen inches from your face. Let the light come from behind or over your left shoulder. Your safety and success depend on your eyes, take care of them. Rest your eyes by looking away from the book every few moments. Never read with the sun shining directly on the book. Wash your eyes night and morning with pure water. Be sure that the light is clear and good, Never face the light in reading."

August 1911]

SCIENCE

THE TRAINOMETER

SPEED TEST FOR CURIOUS TRAVELLERS

We take the following from the *Railway Times*—

A penny in the slot speed indicator, to be fixed in Railway carriages for the benefit of passengers who wish to know how fast—or slow—the train is travelling has now been patented.

The inventor is Mr H. Waymouth France, a London consulting automobile engineer who gave a press representative some details of the new "trainometer."

"My idea," said Mr. France, "is to provide a prompt answer to the question every one travelling by train has heard so often, 'I wonder what speed we are doing now?'"

"So far as I know no Railway company has yet tried to gratify this whim, and my simple appliance which is similar to the speedometers fixed to motor cars is intended to show the Railway passenger the figure he wants at once."

"My idea is to have a metal case with a knob fitted in each compartment. When a penny is inserted in the slot it releases a catch and enables the knob to be pushed in. This makes an immediate connection between the speed indicator and the carriage axle, and the exact speed is shown on the dial."

The apparatus is easily fitted. It is merely necessary to attach the indicator case to the wall of the carriage, carry the tubes containing the operating wire through the floor, and to fix the clutch mechanism to the carriage axle.

"So long as the knob is kept in by the pressure of the passenger's finger the indicator remains connected with the carriage wheel, but immediately the pressure is released, the two portions of the clutch separate and the knob returns to its normal position, where it is locked by a clutch inside the case."

"When this has happened it cannot be moved again without another penny being placed in the slot, and it is probable that the passenger anxious for information and relief from the tedium of his journey would wish to know the exact speed at various points."

"Sixty, seventy, or more miles an hour could be shown on the dial, and the traveller on the fastest

express would be able to ascertain the speed as exactly as the belated passenger in the slowest of suburban trains."

"The speed indicator I propose is of the type commonly used on motor cars, operating on the principle of indeed 'eddy currents, thus avoiding the sudden strain which would be the case in an indicator of the centrifugal principle."

"I anticipate that great use would be made of this means of gratifying curiosity of interest."

"Soon I hope to have trial speed indicators fitted in an express train," concluded Mr. France, "I am in negotiation now with several railway companies who will be invited to test this latest addition to the little luxuries of travel."

THE DICTOGRAPH

There has lately been achieved a remarkable improvement upon the telephone which deserves more than passing notice from all who must perforce study all ways and means of economising time and labour and this latest invention known as the Dictograph will without doubt prove to be the most important addition to the up-to-date equipment of the office within the past few years. In fact the Dictograph makes as important an advance on the telephone as did the telephone upon the speaking type in facilitating conversational communication. The telephone— notwithstanding the high standard of perfection to which it has reached—lacks secrecy since the line can be tapped at different points during conversation without either of the persons at the opposite ends of the wire being aware of the fact. Moreover, frequently atmospheric and other disturbances render it exceedingly difficult to carry on a conversation in comfort.

To overcome these difficulties the Dictograph has been invented by Mr. K. M. Turner of New York, and it is interesting to note that both of the drawbacks mentioned above have been overcome to a remarkable degree. By its aid, inviolable secrecy is assured, it being absolutely impossible to tap the line during conversation, as the wire extends only between the two persons conversing and does not pass through an exchange. The value of such a system may well be imagined if used in large businesses, such as banks, hotels and similar enterprises, as to entrust the transmission of confidential messages to the telephone has been many times acknowledged, owing to the possibilities of leakage to be a highly dangerous proceeding.

EDUCATIONAL

OBJECTS AND AIMS OF THE HINDU COLLEGE

The following resolutions were passed at a general meeting of the Board of Trustees of the Central Hindu College, Benares held on the 6th August — That in view of apprehensions in the public mind that there is some danger of the College being used for the dissemination of doctrines which are not in consonance with its articles of association, the Board draws the attention of the Managing Committee to the objects of the institution, viz., that the moral and religious training imparted in the College shall be in accordance with the Hindu Shastras, and trusts to it to uphold and enforce this principle and to prevent the putting forward within the institution of any propaganda that is not in consonance with it. Further, this meeting cordially approves of the principles stated by the President of the College in her letter published in the *Leader* of 22nd April 1911, that such an order as that of the "Rising Sun of Star in the East" ought not to be joined by those who are in status pupillari and reaffirms for general information the sense of its previous resolutions on the subject. It is also stated by Mrs. Besant, in the letter above referred to, that religious teaching in this institution is and shall be strictly confined to the Sanatan Dharma texts as published by this Board, and records that this institution has nothing to do with the above named orders. That in view of legal difficulties involved in the draft resolution the Board is of opinion that the time is not ripe for taking any action in regard to the funds and property of this institution, but the Board desires to place on record its willingness to join hands with Mrs. Besant and the Hon. Pandit Madan Mohan Malaviya and to co-operate with them in all ways in promoting the establishment of a Hindu University at Benares of which the Central Hindu College shall form an integral portion.

EDUCATION AND DISEASE

Mr. Walter Runciman, President of the Board of Education, states that a recent medical inspection of 2,000,000 school children showed that they were suffering from various ailments as follows — 10 per cent, defective sight, from 20 to 40 per cent, serious dental trouble, from 3 to 5 per cent, defective hearing, 8 per cent, enlarged tonsils, 1 to 4 per cent, tuberculosis, 1 per cent, heart disease,

THE ELEMENTARY EDUCATION BILL.

The following remarks made by the *Mussalman* on the Rt. Hon'ble Mr. Amir Ali's attitude towards the Bill will be read with interest — By the expression of his opinion Mr. Amir Ali has gone against the wishes of the overwhelming majority of his fellow-religionists in India. Nobody should, however, be afraid of expressing his honest opinion wherever necessary, even if that opinion is not shared by a single individual besides himself and Mr. Amir Ali is therefore not to blame for his disapproval of the principle of compulsory education. But it is to be pondered over how an Anglicised Indian, at present breathing the atmosphere of a country like England and imbued with western ideas and thoughts, has come to regard compulsory mass education as inadvisable. Mr. Amir Ali's long sojourn in England has deprived him of the opportunity of coming in direct contact with this country. Although he keenly watches the course of events in India and tries to be in touch with everything that concerns the Indian Mussalmans, the fact of his living away from the country has made him unable to gauge the tremendous progress in idea and thoughts that the people of this country, both Hindu and Mussalman, have made within these few years.

HANDSOME DONATION

We wish very much, writes the *Bengalee*, that our wealthy men had even a fraction of the enthusiasm for the cause of education which so many wealthy men in Europe and America are constantly exhibiting. The latest instance of such enthusiasm had been afforded by the Palmers, the great biscuit makers, who have made a splendid gift of £200,000 for a University at Reading. How rare such instances are in this country! We have, indeed, had our Tata and a few others whose names will occur to everybody, but the number is far too small, not in comparison with other countries, for such a comparison cannot possibly be just, but in view of the actual requirements of the country.

A BOOK ON INDIAN HISTORY

The Oxford University authorities have requested Mr. K. V. Rungaswamy Iyengar, M. A., Professor of History, in the Maharaja's College, Travandrum, to write an Indian History for them.

LEGAL.

THE TEXT OF THE INDIAN HIGH COURT BILL.

The following is the text of the Indian High Courts Bill which was introduced by Mr. Montagu into the House of Commons and read a first time on June 29 —

The explanatory memorandum states that the object of the Bill is to adapt the Indian High Courts Act of 1861 to the needs of the increasing volume of judicial business in India by making provision (a) for raising from 15 to 40 the maximum number of judges in a High Court (b) for establishing if necessary, a High Court in any part of British India and (c) for enabling the Government of India to appoint temporary judges from time to time.

It is composed of five clauses.

Be it enacted by the King's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled and by the authority of the same, as follows —

1. The maximum number of judges of a High Court of Judicature in India, including the Chief Justice, shall be twenty and section two of the Indian High Courts Act, 1861 shall have effect accordingly.

2. The power of His Majesty under section sixteen of the Indian High Courts Act 1861 may be exercised from time to time, and a High Court may be established under that section in any portion of the territories within His Majesty's dominions in India, whether or not included within the limits of the local jurisdiction of another High Court and where such a High Court is established in any part of such territories included within the limits of the local jurisdiction of another High Court, it shall be lawful for His Majesty by letters patent to alter the local jurisdiction of that other High Court and to make such incidental, consequential, and supplemental provisions as may appear to be necessary by reason of the alteration of those limits.

3. Subject to the provisions of section two of the Indian High Courts Act 1861 as amended by this Act regulating the number and qualifications of judges it shall be lawful for the Governor-General in Council to appoint from time to time persons to be additional judges of any High Court for such period not exceeding two years as may be required, and the judges so appointed shall whilst so acting have all the powers of a judge of the High Court appointed by His Majesty under section two of the said Act. Provided that

such additional judges shall not be taken into account in determining the proportions specified in the proviso to that section.

4. The salaries of any judges or temporary judges appointed under this Act shall be paid out of the revenues of India.

5. This Act may be cited as the Indian High Courts Act 1911, and shall be construed as one with the Indian High Courts Act, 1861, and that Act and the Indian High Courts Act, 1865, and this Act may be cited together as the Indian High Courts Acts, 1861 to 1911.

MADRAS AND THE HIGH COURTS BILL.

The Bill recently introduced into Parliament for amending the Indian High Courts Act of 1861 has been considered by the Madras High Court Vakils Association the council of which has cabled their representation to the Secretary of State. The Association has urged that the proviso of the Act requiring that not less than one third of the number of judges should be barristers and not less than one-third should be civilians should be either deleted or should be so altered as to declare that where a third of the number of judges in any High Court results in an integer and a fraction the integer alone shall be deemed to be one-third. This representation is to obviate the inconvenience caused by a strict interpretation of the one-third proportion from time to time in the appointment of the judges to the High Court. The Association has also urged that in connection with the High Courts which may be created hereafter in India, it should be by His Majesty's Letters Patent as heretofore and that no powers should be taken from Local Governments or the Government of India to appoint temporary judges so as to be prejudicial to the maintenance of the independence of the Bench. It is further represented that as the Bill is not published in India an advertisement for its consideration is essential. A memorial on the lines is shortly to be sent up. The Madras Mahajana Sabha and the Provincial Congress Committee also support the representation.

NEW MEMBERS OF THE JUDICIAL COMMITTEE OF THE PRIVY COUNCIL.

Sir John Edgeart and Mr. Amee Ali have been appointed members of the Judicial Committee of the Privy Council, under the terms of Act 3 and 4 of William IV, cap. 41. The effect of this is to entitle each of them to receive a salary of £400 a year in addition to their judicial pensions. Both had previously been unattached members of the Committee.—India.

PERSONAL

A PRINCELY DONATION

A Press note issued recently by the Bombay Government states—Rao Sahab VasANJI TrikamJI has generously placed at the disposal of His Excellency the Governor the sum of two and a quarter lakhs of rupees for the foundation of a scientific library in connection with the Institute of Science now being erected in Bombay.

The conditions that are attached to this donation are—

"The Science Institute Library shall be called 'VasANJI TrikamJI MulJI Library,' and shall be so referred to in official correspondence. A marble bust of VasANJI TrikamJI MulJI and two marble tablets mentioning the amount of the donation and other particulars to be placed in suitable positions by the Architect to Government in consultation with Mr VasANJI TrikamJI.

His Excellency in Council desires publicly to thank Rao Sahab VasANJI TrikamJI for his generous benefaction, which will enable provision to be made for the formation of an adequate scientific library in Bombay in connection with the Institute of Science.

We are indeed glad that a Hindu philanthropist has thus come forward to help a cause which will mean so much for the development of commerce and industry and for the general progress. We hope Rao Sahab VasANJI will respond with equal zeal to the call of the Honble Fundit Madan Mohan Malaviya regarding the Hindu University.

ROMANCE OF A PREMIER

Forty five years ago a boy was born on a steamer en route for Sydney Harbour, New South Wales. It was a British steamer and the baby was registered as an inhabitant of Stepney. His mother had been a Manchester mill girl, and his father a young Liverpool workman earning 32s a week. Recently the baby of forty five years ago saw England for the first time. Whilst he was on the seas the census was taken and once more he was officially declared an inhabitant of Sydney. To the world, however, he is the Hon J S T McGOWAN the Labour Premier of New South Wales, and when a newspaper representative met him this week he spoke enthusiastically of the way in which the State is forging ahead. Mr McGOWAN said he was delighted with what he had seen of this country. "It staggered me," he added, "to see your green lanes so close to the city, with its dense population. London is marvellous!"

A NEW APPOINTMENT

A recent issue of the *Gazette of India* notifies the appointment of Mr D R Bhandarkar as Superintendent of the Archaeological Survey, western circle, in succession to Mr A H Longhurst who has been placed on special duty at Madras. The Department of Archaeological Survey consisting of a Director, six Superintendents and an Epigraphist, long remained inaccessible to Indians. A beginning was made to admit Indians of proved merit when Rao Bahadur V Vinayaya, M A, was appointed Government Epigraphist. Mr Bhandarkar has long been an Assistant Superintendent in Bombay. He has shown both aptitude for this kind of work and ability in the discharge of his duties. His present appointment is on probation, but there can be no doubt that he will soon earn his confirmation. If the deliberations of the Simla conference results in removing the existing bar for the admission of Indians to this department a real effort will have been made to encourage men of talent and industry to devote themselves to the study and research of Archaeology and other subjects of antiquarian interest.

A GOVERNMENT OF INDIA SCHOLARSHIP

News has been received that the Government of India Scholarship of £150 a year for Oriental Study, has been awarded to Mr I J S, Taraporewalla, B A, Barrister at Law and Professor of English, Central Hindu College, Benares. Mr Taraporewalla, who is a distinguished scholar in Sanscrit, French and German, will join some German University to take his Ph D Degree.

THE LATE RAO BAHADUR V J KIRTIKAR

We are sorry to learn of the death of Rao Bahadur Vasudav J Kirtikar, the late Government Pleader, which took place recently at his residence in Bombay. For many years he was a leading member of the Bombay Bar and for some time acted as a Judge of the Bombay High Court. Studious in his habits, he devoted his leisure to the study of philosophy and especially Vedantism. He was a valued contributor to the *Indian Pioneer*.

LIEUTENANT GOVERNOR OF EASTERN BENGAL

The Honble Sir Charles Stuart Bayley is Gazetted as Lieutenant Governor of Eastern Bengal and Assam in succession to the Honble Sir Lancelot Hare, to whom all honours and distinctions of a Lieutenant Governor will be shown till the date of his embarkation for Europe.

GENERAL

A "STRANGE" EXPERIENCE

The *Anglo Indian Empire*, which is now published from Bangalore—it was being published from Bombay—has had a strange experience. "We waited long for our Registered Number from the Madras Post Master General. It was over ten days ago that we applied, and we were compelled to furnish a complete list of our subscribers and fill in a form, before we got the Number assigned to us. To register is only a formality, as we all know, even for a new paper but for a paper that has been received by His Excellency the Madras Governor for over two years, the want of attention to such is a serious case, as stopping a Community paper, has never come under our notice before. We find that the term "Benighted Presidency" is not so strange as it appeared in that gloomy city Bombay.

THE PUBLIC AND A SUBSIDISED PAPER

The Hon Mr Lalubhai asked recently at the Bombay Legislative Council Meeting—(a) Has the attention of Government been drawn to the articles in the *Jagad Trita* which appear to contain an attack on the Brahmans generally and on the Chitpavan Brahmans in particular (b) In view of the fact that the *Jagad Trita* receives a subsidy from Government, will Government be pleased to say if those articles represent their views and if they do not, do Government intend to convey to the conductors of the newspaper the disapproval of the tone and contents of those articles and to warn them against indulging in similar attacks on any community in future. The Bombay Government replied—(a) Yes, (b) Government entirely disapprove of the publication of these articles. Action in the sense indicated by the hon ble member has already been taken.

YOUTHFUL OFFENDERS

The first International Congress for considering the question of the treatment of youthful offenders was opened in Paris on the 29th June, under the presidency of M Paul Deschamps who delivered an inaugural address. In general it is desired to substitute, in the case of youthful criminals, a beneficent educative influence for the degradation of imprisonment. A meeting was held under the presidency of M Ferdinand Dreyfus, one of the prime movers in this cause, with the object of urging upon the Chamber the importance of voting a Bill which has already passed the Senate

offenders of 13 years and under. The Bill also provides that the preliminary inquiry which in France precedes the trial proper may be conducted by women.

DRESS AT THE DURBAR CEREMONIALS

In connection with ceremonies and dress at the Durbar, the *Pioneer* says—The programme can not as yet be published as the sanction of the King Emperor is necessary and the whole of the details have not yet been settled. But in the matter of ladies' dress no difficulties need be conjured up. There is to be neither a State Ball nor a Drawing Room at Delhi just as there is to be no Levee and so the question of plumes and trains does not arise. On the great day when the King and Queen will proceed in full state to the Stadium, morning dress is to be worn. At the garden party, the evening party and the Chapters of Indian Orders ladies will be expected to dress just as they would at State functions at the Viceregal Court in Calcutta or Simla. Similarly with respect to dinner parties dress as need only be such as are originally worn on such occasions in India. We have no doubt there will be rich and striking costumes seen during the Durbar ceremonies but there is no occasion for Anglo Indian society to be anxious as to details, yet one word of warning may be given—the exaggerated hobble skirt does not find favour in court circles.

THE CONFERENCE OF ORIENTALISTS

The Conference of Orientalists which sat for eight days from the 12th to the 19th July at the Imperial Secretariat buildings in Simla proved to be a great success the attendance being a representative one. Orientalists were invited from all parts of India, as also Archaeological and Museum Singular unanimity prevailed on the majority of subjects discussed. The Conference finally broke up into four subcommittees follows—Museum, Archaeology, Language and Oriental Institute. Of these the first three were presided over by Mr Shairp, and the last named by Dr Thibaut, Registrar of the Calcutta University. Dr Bhandarkar, who is now 74 years of age and has lost the use of his eyes, attended the Conference and took a leading part in the discussion on all subjects. An account of the proceedings of the Conference will be issued shortly, when a report will be submitted to the Imperial Government. The members of the Conference were unanimous as regards the desirability of establishing a Central Institute in Calcutta for promoting Oriental studies.

BOOKS RECEIVED

- BRITAIN AND SEA LAW By T Baly D.C.L., LL.D.
(G Bell and Sons, London)
- A SCHOOL HISTORY OF ENGLAND By C. R. L. Fletcher
and K. E. P. King (The Clarendon Press, Oxford)
- POEMS OF MEN AND MOONS By John Drinkwater
(David Nutt, London)
- WHERE IS HEAVEN? By Emil P. Berg (William
Rider and Son, London)
- HIS NEW MATHEMATICS FOR CHEMICAL STUDENTS By
J. H. Partridge (Methuen & Co. London).
- AN ELEMENTARY LATIN EXERCISE BOOK By H. G.
Ford and L. V. Caudwell (Methuen & Co., London)
- THE DOG CRYSTAL By R. M. Ballantyne (W & R
Chambers, London)
- HASTIN BATTLE By R. M. Ballantyne (W & R Cham-
bers, London)
- THE RED EAGLE By R. M. Ballantyne (W & R Cham-
bers, London)
- THE GORILLA HUNTERS By R. M. Ballantyne (W
& R Chambers, London).
- THE STORY OF THE RIVER GOLD (W & R Chambers,
London)
- THE INSTRUCTIONS OF A LADY'S MAID. By William
Le Queux (G Bell & Sons, London)
- LONG BOW AND BROAD ARROW By Major W. F.
Druce (W & R Chambers, London)
- MISTER CHRISTOPHER By Mrs Henry De La Pastore
(G Bell & Sons, London)
- VIRGINIA ILLUSION By Peggy Welling (Methuen &
Co., London)
- PAPERS ON INTER-RACIAL PROBLEMS. Edited by G.
Spiller (P. B. Kegan & Sons, Westminster)
- WORDS AND SAYINGS OF THE MAJESTY OF THE NATION
(12 lectures) By the Hon. Sir Justice M. G. Chaudhury (The Secretary
Students Brotherhood, Bombay)
- HARRAP'S DYNAMIC READER, BOOK I. By Augusta
J. Stevenson (George G. Harrap & Co. London)
- MATTHEW ARVOLD AND HIS POETRY By Francis
Bickley (George G. Harrap & Co. London)
- LOWELL AND HIS POETRY By W. M. Hudson (George
G. Harrap & Co., London)
- COLERIDGE AND HIS POETRY By A. E. Housley (George
Harrap & Co., London)
- SWEELEY AND HIS POETRY By W. Edmunds (George
G. Harrap & Co. London)
- THE RIDDER OF LIPS By August Herant, (The Theo-
sophist Office, Adyar)
- THE INNER LIFE. By C. W. Leadbeater (The Theo-
sophist Office, Adyar)

BOOKS RELATING TO INDIA

- THE BOAR OF KARIE. Edited by the Rev Admad
Stubb (The Christ Church Mission Press Calcutta)
TULSI A TALE OF THE INDIAN FAMINE. (The Pioneer
Press Allahabad)
ENGLISH TRANSLATION OF SRI ENAGAYAD-GITA By
S Ramaswami Iyengar (The Carlton Press Banga-
lore)
A FEW PRACTICAL LESSONS IN SUKRAMITY By S
Ramaswami Iyengar (The Irish Press Bangalore)
THE KACHARIS By Rev Samsy Eudla (Messrs.
Macmillan & Co London)
HISTORY OF THE BRAHMO SAMAJ By S venath Sastri
B.A. (R Chatterjee 1903) Cornwall's St. Cal-
cutta)
REPORT OF THE JOINT INDIA NATIONAL CONGRESS
held at Allahabad
THE HISTORY OF THE GREAT MOGHULS By P Ken-
nedy M.A. M.L. (Thacker Spink & Co Calcutta)
REPORT OF THE INDUSTRIAL AND AGRICULTURAL EX-
HIBITION OF THE PUNJAB N W F PROVINCE AND
KASHMIR held in 1902-1910 (The Secretary Indus-
trial and Agr cultural Exh at Panjab, Lahore)

India in English and Foreign Periodicals

- TRUTH ABOUT INDIA By Mr John Renton Deneog
 ("The Indian Review" Aug. 4, 1911)
 IMPERIALISM IN WHITEWASH INDIA By the Bishop of
 Bombay ("The East and the West," July 1911)
 THE LIFE AND TEACHINGS OF BUDDHA By Prof. Lala
 Ram Prasad Khosla, M.A. ("The Malabar Quarterly
 Review" June 1911)
 THE CONQUEST OF SOUTHERN INDIA By Major A. J.
 French ("The Indian Review" August 1911).
 HINDU SOCIAL REFORM AND INDIA LEGISLATION By
 the Hon. Mr Justice Sankardeva R. C. E. ("The Con-
 temporary Review" August 1911)

Indus Annual Congress and Conference.—Containing the Inaugural and President's Addresses delivered at the Sessions of the Congress and the Industrial Social, the Temperance and Temperance Conferences held at Calcutta, Surat, Madras, Lahore and Allahabad. Five Uniform Volumes. Price Rs. 1. each. Call 111

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the "Indian Review" Rs. 3

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Diary of the Month, July—August, 1911

July 20 Invitations have been received in India for an International Neo Malthusian Congress to be held at Dresden from 24th to 27th September next. In the course of the prospectus the Honorary organizers intimate that the coming Congress will be attended by representatives from Sweden Russia Holland Belgium Britain France Germany Austria Switzerland Portugal Italy and America.

July 20 The question of establishing a deferred rate Cable Service between England and India has been greatly advanced and the tariff rate for each word has been fixed at twelve annas. Messages will be subject to 21 hours delay. Code words will not be allowed. The Government of India have agreed to the arrangements and the final reply from the Cable Companies is still awaited. The Press rate for the present will remain unchanged and extension of the deferred rate concession to the Press will depend upon the success of the new deferred Cable Service.

The Universal Races Congress has been opened to day in London.

July 27 Lord Curzon speaking to a deputation headed by Lord Courtney in favour of Mr Gokhale's Bill suspended any pronounced view pending the opinion of the Local Governments on the Bill.

He dwelt on its difficulties and cost while expressing the utmost sympathy of the Government of India with the object of the Bill.

July 28 Formal sanction of the Secretary of State has been received for despatch of a small Punitive force against the Abors and probably General Bower, Commanding Assam Brigade, will be selected to command the force, the strength of which will not exceed 2000 men of all arms including a maximum detachment.

July 29 At a meeting of the Congress Reception Committee held at Calcutta to-day recommendations of the various Provincial Congress Committees as to the election of the Presidency for the coming Congress were considered the Congress Committees having unanimously nominated Mr J. A. M. Macdonald for the Presidency. The Reception Committee accepted the nomination and authorised Mr Surendra Nath Banerjee to write to Mr Ramsay Macdonald offering him the Presidency of the Indian National Congress for 1911.

July 30 Mr Montagu has introduced a Bill empowering the Government of India to grant superannuation allowances to the widow and other personal representatives of a civil servant dying while on the active list.

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No 9, SEPTEMBER

ADMIT INVADIA

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EDITED BY MR G A NATESAN

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ILLUSTRATIONS—I Nataraj, II Prajnaparamita, III Avalokitesvara, IV Capital of Asoka Column at Sarnath, V Dhyan Buddha, VI The Post-hadri Listening to a Singer

EXTRACTS FROM THE PREFACE

THESE essays represent an endeavour towards an explanation of the true significance of the national movement in India. This movement can only be rightly understood, and has ultimate importance only, as an idealistic movement. Its outward manifestations have attracted abundant notice, the deeper meaning of the struggle is sometimes forgotten, alike in England and in India. Were this meaning understood, I believe that not only the world at large, but a large part even of the English people, would extend to India a true sympathy in her life and death struggle with foreign bureaucracy and their parasitic dependents. For, this struggle is much more than a political conflict. It is a struggle for spiritual and mental freedom from the domination of an alien ideal. In such a conflict, political and economic victory are but half the battle, for an India, "free in name, but subdued by Europe in her innermost soul," would ill justify the price of freedom. It is not so much the material, as the moral and spiritual, subjection of Indian civilisation that in the end impoverishes humanity.

There can be no true realisation of political unity until Indian life is again inspired by the unity of the national culture. More necessary, therefore, than all the labours of politicians, is National Education. We should not rest satisfied until the entire control of Indian Education is in Indian hands.

The vital forces associated with the national movement in India are not merely political, but moral, literary, and artistic and their significance lies in the fact that India henceforth will, in the main, judge all things by her own standards and from her own point of view. But the two sides of the national movement, the material and the spiritual, are inseparable and must attain success or fail together. Political freedom and full responsibility are essential to self respect and self development.

The inspiration of our Nationalism must be not hatred or self seeking, but Love, first of India, and secondly of England and of the World.

SELECT PRESS OPINIONS

"The Indian National Movement appears to us to have entered a new phase, and the publication of the present volume from Dr Coomaraswamy's pen marks a definite stage in the progress of that movement. It is clear that a very important step has been taken to promote the cause of Indian Nationalism along Indian as distinguished from Western lines by the publication of the work."—*Dawn Magazine*

"One could hardly be prepared for the vigour of thought and masculine energy of English, by which they are marked. Their author is a logical and uncompromising reactionary. Yet we cannot deny the beauty and truths of the pure ideal as he so nobly and persistently holds it up before us. We think the book he has written to be of surpassing value."—*Modern Review*

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My Indian Reminiscences.

By Dr. PAUL DEUSSEN,
Professor at the University of Kiel

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PUBLISHERS' NOTE

This is no English translation of Dr. Deussen's "Indian Reminiscences" written in German sometime ago. In the winter of 1892-93 the famous Sanskrit Professor and his wife travelled in India under exceptionally favourable circumstances. Dr. Deussen's account of his tour throughout India, his description of its principal cities, its shrines, pilgrimages and its many holy spots, its leading men of various communities and classes afford much interesting reading. The language in which he describes the customs, ceremonies, manners, traits and traditions of the Indian people—notwithstanding the shortness of his stay in India—shows his profound admiration and love for the land which, to use his own words, "had for years become a kind of spiritual mother country" to him.

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Vol XII]

SEPTEMBER, 1911

[No 9

The Bird of Time.

BY
SAROJINI NAIDU

O Bird of Time on your fruitful bough
What are the songs you sing?
Songs of the glory and gladness of Life
Of poignant sorrow and passionate strife
And the lifting joy of the spring,
Of Hope that sows for the years unborn,
And Faith that dreams of a tarrying morn,
The fragrant peace of the twilight's breath
And the mystic silence that man calls Death

O Bird of Time, say when did you hear
The changing measures you sing?
In blowing forests and breaking tides,
In the happy laughter of new made brides,
And the nests of the new born Spring
In the dawn that thrills to a mother's prayer
And the night that shelters a heart's despair,
In the sigh of Pity, the sob of Hate,
And the pride of a soul that has conquered Fate

THE VOICE OF THE VENERABLE VETERAN.

ONCE more the country has been privileged to hear the voice of the Venerable Veteran. The message, which Dadabhai Naoroji has issued from his quiet retreat at Versova to all his friends in England, India and South Africa, in reply to congratulations and good wishes on his 87th birthday is quite characteristic of the man and the mission of his life. Its cheery optimism and the vein of sweetness and serenity which pervades it is worthy of the venerated Patriarch who has been labouring three quarters of a century for the land of his birth with a devotion to duty and love of country almost unique. Defeats, disappointments, angry recriminations, and unjust denunciations, none of these has in the least soured his temper nor shaken his intense conviction in the justice of his cause and the righteousness of the methods he has been from time to time adopting. We have no doubt that this message of his, will be read with delight by millions of his loving countrymen.

Dadabhai's Birthday Message

I offer my most heartfelt thanks to all friends in India, England and South Africa who have sent me their kind congratulations and good wishes on my 87th birthday.

I am sorry that two assassinations have taken place this year when everyday is bringing us accumulating evidence of better days coming.

Whether these assassinations are political or not, Lord Minto had already said in his Simla speech of 14th October, last year —

I absolutely deny that should further outrages occur they can be taken as symbolical of the general political state of India. They cannot justly be assumed to cast a slur upon the loyalty of the people.

In December next there will happen the greatest as well as the most propitious event in the history of this great country.

His Majesty the King Emperor, in his speech from the throne on February 6th of this year, himself graciously gave us the glad news —

It is my intention when the solemnity of my Coronation has been celebrated, to revisit my Indian Dominion and there to hold an assemblage in order to make known in person to my subjects my succession to the Imperial Crown of India.

What can be more gratifying, encouraging and full of promise to the people of India than that His Majesty the King Emperor in company with Her Majesty the Queen Empress should pay his first visit to India after his Coronation and establish India's important position in the British Empire. And what hopeful prospects this visit opens out for the future good of India.

Among their precious and gracious words and acts we have first the speech at Bombay on 9th November, 1905, when His Majesty, as Prince of Wales, declared "Love" and "Affection" for the Indian people and "an increased and abiding interest in India's wants and problems" and next, the speech at Guildhall on 25th May, 1906 when he expressed "wide sympathy" and "an earnest desire and efforts to promote the well being and to further the best interests of every class."

During the past sixteen months of the present reign we have had Their Majesties' gracious words and acts full of vast importance and significance. But all these gracious words and acts, it is impossible for me to embody in this statement. I shall state a few only.

I may, however, point out here that Their Majesties have already symbolized and established the equality and importance of India in the Empire by introducing at the Coronation in several ways the position of India as among the Banners, on the King's Stole, in the Queen's Robe and on the floor of the Abbey, and also on the new Indian Coin.

First His Majesty's message of 8th May, 1910 to Lord Minto in which His Majesty says —

The prosperity and happiness of my Indian Empire will always be to me of the highest interest and concern as they were to the late King Emperor and the Queen-Empress before me.

Soon afterwards, in the Message of 23rd May, 1910 to the Indian peoples, His Majesty the King Emperor gave his most gracious assurance.

Queen Victoria of revered memory addressed Her Indian subjects and the heads of Feudatory States when she assumed the direct Government in 1858, and Her august son, my father of honour and beloved, commemorated the same most notable event in his address to you fifty years later. These are the charters of the noble and benignant spirit of Imperial rule and by that spirit in all my time to come I will faithfully abide.

These glorious declarations and pledges fortify our faith and expectation in the British word of honour, and I look forward with complete confidence to the pledges of Parliament and the Proclamations of our two last great and beloved Sovereigns. Our great charters will now be fully fulfilled by His Majesty the present King Emperor as he has graciously said that "in all my time to come I will faithfully abide." In the full fulfilment of these charters will be the accomplishment of His Majesty's "highest interest and concern to the prosperity and happiness of his Indian Empire."

May I be permitted to indicate what I consider the most important and immediately urgent steps to secure the prosperity and happiness of the

Indian people and fulfil faithfully in their broad scope and spirit the pledges of Parliament and of the gracious Royal Proclamations?

After the reform of the Councils, for which our most grateful acknowledgments are due to Lord Morley and Lord Minto, I would place first simultaneous examinations in England and India for all the Indian services with the ultimate object of Indians being trained for self Government under British supremacy like all the Colonies with the same rights and responsibilities.

Then, and then only the great problem of sufficient revenue for all wants, of sufficient means for the great masses and of the ultimate high mission of England, will ever be solved.

Second.—If there is one thing more than another which entitles Britain to the glory of the everlasting gratitude of the Indian people it is giving them education in general and English education and knowledge of British institutions, British character, civilisation and efforts for liberty in particular. To complete this great boon it is very needful for the masses to have free compulsory elementary education, supplemented by a system of advancing higher very promising youths. It is impossible to gauge the extent and variety of benefits that may accrue from this. In this connection, I may mention a personal incident of gratification and gratitude. I bless the Government and people of Bombay of my early days, that as far as I remember, I have received free school education and my college education with the additional benefit of a scholarship.

The King Emperor in his letter of 29th June, 1911 to his people says —

Believing that this generous outspoken sympathy with the Queen and myself is under God our earnest source of strength, I am encouraged to go forward with renewed hope. Whatever perplexities or difficulties may be before me and my people, we shall all unite in facing them resolutely calmly and with public spirit confident

that under Divine guidance the ultimate income will be to the common good.

It is our great good fortune that His Excellency Lord Hardinge, who is now at the beginning of his Viceroyalty has the same earnest sympathy and goodwill towards us as Their Majesties. Just to quote one sentence from His speech at Simla on 3rd May, 1911

I trust that India may be happy and my administration successful, but this time alone can show and my brief experience has been enough to satisfy me that the next few years will be very strenuous and the shade of my grand father would rise to reproach me if I do not use every power that is in me in an earnest endeavour to set forward my great charge in the path of progress, prosperity, peace and happiness.

Under such fortunate and hopeful circumstances, I feel confident that we can well look forward to the emancipation and elevation of India during the reign of the King Emperor who is coming amongst us with such great good will and lofty purpose.

DADABHAI NAOROJI'S SPEECHES AND WRITINGS

This is the first attempt to bring under one cover an exhaustive and comprehensive collection of the speeches and writings of the venerable Indian patriot, Dadabhai Naoroji. The first part is a collection of his speeches and includes the addresses that he delivered before the Indian National Congress on the three occasions that he presided over that assembly, all the speeches that he delivered in the House of Commons and a selection of the speeches that he delivered from time to time in England and India. The second part includes all his statements to the Welby Commission, a number of papers relating to the admission of Indians to the Services and many other vital questions of Indian administration. The appendix contains, among others, the full text of his evidence before the Welby Commission of 1894, his report to the Indian Currency Committee of 1898, his report to the Indian Public Service Committee of 1904. Dadabhai has been in the top of East Indian Finance. Dadabhai has been in the active service of his motherland for over sixty years and during this long period he has been closely and strenuously working for the good of his countrymen. It is hoped that his writings and speeches which are now preserved in a handy volume will be welcomed by thousands of his admiring countrymen.

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Japan's Message to India

BY

MR G SHERWOOD EDDY

RETURNING to Japan after an absence of four years one is impressed by recent development, and signs of growth in every direction. In the efficiency of the administration, especially in the development of local self government, in the continued spread of her modern educational system, in commerce and manufactures, Japan's progress has been steady and unbroken. Just at present there is a marked reaction, particularly against liberal thought, in growing concern over the effects of purely secular and often materialistic education. The strenuous naturalism of Nietzsche, and the wide spread unchastity of many of the students has had a demoralizing effect upon the youth of the country. There is a marked lessening of respect for authority, and an increase of strikes on the part of the students and the labouring classes. All this, however, has only convinced Japan of the futility of materialism, and the absolute necessity for some religious basis for morality in the State. Japan has probably made more brilliant progress in the last forty years than any nation in history in an equal time. Her commercial companies have multiplied ten fold, her foreign trade twelve fold, her capital invested in manufactures thirty fold, in recent years. In industry, in commerce, in education and in military strength, Japan has leaped to the forefront among the nations. What has been the secret of her dazzling success and of her brilliant progress? A brief examination of the country, the people and their characteristics may lead us to ascertain some of the secrets of her success, and to note the lessons which India may learn from Japan at this time. India which gave to Japan Buddhism, which was her teacher for over a thousand years—India with her deep religious consciousness, will yet have a message for Japan in the future, but at present we are concerned with lessons which India may learn from Japan.

Insular, unconquered, and with a longer unbroken line of rulers than any other nation in the world, Japan is unique in Asia. Her remarkable progress in the last forty years, greater perhaps than any nation has ever made in so short a space of time, has attracted the attention of all the world. Japan is part of the ancient continent

of Asia, which contains more than half the population of the world, and from which have sprung most of the world's great religious and ancient civilizations. But Japan has now become a point of contact and a clearing house between the East and the West, adopting what is best in the civilization of both. Several national characteristics may account for Japan's success. Of these we would mention first

Open mindedness—This is, perhaps, their most striking characteristic and, more than anything else, has been the secret of their progress. They have imported an army of foreign teachers into Japan, and have sent their students throughout the West in search of knowledge. They wisely welcomed Buddhism when they saw that it was superior to their own Shinto faith. When they saw the lofty moral teaching of Confucianism, they received it. Christianity, in turn, has been welcomed with open mind. All new theories of science and knowledge have been eagerly received. The Chinese have hitherto lacked flexibility. The success of the Japanese, on the other hand, has been due to the flexibility of their mental constitution.

Intelligence—The Japanese are remarkably precocious, quick in perception and strong in memory. It is true that heretofore they have been lacking in power of analysis and in philosophical ability, but these defects have been due, not to deficient mental faculties but largely to their environment and to their former mechanical system of education. The ability of Japanese students to master modern thought has shown that they possess high mental faculties. They are not so profound as the people of China, nor so subtle and speculative in intellect as the people of India. They are, on the other hand, remarkably precocious and of a practical turn of mind.

Patriotism—Their love for their Emperor and their pride in their own land amounts almost to devotion, and is sometimes carried to excess. Formerly it was loyalty to their own clan and province, but Japan has dropped its provincialism and caught the national spirit. Perhaps no people in the world are so devoted to their country and so ready to act in unity for the welfare of their land. One man gave his life to save the people of his province from oppression and ruin. He was nailed to a cross and tortured, yet in dying said, "Had I five thousand lives I would give them all for my people." Loyalty is their highest virtue, every Japanese is born, lives and dies of his country. In the recent war with Russia, some

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committed suicide because they were not permitted to go to the front and fight for their country. When men were called upon for an expedition of unusual danger at Port Arthur, numbers eagerly requested the privilege of going to almost certain death.

Imitation.—In general the people are imitative rather than initiative or sensitive. They do not however, blindly adopt, but skilfully adopt every thing to their own needs. They seek the best throughout the world and appropriate it for themselves, but they seldom take anything without improving it. They seek neither to ape foreign manners nor to reject anything good because it is foreign, but holding fast the best in their own traditions, they ever seek to learn from other nations. Professor Chamberlain says:

"The current impression of the Japanese as a nation of imitators is in the main correct. If they copy us to-day, so will they copy the Chinese and the Koreans a millennium and a half ago. Religious philosophy laws administration, written characters all arts but the very simplest, all science, or at least what went by that name, everything was imported from the neighbouring countries so much so that of all that we are accustomed to term 'old Japan' scarce one trait is unadorned and really and properly Japanese. Not only are their art and language not theirs by right of invention, or their pastings (which are often praised by European critics for its originality) nor their porcelain nor their mode but even the larger part of their language consists of a borrowed Chinese, and from the Chinese they have drawn new names for already existing places and new titles for their ancient Gods."

Dr. Gulick says:

"The race or people who can best synthesize the thoughts and experiences of other races are the ones to have a rich life. Japan bids fair to excel here. She combines as no other nation does to-day the two great and hitherto divergent streams of occidental and of oriental civilizations and languages. She has the power of boldly appreciating and enjoying a large variety of different modes of life than any other nation. She is also situated in the midst of the convergent streams of Eastern and Western civilizations with their immense variety of language, customs, ideas and religion that she bids fair to develop a life of marvellous wealth."

Let us now gather up a few of the salient lessons which India may learn from Japan at this time. We are the more ready to hear Japanese message, when we remember her willingness to learn from others, the great debt which she owes to India in the past, and the fact that we belong to the same great continent. We do not for a moment suggest that Japan has nothing to learn, or India nothing to teach, but we are concerned just now with India's needs.

Patriotism is the first lesson which India needs to learn from Japan. This has been the cause of Japan's unity, the secret of her political

advancement, and of her success, alike in war and peace. Patriotism in Japan means, not a blind praise of what is their own and a hatred of all that is foreign, but a submission of the individual to the welfare of his country. As a prominent Japanese speaking in India, said, "We do not say, 'Whatever is Japanese is good' but 'whatever is good shall be Japanese.' We recognize our faults that we may correct them." There are three elements in true patriotism, the spirit of love, loyalty to truth, and self sacrifice. The word patriotism means "love of country." It spells love not hate. It is born only as selfishness dies within us. And it can thrive only in the soil of liberty. The ancient civilizations of Egypt, Assyria and Persia produced no patriots. The old Indian proverb was "Let Rama rule or Ravana, what care we? With such a Motherland, the men who did blush who does not love his, work for India pray for India. Two thousand years ago Japan was barbarous when India was civilized. Forty years of patriotic effort has placed Japan in the lead and left India far behind in many things. They were awake and working while we slept. Day has dawned upon India at last. Let us be up and doing!"

But love of country may be blind and misguided unless coupled with loyalty to truth. We cannot too often be reminded by India's veteran statesman, Sir T. Madhava Rao, that, "What is not true is not patriotism." No untruth can advance a true cause. Every false practice, every bad custom is a bar to progress. Every man who tells a lie, every man who takes a bribe, every man who oppresses the down-trodden masses in India is a traitor to his country. Not hatred of the foreigner but love of truth will save India. After all, foreigners however good or bad, can do relatively little to help or hinder India. Only Indians can save India, only Indians can ruin it. The worst foes of every land are its own false sons.

The third element in true patriotism is self-sacrifice. And how sorely this is needed to-day. Talk is cheap. Not merely but action is imperative. Reforms never come by waiting till things are easy and everybody moves at once. That time never comes. Some one must suffer first and lead the way. In Japan men after men laid down his life in the early days of the new era. Men need the courage of their convictions if they are to be true patriots, for this is the final test of patriotism.

Reform.—Patriotism must issue in action. There are things to be done, abuses to be set

right, false customs to be removed. Here too India needs to learn from Japan the lesson of preparation and reformation. Her success was not won easily, nor in a moment. Many reforms were needed in Japan before she attained her sudden pre-eminence. There was the introduction of education, the elevation of womanhood, the breaking down of all social barriers, and the lifting of the lowest outcasts to the full privilege of citizenship, and many other reforms. And this is the crying need of India to-day. To obtain political independence before social, industrial and religious reforms have been undertaken, would plunge India into anarchy and bloodshed. Russia has her own ruler and has a National Assembly, but the lack of social and religious reform leaves her still in misery. Canada has not political independence as a separate nation, but she is to-day enjoying greater liberty, with less political corruption, than is perhaps found even in the United States. Her people are contented and happy loyal to the Empire and enjoying the representative Government which was freely and fully granted to them when they were ready for it.

Let us recall the maxim of Aristotle that, "only a great people can be free." Great alike in her past and in possibilities, India still needs reform. If we take any practical tests of true greatness such as education, enlightenment of the masses, public honesty, the place of woman, social purity, or national unity, we needs must pause and ask ourselves if the leading reform magazines are not right in saying that the deepest need of India to-day is,—*reform from within*. Indians need not waste time complaining against a foreign government, about the things it does not do for them, if they are unwilling to do for themselves the far larger and more important work of putting their own house in order, and removing abuses which admittedly exist, and which only they can remove. It is true also that distance lends enchantment to the view. It is natural that they should see and perhaps even magnify the shortcomings of the Government in India and see only the bright side of things in the far East. All eyes are turned to-day in eager admiration towards Japan, but it is not generally known in India that Japan, who is honestly trying to govern Korea in such a way that she will be commended by the world, and is striving to introduce reforms into the country, is far more bitterly hated by the Koreans than are the English even in Bengal. It is the contention of the

best Koreans, that Korea gave to Japan her ancient civilization, her arts, industries and religion and yet to-day many feel that she is being ground down by the iron heel of Japan, her property rights disregarded, her feelings trampled upon, and the morals of her needy people neglected. Japan has given to Korea a good monetary system, railways and the promise of modern civilization and education, but the Koreans, many of whom at first welcomed the Japanese, feel to-day bitter and rebellious. The fact remains, however, that Korea under the Japanese rule is improving, and is being united under the Japanese for a greater future than she could ever have gained by her former corrupt and degenerate government.

In the Philippines also, though America has spared no pains to introduce education and rapidly to advance self government, it is admitted by the majority now that some of the native local officials are corrupt and oppressing the people by bribery and injustice. The Philippines to-day by virtue of the very rapidity of their advance, for which they were largely unprepared, are turbulent and dissatisfied. Loving America no better than India loves England. The task of governing another nation is a thankless one at best. Whatever the opinion may be as to the responsibility of Great Britain toward India, there can be no doubt as to the Indian's duty of reform. This is primary and important, this lies within their power, and must precede every advance toward constitutional self government, as the wise leaders of the National Congress have repeatedly pointed out. There is work here for each and for all. Let none postpone, but begin to-day, in their own homes, in their own city or town or village, for true reform, like charity, begins at home.

Emphasis upon the practical—India is far more eloquent, but Japan is far more active, India is theoretical, Japan practical, in India there is much talk, the Japanese tell us, while in Japan they bring things to pass. Let India learn from Japan, and yet, not forget her greater heritage. While we strive to introduce industrial reforms, let us not forget that the distinctive feature of India is her religious sense, and that her mission to the world is spiritual. But this could not stand in the way of India's industrial advance. India cannot be reformed by school boys in a debating society, but it can be helped by honest hearts and willing hands. As was the case formerly in Japan, industry is still looked down upon by many in India, but men must work if they would win.

Remember the splendid teachings of Ruskin that no honest labour is degrading. Recall the whole some custom of the Jews who taught every boy, from the age of twelve or thirteen, to learn some trade and to work with his hands. Jesus was a carpenter, and the Apostle Paul a tent maker. Remember also that America's great industrial advance and enormous wealth have been achieved by hard work. Rich men's sons often enter the factory and work with blackened faces and grimy hands. No man is ashamed to work. A large proportion of the American Presidents were poor boys, self taught, working with their own hands. President Lincoln was a rail splitter. President Grant a farmer, President Garfield, a poor boy. An Indian writer in *East and West* says, "We do not require martyrs but workers, and if a few of our young men of education and energy, instead of appearing to be martyrs at public meetings were to work, some in the cause of education, some in the cause of social reform, some in the service of religion and some in the improvement of the arts and industries of the country, the cause of Indian progress would receive an impetus which would soon fit us for the work of self government."

Professor James speaks thus of the value of manual training schools, which are greatly needed in India to-day, not merely "because they will give us a people better skilled in trades, but because they will give us citizens with an entirely different intellectual fibre. Such training engenders a habit of observation, confers precision, gives honesty and begets a habit of self reliance." As in the case of Japan, more of India's students will have to be sent abroad for practical training. Technical and industrial and agricultural studies must receive a greater emphasis in India. Gymnastics and athletics should be further encouraged. New trades, new lines of manufacture, new ventures in commerce, must be undertaken. Public confidence must be increased, and public confidence can only rest upon public honesty, commercial, official and personal, for every untruth delays the emancipation of India. Capital also must be invested and money placed in circulation. Wealth hoarded or absorbed in Jewels is one cause of India's poverty. It is a talent buried in the earth, a curse for India's good. Debt again is not only a result but a cause of poverty. Habits of economy must be practiced. Indians cannot be the slaves of every wasteful and expensive marriage custom or tradition, if they are to live within their incomes. In

a word, they must develop the practical side of their natures, they must give earnest thought to industrial problems and they must work.

Democracy and Social Equality—Japan to-day would never be in the forefront of civilized nations, could never have defeated Russia, nor have succeeded in peaceful competition with other nations if she had been a divided and caste ridden nation. Only in unity is their strength. Benjamin Kidd in his "Principles of Western Civilization" says, "The most fundamental political doctrine of modern democracy is that of the native equality of all men. It is, in reality, around this doctrine that every phase of the progressive political movement in our civilization has coalesced in the last two centuries. It is this that has been behind the long movement in our Western world which has emancipated the people and slowly equipped them with political power." Many of the leading reformers of the country to day believe that the present caste system is the chief obstacle to unity and the greatest bar to progress in India. There are social distinctions, of course in every land, but in the most enlightened countries all men are given the rights of citizenship, equal opportunities of education and advancement, the privilege of choosing their vocation and of ascending in the social scale. Individual worth and personal liberty are recognized, and progress becomes possible. But in India individuality has been crushed by caste. Yet the same principle of the brotherhood and equality of men upon which we demand rights from the European requires that the same God given equal rights should be granted to the outcasts in India! While caste remains the foreigner has nothing to fear from a divided India. But why should not India unite, why should she not heed the voice of the leading social reformers, and, above all, practice what she preaches! Let us remember that the caste system is not recognized in the Vedas, and is of relatively recent growth. If the Brahmin clings to his exclusive prerogatives if the Panchama is begrudged advancement, progress in India is doomed, and she will never be united, either for internal advancement or in the face of an external foe. Caste must go if India is to advance. Let us arise in our love for India, as brothers of one blood.

The Position of Woman—Under the influence of Buddhism in Japan woman's rightful place was not recognized. They said, "Woman is mere plaything," "Women's sole duty is the

bearing and rearing of children for her husband " Woman was subject, as to the laws of Manu, to "the three obediences" to father, husband and even to her son but with the modern spirit of Western civilization, woman has been educated in Japan and uplifted. According to the Japanese Year Book over 96 per cent of the girls of school going age are in primary schools, while in India only seven women out of every thousand can read and write. Here again, what is wanted is not waiting in weak inactivity for others to move, but immediate and prompt action in the education of the women in general, and of each one's daughter in particular. Infant marriages are not permitted in Japan, for it must weaken any nation, physically, mentally and morally to make mere children mothers, and boys fathers, even during their student days. In Japan girls marry at about the age of sixteen, while among the Christians in that land the age is said to be from eighteen to twenty, the men marry from twenty to twenty-five. By law, the minimum age for marriage is fifteen for women and seventeen for men. How long in India shall infant marriages be condemned and yet practised? Again, in Japan widows are not doomed to a life of solitude and forbidden remarriage. Though divorce is too common, and the position of women is still far from ideal in Japan, widows are recognized as having rights as well as widowers. When we remember that in India 40,000,000 women are life long prisoners in zenana homes, shut out from the glad world of sunshine out of doors, we realize that some reform is needed. When we remember also that the 25,000,000 widows of India would equal half the population of the German Empire, that there are 100,000 widows under ten years of age, and 20,000 under five years of age who will never be permitted to remarry, and that many of them, from a life of drudgery will be tempted to a life of shame, we begin to realize the magnitude of India's need of reform. Such a state of things would not be tolerated for a moment in Japan. In every country of the West widows are permitted the same rights of remarriage as the men. God help the men of India to give to their mothers, wives, sisters, and daughters to the women of all India, the rights which God has given them, and which have been denied to them.

Religious Liberty—With an enlightened Sovereign and educated people, Japan has proclaimed liberty of conscience and religious toleration. Every man is permitted to worship God according to the dictates of his own conscience. If any

man wishes to change his religion, he is not persecuted or put out of caste (for there is no caste in Japan to put him out of), but as an intelligent man he is allowed to choose for himself as among the nations of the West. It is not uncommon in Japan to see members of the same family belonging to different religions living in perfect harmony in the home. We cannot coerce the conscience without crushing the individual. We admit the principle that it would be well for the Hottentot, the savage or the cannibal to give up his fetish, to accept the teaching of the one true God, and to change his religion, if he can find a better one. We agree also that the aborigines of India have done well to change their religion and to accept the superior teaching of Hinduism. Japan has had the intelligence to recognize that the same principle applies to all and that man must be free if he must be great. To chain a man to the past, to place men bars to prevent progress, and to deny a man the right of advance in the world's stream of progress, or his right to accept the new discoveries of science and religion is to stultify the individual and the nation and to prevent all further progress. Japan never advanced till she gave religious liberty. Even China to day is turning from the worship of the past to the life of the future. India, like China, has long been chained to the past. India boasts of toleration but if a Brahman or a Mahomedan wishes to change his faith and to become a Christian, or to adopt any other religion, what happens to him? Is this toleration? Is this in keeping with modern civilization? Let us have done with persecution and with blind prejudice, and leave every man free to choose his own religion and follow the highest that he knows. Mr. Kidd has shown conclusively in his "Social Evolution" that human evolution is not primarily intellectual but religious. "The winning races," he says "are those which are most religious and which have the highest ethical systems." Mr. Lecky also shows that the prosperity of nations depends upon the purity of domestic life, commercial integrity, their morality and public spirit, their courage and self control. We believe that moral integrity and religious liberty must be the corner stones of India's future progress.

DADABHAI NAORJI'S SPEECHES AND WRITINGS—An up-to-date exhaustive and comprehensive collection. With a portrait. Price Rs. 2. To Subscribers of the "Indian Review," Rs. 1-8.

G. A. Natesan & Co., 4, Sunkarasa Chetti Street, Madras.

Christ for India.

A REVIEW

BY THE LATE VASUDEV J. KIRTIKAR.



THE LATE MR. KIRTIKAR

WE have had enough number of books from the pen of the Christian missionaries advocating the acceptance of Jesus or Jesus Christ by the Hindus of India.

Their anxiety to evangelise India has been so remarkable, that they never care to give a thought to the undisputed fact, that the type of Christianity which they offer for our acceptance, is rapidly waning in their own mother country, that the Christian faith, as they understand it, is rapidly disappearing in Europe, but their zeal in "enlightening the benighted Hindus" and giving him spiritual solace on the cross of Jesus has not in the least abated.

They take no note of the fact that in India we have a philosophy never surpassed by any nation in its profundity and a system of Ethics which is held in great esteem both in Europe and America, and that the work of evangelisation among the educated classes of people must always prove a failure.

We do not know for certain if Mr. Bernard Lucas,* the author of the book under review is

also a Christian missionary. The *Times of India* says that he either is or was an Indian Reverend. If so, we must say that he is an exception to most of the other Anglo Indian missionaries working in India. These last have for the most part assumed a militant or patronising attitude, assailed our gods and everything that we have held sacred while the present writer approaches us in a sympathetic spirit and expresses a hope that we should give him a patient hearing.

He expresses his admiration for our Vedanta, although he does so to eventually demolish it, as admitted to modern thought.

"We cannot but have (he says) a profound admiration for its absolute fidelity to the path it has chosen and we must acknowledge that it has rendered the greatest service by demonstrating with strict accuracy the logical goal of Hindu religious thought. It is because of this logical accuracy that we are enabled to estimate its merits as a solution of the religious problem by concentrating our attention on the two or three fundamental postulates with which it starts and from which it deduces with wonderful accuracy its explanation of the riddle of the Universe. No thoughtful Hindu can fail to be profoundly interested in the basis upon which has been constructed a system of religious thought of which India may justly feel proud (66-67)."

We are not sure, if the learned author of the book under review understands exactly what we understand by the word Philosophy. If Philosophy deals with necessary truths, it deals with truths which are eternal and changeless. If so, how does the author expect any changes in them with the progress of time? Practical life and considerations dependent upon time and place and other circumstances may often vary, but the eternal ideals which our sages have placed before us of *Adwait* and *Atithya Oneness* with out a Second and Non difference between Me and Thou, or Mine and Thine must ever continue to be true of all time and place, and what our sages have persistently insisted on is that it should always be our endeavour to so shape our social and religious conduct as to keep it on the lines of those ideals, as that while with our sublime Ethics, on the one hand, we should have a sufficiently correct guide in the practical concerns of our life, we should also have, on the other hand, an infallible guide in the spiritual sphere to lead us to our goal, that is, to self-realisation of our identity with the Supreme Self or Brahman.

* We have advantageously used the word *sublime* as conveying the idea of the superlative of excellence whatever the learned author may say to the contrary.

* *Christ for India*, by Rev. Bernard Lucas, Macmillan and Co., Bombay.

This should at least have satisfied our learned author, for according to him, "the problem which confronts the modern religious Hindu, is to formulate such a conception of God as shall satisfy his philosophic thought, on the one hand, and his religious aspiration, on the other, the intellectual conception of the One Sole Reality, with the ethical conception of the One Supreme Will" (96)

Such a formulation has been made since the time of the Upanishads, but it is not the fault of the Hindu, if European thinkers neglect to notice this fact

It would have been much better, if our learned author had throughout borne in mind the distinction between a philosophic standpoint and the lower standpoint of practical life and much of the apparently antithetical views with which he has assailed our Vedanta would have been avoided and the entire system of the Vedanta would have appeared to the writer as a harmonious whole

He should have remembered that "Philosophy and popular thinking move on different platforms, and most of the greatest errors in speculation arise from the transference of considerations, which are in due place in one of them, into the other, where they are absolute absurdities" (Adamson's Fichte, 145-6)

The disregard of this most wholesome warning is observable on almost every page of the book under review and the deductions which the author has drawn obviously appear to be unscientific and untenable and in some places ridiculously absurd Our learned author thinks

1 That the Universe is real and that the Vedanta Brahma is unreal

2 That the Vedanta is an empty, characterless Abstraction, void of all content, existing in an eternal state of dreamless sleep

3 That the Vedanta Avidya, or Nescience or Maya, though illusory, is the originator of the phenomenal Universe which is real

4 That the Vedanta cannot explain the problem of the many by means of the One (83-87)

5 That the Vedanta doctrine of Union with God cannot mean Man's identity with Him (91-97)

6 That it has sapped the foundation of all religious aspiration by making God, as he is manifested to us in the Universe, a delusion

7 That if Brahma is the Sole Reality, and the Ego, the real Self is identical with that Brahma, then all religion becomes a mere phantom show, in which it is impossible for us to take the slightest interest (84-85)

This is the way in which our learned author lays a foundation for the virtual demolition of our Philosophy and Religion and for the introduction in their place of the teachings of Jesus, as contained in the three Synoptic Gospels of the New Testament

If this exposition of the Vedanta be correct, then the learned author must verily consider it to be a huge miracle wrought by the Indian thinkers of old that they founded upon magnificent nothingness systems of Philosophy and Religion, which have evoked the admiration of continental thinkers and which have held their own for the last three thousand years in the midst of the onslaughts on them by foreign invasions and persecutions]

If our learned author had paid the slightest attention to this fact alone, he should have, at least, tried to find out what egregious errors he has committed in his book under review and how those errors have crept in He should have, at least in that case, consulted the works of men like Schopenhauer, Max Muller, Deussen, and others, who are admittedly great authorities on matters connected with the Vedanta Perhaps he has considered them to be unworthy of notice

Our learned author belongs to that class of European thinkers who are never happy without having, as both equally real, Spirit and Nature, Mind and Matter with a sharp line of demarcation between the two

The Vedanta has provided such thinkers with what they need, and they may rest contented with it, if they do not wish to proceed any further It is their fault, if they cannot realise the highest philosophic and spiritual truths at this lower stage of development Spiritual truths could only be spiritually discerned

The Vedanta fully recognises that the Eternal Absolute, in its unrelated condition, cannot be comprehended by man with the mental equipment he is ordinarily endowed with In practical life, man cannot apprehend the Absolute except in its synthesis with what is only contingent Every creature in the Universe is *prima facie* evidence of such a synthesis between the Eternal Absolute and the perishable contingent

Thus, of course, is not a philosophic truth—true for all possible intelligences—but only true for us and for intelligences like ours (Ferrier)

The Universe is, therefore, relatively true to us—relatively according to our mental representation of it

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This distinction is entirely ignored by thinkers of the type of our present author, and the arguments now urged by him are no new arguments at all. We have, again and again, heard them repeated, *ad nauseum*, and they have been repeatedly answered, too. So that a suspicion some times naturally arises in the Indian mind whether to answer these arguments any further would not be tantamount to a decidedly fruitless attempt to 'wake the waking'.

To begin with. Why should our author find fault with our idea of Absolute Reality? Is it not true that is the true Reality—which is eternal and never changing and which is immensities in all that is transient and ephemeral? Is it not true that the world and everything contained in it is perishable?

Does not our author know that according to Heraclitus our senses are "liars"? Mr. Fleming, a scientist himself, says as follows—

We see the sun, the moon and the stars revolving as it seems to us round us—that is false, too. We think the earth is motionless—that is false, too. We see the sun rise above horizon, set or beneath us. We touch what we think is a solid body there is no such thing (as a solid body). We hear harmonious sounds—but the air has only brought us, silently, undulations that are silent themselves. We admire the effects of light and of the colours, that bring vividly before our eyes the splendid scenes of nature, but, in fact, there is no light, there are no colours, it is the movement of opaque ether striking on our optic nerve which gives us the impression of light and colour. We speak of heat and cold—there is no heat and cold in the universe, only motion. These our senses mislead us as to the reality of objects round us. (The Unknown, p. 11.)

Even Mr. Herbert Spencer improperly charged as a materialist says, that though the absolute is unknown and unknowable, it is

"The fundamental reality which underlies all that appears." (It is) the Unperceptual causal energy or power of which all phenomena—physical or mental—are the manifestations. (See *First Agnost*, 371-3.)

Prof. Drummond says that the preponderant view of science at the present day is that the world we see is not after all a physical world. It is impossible, says Prof. Fiske, to reach the conclusion that all Nature is a Living Thought. The presence of a special world outside us—the material atoms and forces—these are all ideas, says Lotze.

The world is an air image over the Eternal Absolute says Carile, strictly speaking of course

* The clause in this para are ours
† The clause in the above are ours.

there at all. Matter exists only spiritually. It is spirit, say some European thinkers, in its lowest form of manifestation. Nature is petrified spirit, says Hyal. It is spirit visible, says Schilling. Prof. Gates of Washington says that consciousness (sentience) is essentially a condition or property of what fills space and must consequently be universal in space.

Obviously, therefore, if the world is perishable, it is unreal for the philosopher. We say for the philosopher but for the multitude of people the world must exist as relatively or practically real on the lower plane of thought. (Gough a Phil Up 30.)

To him that sees the truth, all these bods and their environments will disappear merging themselves into that focal essence, and the self will alone remain—a balance of unbroken and unmingled bliss.—Gough, 37

In other words, our Vedanta has nowhere said that the universe is unreal absolutely. To our limited understanding, under the influence of sense experience it is as real as anything real can be.

The learned author finds fault with our Brahms as an empty characteristic abstraction, arrived at by the religious process *neti neti*, void of all content, existing in an eternal state of dreamless sleep, unmoved and unaffected by all the vast cosmic process, while what the modern thought needs is "a living God expressing Himself in the Universe and bringing to full function his vast and glorious purposes." The author thinks it to be ridiculous to consider such a Brahms as the sole and highest Reality and ignore as unreal that which we actually see before us and in which we actually live, move and have our being.

If the Vedantin recognises in his Brahms Absolute Existence and Absolute Intelligence, Sat-chit, the Absolute Sat, to which all existences are referable, the Absolute knowledge, chit, which connects things in its eternal and infinite connection with itself and never apart from it, the true principles of all Being and all knowledge here flow into one and there can be no empty abstraction in such a case.

Our author admits that the process of *neti neti* is a religious process. The result of this process, then, cannot be the abstraction of all content from the idea of Brahms but the reaching of that idea, by a quest after a higher principle.

"Each quest, says Max Muller, after the higher principle was answered by *neti neti* (not so, not so). The old gods were abandoned, not because the ancient Aryans believed or desired less, but because he believed and desired more. At last he found what he wanted and

expressed the same by a neuter name. He wanted a sexless but *by no means a lifeless God*. * (Orig. Rel. 145 310-11 319)

This Brahma, says Anandagiri, is a vastness unlimited in space, in time, and in content, for there is nothing known as a limit to it and the term applies to a *thing of transcendent greatness* † Tat, Up

Above all, the Hindu might well say with Descartes, "I ought not to think that I perceive the infinite only by the negation of the finite, as I perceive rest and darkness by negative of motion and light, on the contrary, I clearly perceive that there is more of reality in Infinite Substances than the finite" ‡

3 If our learned author has no correct idea about the Vedanta Reality or of Brahma, we can scarcely expect him to have a correct notion of the Vedanta Avidya or maya

Avidya, etate broadly, technically means lower or empirical knowledge, with the limitation of the Human Understanding Philosophically, *mund (अन)* itself is *अविद्या Avidya*. See *Indian Review* for June, 1908

The doctrine of maya it may be somewhat difficult to understand. A few words about it are, therefore, necessary to make it intelligible

What is said below about the maya doctrine may appear as savouring of sophistical reasoning, but it is not so in reality. It is impossible to find a *nexus* between the Supreme Self of the Vedanta or the God of the Theist and the Universe. The Supreme Self cannot be said to be the cause of the Universe, for causation cannot, philosophically speaking, be predicated as the category of the Supreme Self. The true philosophical view is that there is no causation, no production, no destruction, no birth, no death, no liberation, no bondage. All is One Pure Thought and Being, One Universal Sentientcy *चैतन्योत्पत्तिचैतन्य* (Mandukya, II 32 IV 89)

Bhag. Gita, XIII 30, Panchadash, VIII 71)

Brahma being everywhere, and all this *इदम्*, Universe, being one with Brahma and not apart from or independent of it, all we can assert is that all the manifestations we see are manifestations of Brahma or Brahma itself—See also Lotze Phil. Rel p 40

In our sense experience, however, these manifestations appear to us as differentiated and independent

of each other and by the laws of human thought, we are disposed to attribute them to a cause and to conceive of them as taking place in time and space

Such a cause we are disposed to conceive as resting in Brahma, for there is nothing but Brahma everywhere, and nothing beside it is This cause we call maya and it resides in Brahma and is inseparable from it

Shankar describes Maya as 'power of the Lord from which the world springs—the Divine Power in which Names and Forms (नामरूप) that is, all finite existences, lie unevolved and which we assume as the antecedent condition of that state of the world, in which names and forms are evolved' 1 Thib, 255

It is immaterial whether we consider this Power to be of Ishwar or of Brahma, since *Brahma itself is Ishwar, when viewed in its relation to the Universe* *

Shankar himself describes Brahma by the name of Parameshwar and Ishwar. One quotation will suffice: 'There is only one highest Lord; Parameshwar, ever unchanging, who, in essence is cognition and who by means of Nescience manifests Himself in various ways, just as a juggler appears in different shapes by means of his magical powers *मायाया मायावित् चनेकया विभाव्यते*— Besides this there is no other *विज्ञानवातु*—' 1 Thib 190

In other places Shankar endows Brahma itself with extraordinary powers, *ब्रह्मस्यो विचित्रशक्तिः* (Ved Sutr II 1 24, 25, 30,) *परिपूर्ण शक्तिकद्वयं* (II 1 24) *सर्वज्ञ जगतः काय ना चेतनं प्रयान चन्यत् वा इति सिद्धं* (Shankar, 1 Thib 61, I 1, 11)

Whether this power is conceived to be the power of Ishwar, Parameshwar or Brahma, the result is

* It is Brahma itself, that is God by reason of its *atma sakti* तत्त्वसमुपाधिसंयोगात् ब्रह्मैवैश्वरात् *मनेद* (पञ्चदशी, III 40) See also Shankar in Ved Sutra I Thib 329 and 243. How absurd then is it to call such an Ishwar to be a delusion! It must always be borne in mind that according to the Vedanta, *nothing is illusory to one who has not yet been able to reach the highest goal and I realise by self experience the highest ideal that all is Brahma and nothing beside it is*. Till then, we are in this world of Sense Perception, and all—our individual souls (*jivas*) our God (Ishwar) and the Universe (*jagat*) are as real as anything real can be. Misconceptions on these points are due to neglect of the warning we have referred to at the beginning of our article.

† The italics in the above para are ours

‡ The italics in the above para are ours

§ The italics in the above para are ours

the same from a practical point of view. If Brahma itself is Eternal and as such not liable to any modification or change, if we cannot account for the Universe beyond saying that it is a manifestation of Brahma and *on* Brahma itself (for there is no place where Brahma is not, nor any entity independent of or apart from Brahma) if we observe Intelligence in the moral order of the Universe, we are compelled to ascribe all this to an agency—the illuminated *atma* saññ *चक्षुःश्रुति*, of Brahma—ever inseparable from it and ever uniting it in intelligent guidance.

The Unity of Brahma is thus retained by the *Adrita* and the *Becoming* (*सृष्टि*) of the Universe is rendered intelligible to the human understanding.

While Aristotle, for instance, describes the Final Absolute as the "unmoved yet in view", the moving in this conception is conceived by the *Adrita* to be that of the *unparellel* power of Brahma.

In our sense, Maya may be viewed like the infinite moods in the system of Spinoza and like those moods, it is neither *sat* nor *asat*—not *sat* because it is not eternal but ever changing and disappearing at the dawn of true knowledge, nor *asat* in the sense of an absolute blank, like the horns of a hare or the ear of a barren woman; for to our limited knowledge, it is the cause of the world which we see, and in which we as human beings in our mundane existence, experience pleasure, pain etc.

If it is neither *sat* nor *asat* what then is it? The answer is that it is *anurachanaya* (*चक्षुःश्रुति*) a technical expression, meaning something, which appears in consciousness as something and, therefore, more than nothing but which yet is proved by experience to be less than real because transient or ephemeral (*Sulhanis muktatani* 13 n.).

It is not an illusory nothing. It is a phenomenal something, having for its substrate the immanent All Pervading Eternal Absolute. It is the cause of the phenomenal world and not of a fictitious world. The world has a relative reality, dependent and resting on Brahma and never apart from or independent of it, *सर्वे सृष्टिर्देवस्य*.

It is thus clear that whatever the explanation of the Universe given from the empirical point of view—whether it be the World, Emanation or *Vivarta*—in effect all the Vedantins are agreed that the Universe has its origin in Brahma—the Highest reality, and, though by the limitations on our understanding, we cannot find a nexus

between Brahma and the apparently physical world we are bound in practical life and for all practical purposes to assume a kind of activity (*सृष्टि*) in the All Pervading Brahma or in God who is no other than Brahma in its relation to the Universe.

All objects in the creation live and move by reason of the Brahma vitality inherent in them. It is a vitality which manifests itself in its own way in accordance with its own laws, in such degrees of activity apparently that one might with truth join with Schelling in saying, that "the feeling of life wakes in man, dreams in animals, slumbers in plants, and sleeps in stones."

Shankar expresses this very idea thus—

"Although one and the same Self is hidden in all beings, movable as well as immovable yet owing to the gradual rise of excellence of the mode which form the limiting conditions of the Self. Scripture declares that the Self, although eternally unchanging and uniform, reveals itself in a graduated series of beings and as appears in forms of various dignity and power," (*1* Tibb 63).

4. If our Brahma is, in the language of Anandji, a vastness, unlimited in space, in time and in content if it is a thing of transcendent greatness and if the many are manifestations of that one and one itself, is it no explanation of the problem of the many by means of that one?

True it is that we cannot explain, from our standpoint how the many are caused, but this inability on our part is due to our ignorance, *avidya*, by which our true or highest knowledge is veiled. When this veil is removed by the highest knowledge, the truth becomes revealed. In other words, though the question of the HOW is unanswerable from our point of view in this world of sense experience, from the standpoint of the Absolute it is irrelevant, because from that standpoint, the truth becomes obvious to one who has reached that exalted condition.

To our learned author the unity of the One and many must remain an unexplainable mystery, unless he has qualified himself by study and reached the condition of being able to realise Brahma by Self experience.

Besides, the Vedantin has discovered *atman* (Intelligence) in Nature just as he has discovered *atman* in himself; in other words, *Atman* on the subjective side and *Atma* on the objective side of the world. He has thus discovered the nexus between himself and the world. The unity of Brahma is thus vindicated.

But among Christians of the type of our present author, such a synthesis of the Subjective

and Objective Self, as stated by Prof Max Muller, "would even now rouse the strongest theological, if not philosophical protests, whereas the theologians of India discuss it with perfect equanimity and see in it the truest solution of the riddle of the world" (Six Systems, p 161)

5 Prof Dussen bears the following testimony to the Indian ideal, *lat tam—asi* (तद्वन्ममि)—

If we fix our attention upon it solely in its philosophic simplicity as the identity of God and the Soul the Brahma and the Atman it will be found to possess a significance reaching far beyond the Upanishads their time and country, nay, we claim for it an inestimable value for the whole race of mankind. Whatever new and unworked paths the philosophy of the future may strike out this principle [of identity of God and the soul] will remain permanently unshaken and from it no deviation can take place. It was here that for the first time the original thinkers of the Upanishads to their immortal honour found it [the key to the solution of this problem] when they recognised our Atman, our innermost individual being, as the Brahman ब्रह्मन्, the remotest being of universal Nature and of all her phenomena" [Phil Up 39-40]

This is simply a re echo of the sentiments of Shankar himself in his commentaries on Chand VI 8, 7 and Brih Up I 4 10 and II 5 10
सर्वं सखिदं यद्य

We say that every man is potentially identical with the Supreme Reality, call it by any name you like, that every man has a twofold nature—the lower and the higher, that while he is on the lower plane, he looks outward and acquires empirical knowledge by sense experience, while so engaged if he makes progress in mental and moral development, he perceives that there is Atman (Intelligence) in Nature as there is Atman in himself, that the whole world is pervaded by the same Supreme Spirit. To the extent that he knows the things in Nature, he enters into the spirit of these things, he is at home with them, and he becomes them, he here enters inward, and as he rises higher and higher, he dies to his lower ego hood and is born into the higher ego hood, his cognition of Nature becomes higher and higher and more complete and he begins to recognise his kinship with the world soul he begins to know more and more of Brahma, and eventually becomes Brahma, for to know is to become. One may well give the analogy of a sextant, in which the two reflected discs of the sun gradually coalesce and become one when the meridian sun is at its zenith

* The italics in this para are ours.

The possibility of man realising his unity and identity with the Supreme Reality thus becomes intelligible enough. But until any individual has realised this stage after severe moral and spiritual discipline, he has no right to say, 'I am Brahma' 'Thou art That,' etc

6 Our learned author thinks that the Vedanta has "capped the foundation of all religious aspiration by making God, as he is manifested to us in the Universe, a delusion"

If we have made God a delusion by saying that Brahma in the sole Reality, we have made our individual soul (जीव) also a delusion by the same process

We have again and again maintained that Brahma itself is called Ishwar in its relation to the Universe. From a practical point of view, it is no more a fiction than our individual soul is. Given the Universe as relatively true, relatively to our mental conception of it, both the individual soul and the Ishwar have the same relative reality. We must remember that nothing is unreal or illusory to one who has not yet been able to reach the highest goal and realise by self experience the highest ideal. See also p 35 *Supra*, note

7 The last observation of our learned author is, "Let us once become convinced that Brahma is the Sole Reality and that the Ego, the real Self, is identical with Brahma, and all religion becomes a phantom show, in which it is impossible for us to take the slightest interest [The whole system of the Vedanta is built on] this fundamental nothingness and unreality of Brahma. * * * In spite of this fundamental nothingness and unreality, however, Vedantism makes it the ground of the phenomenal Universe" (84 85)

Here is a remarkable illustration of how our learned author has fallen into error, by his neglect of the wholesome warning we have given at the beginning of our article. He forgets that our Vedanta is both Philosophy and Religion. They have not parted company in India, as they have in the West. We have not dammed Religion by separating it from Philosophy, nor have we ruined Philosophy by divorcing it from Religion. Here and here alone they worked together and harmoniously, Religion deriving its freedom from Philosophy and Philosophy gaining its spirituality from Religion.

One instance will suffice. We are asked to realise as spiritual or philosophic truth, तदवमिति, अद्वयत्वमिति but so long as we are wanderers in this

world of sense experience and have not realized by self experience our identity with the Supreme Self, we say distinctly that we have no right to say "I am Brahman" etc. To us both our individual ego and our God are realities, and our religious duties go on unimpeded, care being taken that in the performance of these duties, we do not for one moment keep our spiritual goal out of sight, since our culminating point is that goal.

A notable instance of this truth may be found in our doctrine of Devotional Life. It is well known, for instance, that though Religion must start as a dualistic system, as there are God and His devotees necessarily presupposed in the idea of Bhakti, it must culminate in unity which is the highest philosophical or spiritual ideal.

This is what we wrote in our article on the Ethics of the Vedanta which appeared in this Review for February 1906 —

"If Love means the feeling and consciousness of identity 'I' is Thou and Thou in me (2 Haid. 11), if Love is implied in our desire to realize unity (Bh. 1.4.21), is not that love the greatest and truest, where the lover actually forgets himself to become the beloved?"

How this says "the foundation of all religious aspiration," and how religion becomes a phantom show we can scarcely conceive.

At least, we here think it to be contrary to our religious experience and life.

If our learned author wishes to know how the Vedanta ideals which he considers have been working in India for ages past, he has simply to go into the country, and see for himself the large number of Indian Saints who have lived a spiritual life or who have realized their oneness with the Supreme Self by such a life. A large number of

people may also be found leading a noble life as far as the holy influence of such saintly characters as India has produced.

We think we have said enough to show our readers that the learned author of the book under review is no authority on the Vedanta at all. Disregarding the distinction which a philosopher ought always to bear in mind, he has drawn conclusions which, if true on one plane of thought, say the empiricist, are complete absurdities on the higher (spiritual) planes.

Nor is he a proper judge of the religious sentiments of the Hindus generally, and the life they are living. Relying probably on what he may have observed among some educated people in the towns, as distinguished from the masses, both in town and country, he seems to be of opinion that the educated people of India are prepared at the

present day to receive Jesus as their mediator and saviour.

It may be that the educated Hindu has given up polytheism, idolatry and the elaborate sacrificial worship prescribed in Vedic and other writings but this has not made him a Christian at heart any more than that he has become a Zoroastrian or a Mahometan thereby.

And what is the ideal which our learned author proposes for our acceptance in place of our own? It is the historical Jesus as portrayed in the three Synoptic Gospels of the New Testament and his life and his teachings as contained in them, which he considers to be authentic.

Before we discuss this question we should like to ask the writer how he justifies the introduction of Jesus and his Synoptic Gospels. Can he explain how they are helpful to the regeneration of India, if our Vedanta is now discovered to be founded upon a magnificent Nothingness?

Our author remembers that our Vedanta is both Philosophy and Religion. Do the synoptic Gospels profess to give us both these or only one of them, Religion? Does our learned author propose to correct our knowledge of Philosophy by means of the Synoptics?

In other words, do the Synoptic Gospels contain any philosophical teachings?

Prof. Nozke tells us that the first attempts at a Christian philosophy were made by the gnostics and there was nothing like a Christian philosophy till then (Nozke's Kent, 79).

So we may at once dismiss the idea that the Synoptics are intended to give us philosophical or spiritual truths, true of all time and place.

There now remain our Ethical and Religious ideals. Does our learned author mean that they do not satisfy the needs of modern thought? Do the Synoptics contain any higher ideals than our own? Answer: only degrees superior to the teachings contained in the Bhagavat Gita, for instance, or in the Buddhist writings. Have not Christian thinkers themselves to admit that there are striking coincidences between these ancient writings and the Bible which came into being by order of the Roman Pontiff in about the third century after Christ? These coincidences, moreover, are such that they could not be the result of mere accident (Paul Carse, 214, Max Muller's Last Essays, 231 ff).

There is, therefore, no justification for asking us to accept Jesus and his Synoptics as our spiritual guide in place of our own, which has withstood the test of ages.

Our learned author seems to be of opinion that Christianity is the only true religion, but his contemporaries in England (some of them Church dignitaries themselves) tell us "with bated breath" what they think of such an extraordinary claim.

Our author is also of opinion that the account contained in the Synoptics of the Virgin birth of Jesus, his trial, death, burial and Resurrection, his ascension to Heaven in his *natural physical body of flesh, blood and bones*, and his enthronement by the side of his God is all literally true.

The writer bases this opinion on the following "historical" facts —

- 1 The unique personality of Jesus
- 2 His perfect humanity
- 3 His miraculous powers
- 4 His early development of that quick spiritual insight, which so distinguishes his ministry
- 5 He was a Non Jew, though in 'act, he was a born Jew
- 6 His moral grandeur
7. His moral greatness through suffering
- 8 If Jesus is the revelation of Divinity, he is equally the revelation of Humanity
- 9 He is, therefore, truly the mediator between Man and God

We need not discuss the Bible narrative upon which the foregoing *placita* are formulated. Those who are of Christian Faith may well accept them and no outsider has a right to question or ridicule their faith.

To us such a presentment of Christianity will never be acceptable. The educated Hindu understands that spiritual truths are eternal truths, not involving considerations of Time, Place, Causality or Number. Those truths are always taking place in an Eternal Now — See Bhag. Gita, XI 15—35.

The Bible narrative strikes us more as an allegory than as a historical narrative of any particular individual, and so understood, it represents, as we have often said, the grand conception of Man's sojourn on this earth, his life of probation and difficulties, his struggle with the lower ego and his endeavour to realise the higher Ego and realise his oneness and identity with it by an everlasting process of "dying to live," till perfection is attained and oneness is realised.

As such, the narrative is not the history of any one man of the flesh. It holds forth an ideal man and teaches mankind to advance in moral and spiritual

development in the direction of that ideal, to reach it, if possible. The way is "short and narrow," no doubt, as the Bible tells us, or as a Vedantin might put it "it is sharp as a razor," but it ought to be each one's endeavour to prepare for the path and travel by it, notwithstanding the pitfalls which like spectres in the way tempt the traveller.

Such a presentment of Christianity would not be acceptable to the orthodox Christian, though in such presentment Christianity is elevated to the rank of a religion universal like the Vedanta. He forgets that the Christian Faith, according to Schopenhauer, sprang from the wisdom of India, that the whole movement of thought from a tribal or sectarian religion to a Religion Universal was due to the influence of Indian thought on Neo-Platonism, Essenism and other gnostic systems of Philosophy (Paul Carus' Buddhism, 209, 219, 220).

These subjects have been largely discussed in Christendom and sometimes also in the columns of this *Review*. Suffice it to say that the orthodox view of these questions finds no sympathetic support in Christendom at the present day, the Reverend Mr Campbell's New Theology is a sufficient indication of the trend of European thought on the vital questions connected with the Christian religion.

It would be interesting to refer here to an account of what took place when Reverend Campbell announced his New Theology, denying the Virgin, birth of Jesus, denying the Divinity, of the Jesus, denying the Fall of Man, denying the existence of Hell and denying the doctrine of the Atonement. The newspaper report of this meeting says that

"A large number of distinguished clergymen of the Church of England, Bishops, Canon and Deans and ministers of other Churches were invited to say what they thought of Mr Campbell's theology. Among those appealed to were the Archbishop of Canterbury, the Bishops of London, Wakefield, and Gloucester, the Reverend Principal of Aberdeen University, Dr Sanday of Oxford, Canon Newbolt, Canon Scott Holland and many others. The great majority of them courteously regretted that they were unable to give their opinions on such a subject for publication but that many of them entertained the strongest convictions some of which could not be stigmatised as those of Mr. Campbell, therefore and expediency of keeping their own opinions to themselves can be both understood and commended." *Advocate India*, Feb 9th, 1907.

It was St. Paul, the Neo Platonic mystic philosopher, who to use Dr Edward Caird a language, first

PROMOTING THE BROTHERHOOD OF MAN

BY SAINT NIHAL SINGH.

JAPAN, in the middle ages, withdrew into its shell and forbade foreigners to trespass upon its shores; China, early in its history, built its great wall for the sole purpose of keeping out the aliens, India, soon after the Aryan conquest of the Peninsula, set up an inflexible system of caste to rigidly exclude outsiders, all other Oriental countries followed the lead of these lands, and by creating visible and invisible barriers, oft times supplemented by those set up by Divine Nature, hedged themselves in from the Western world. But this exclusiveness only served as a tantalising invitation to the Occident, rising strong and virile from its sleep of the dark ages, and before its aggression all the physical and subtle Asiatic fortifications fell down. During the Nineteenth Century steam navigation, telegraph, post and industrialism, all exerted their combined influence to woo the East to cast aside its veil and boldly stare at the West. The result has been that the Orient has learned to like the Occident. But of late years the fair maid has begun to feel that a hazy mist of self superiority is commencing to surround the suitor, who, at times of late, has even sought to brusquely dismiss her. Suffragette that she is, the Orient is unwilling to effect a union on terms in the least derogatory to herself, and she is naturally sassy and petulant.

While the Occident was singing Siren songs to Asia, it was using its gunpowder and shot to master the colored people of Africa, Australia and America. The West wanted the blacks and reds to let it occupy their lands, or to enter its family as serfs. In the guise of settler and ruler, the white man went to these lands and occupied them. As a slaveholder, the Caucasian invaded the dark continent and carried away colored men and women to Europe and America to serve him there as slaves. In either case, the action of the European led to the black and red coming in close proximity to the white, and later to the people with dark skins studying and assimilating the culture and progressiveness of their masters. But having brought them within the zone of his influence, the Occidental wants to keep them at arm's length, and the colored races are therefore distressed, disconsolate, rebellious.

Whither are the insistent demands of the

Easterners and the colored races to be treated by the Occidentals on the basis of "do as you wish to be done by" leading humanity?

To war! That is one conclusion! There are some who think that the issues arising from the propinquity of Easterners and Westerners end from the contact of the coloured races with the whites, can be settled only by the sword. These people take it for granted that the blacks, browns, yellows and reds are inherently inferior to Caucasians, that this inferiority is permanent and ordained, and that it should be preserved in the interest of mankind.

But there are others who are not so uncompromising in their attitude. These people see and realise that the world is not moving towards war and racial discord, but away from it. Believing this, they desire to have all questions of strife harmonised, and to see the Easterners and Westerners, coloured and white, finally embrace one another in a spirit of brotherly love.

A select group of such people, coming from fifty lands, representing twenty four governments, twenty universities and 160 associations, including the presidents of over thirty parliaments, twelve British pro consuls and eight British Premiers, the majority of the members of the Permanent Court of Arbitration, most of the delegates of the Second Hague Conference, fifty Colonial Bishops, one hundred and thirty professors of international law, the bulk of the membership of the Inter Parliamentary Union, a large concourse of the leading anthropologists and sociologists of the world, and many other distinguished personages, altogether comprising a total of 1,100 active members, 1,000 passive members, and 300 delegates, under the name of the Universal Race Congress, held its meetings, lasting four days from July 26th to July 29th inclusive, in the big assembly hall of the University of London. This Congress was not convened for the purpose of discussing problems relating solely to the exigencies of European conditions, or questions touching on the attitude of Europe toward the United States or other American Republics inhabited by people of European descent, nor was it a mere peace conference held with a view to preventing war. It was called forth with the object of discussing

In the light of science and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation.

2 The endowment of Professors of Oriental Civilization and Culture in Western universities and academies, to be held by Orientals from the countries concerned, and *mutatis mutandis* in the East

3 The publication of the *International Journal of Comparative Civilisation* which would have for its object the application of the biological, sociological, and historic sciences to the problems of present day legislation and administration, to serve as a medium for the exchange of views

4 An organised effort against colour prejudice, the forcible shutting of the door of the West against the East, with the forcible breaking it open in the East in favour of the West, and national Chauvinism

Dr Felix V Laschan, Professor of Anthropology in the University of Berlin, Germany, advised the Congress to insist on the necessity of studying the problem of racial mixture on a broad basis

Mr Gustave Spiller, the Honorary Organiser of the Congress, pointed out that

Anthropologists, sociologists, and scientific thinkers could confer a great blessing on humanity by expounding the fundamental fallacy involved in taking a static instead of a dynamic, a momentary instead of a historic, a local instead of a comparative, view of race characteristics, and that such teaching could be conveniently introduced into the geography and history lessons and also into institutions for the training of teachers, diplomats, administrators, missionaries, etc

Professor Giuseppe Sergi, of Rome, pleaded that among savage tribes no violence should be used in order to change their customs but useful arts and crafts, humane forms of living, and respect for human life by beginning to respect it, could advantageously be introduced

Dr. Wu Ting Fang, the great Chinese diplomat, who until recently represented his country at Washington, D C, advocated that

An international congress composed of two or three delegates from each nation in Europe, America, Asia, Africa and Australasia, be held, and that it be authorised to decide by a majority of votes upon one language, whether living or dead, for universal use.

Dr Ferdinand Tönnies, Professor of Sociology in the University of Kiel, Germany, declared the time was ripe for

1 A universal language—perhaps Latin, the ancient lingua doctorum

2 The discouraging of fiction and the promotion of translations of the master pieces of literature

3 The encouragement of the study of foreign countries and languages by scholarships, travelling fees, and other means, and by an exchange of students

4 An international academy of social and moral science

5 A re-organisation of the Press with a view to its promoting kinder feelings between nations and races through a more conscientious investigation of the true merits and peculiarities of each and a catholic apprecia-

tion of all noble endeavours towards the moral and intellectual improvement of mankind

Dr Felix Adler, the Father of the Inter Racial Congress, proposed that

1 Close attention should be paid to any experiments that have up to now been conducted in the schooling of primitive communities, the conditions of success, where a measure of success has been achieved, should be noted, and new experiments of this kind should be undertaken on a large scale

2 The greatest stress should be laid, in the case of those who came into direct influential contact with foreign groups, on a detailed study by them of the people to whom they are sent—of their customs, manners, laws, literature, religion and art. And it should be the aim of those who direct such studies to engender in the students a generous appreciation of all that is fine and worthy in the character and culture of the alien people. Only friendliness will secure a hearing, and only those who sincerely appreciate the excellent qualities of foreigners can help them to overcome their deficiencies, and lead them along the path of further progressive development

Sir Charles Bruce, late Governor of Mauritius, from his eminent position made the authoritative statement that

In the treatment of dependant peoples and communities the modern conscience rejects as a fallacy the claim of Western civilisation to a monopoly of the capacity of self government based on an indivisible inter relation between European descent, Christianity, and the so called white colour. It recognises that while this inter-relation has evolved a capacity for self government in an appropriate environment, a similar capacity has been evolved by an inter-relation of other races, creeds, and colours, appropriate to other environments. It maintains, therefore, that the conflict between West and East must be adjusted on the same principle that has adjusted the conflicts of race and creed in the West, the principle of freedom interpreted as liberty of person and conscience and equality of opportunity for all, without distinction of race, creed, or colour, under a settled government.

Reverend Alfred Caldecott, Professor of Moral Philosophy at King's College, London, pleaded that

1 No government shall disturb the political situation by including in its programme the propagation of its own religion, as distinguished from its maintenance

2 No government shall refuse to its subjects freedom to hear religious messages, or prevent them from accepting them if they so desire

J Tengo Jabavu, a full blooded Negro from South Africa, made a practical suggestion that the whites raise the remaining £10,000 needed for the establishment of universities for natives in South Africa, to train the people of the dark continent for the great task of uplifting their countrymen

Sir John MacDonell, Professor of Comparative Law in the University of London and Master of the Supreme Court, laid down the principles that

1. The more backward races are, the greater are the obligations of their guardians; they must not exploit the labour of their wards nor dispose of their estates, but set toward them as wise and prudent parents.

2. There ought to be less of the intolerance of modern civilization, equal to that of religious fanaticism. We ought to understand that there are different types of civilization, and not affect to believe that what is called the "barbaric" world is made up of races all formed on the same model.

3. The conditions upon which treaties are concluded between civilized and uncivilized nations should be wholly different from those of treaties concluded between equals.

4. Subject peoples should retain their means of existence.

5. They should also be allowed to retain their customs and laws.

6. Sympathy should go hand in hand with science in the relations between races of different intellectual levels.

M. Jousse de Silles, Permanent Secretary of the French Preparatory Commission for the Third Hague Conference contended that the effort should be made to

1. Humanize war as far as possible

2. Make clearer and stronger the position of neutrals

3. Improve and increase the means of preserving peace.

4. Define the principles, not yet codified, on which the relations of States to each other are based.

J. S. Mackenzie, M.A., Litt.D., Professor of Philosophy in the University College of Cardiff, Wales, thought that moral education should lead to an appreciation of the essential likeness of the various races and classes, in spite of their superficial differences.

Edwin D. Mead, of Boston, Massachusetts, U.S.A., recommended that every action represented at the Universal Races Congress should organize a national society this year and hold a national congress next year; and that a second international congress should be planned for three years from now.

The central fact in the discussions of the Congress is that while scientific theories every day more and more converge to the monogenetic origin of mankind and the explanation of the colour of the skin as being not a distinguishing sign of superiority or inferiority, but the result of climatic differences, yet these theories in themselves are not giving the prestige to the black, brown, yellow, and red races which they deserve. Religion, long before science, established the common origin of all human beings, and proclaimed the brotherhood of men. But the scientists' theories and the preachers' dictum

shke have failed to lift the coloured people from the mire of inferiority. Few will affirm that neither factor has done anything toward raising the status of the so called inferior races. But even the most ardent partisan cannot claim that, singly or combined, they have gone very far in removing the stigma that attaches to certain peoples merely because of their colour.

Indeed, in the case of religion at least, for every one who would speak in behalf of its consolidating influence, there would be two who would emphasize its disintegrating character, and they would quote Christ's saying: "I come not to bring peace, but a sword." Professor and Mrs. Rhys Davids, the eminent authorities on Buddhist religion and Indian philosophy, pointed out both these aspects of religion by recapitulating the history of Mahomedanism, at a session of the Races Congress.

When a herd of splendid barbarians who had accepted Mohamet's doctrine of death to the infidel, burst upon the civilized States of Asia, they were no doubt inspired, so the fury of their onslaught, by what they would have called their religion. To each State in turn they offered the terrible alternative of conversion, tribute, or the sword. The amazingly swift and successful spread of Mohammedanism, from the time it started on its career as a militant missionary movement, engulfing in three or four centuries the half of three continents, is a matter of modern history. It seems to vindicate religion as, at the same time, a social consolidator and a social disintegrator without parallel. What other motive, unless it was the driving consciousness of hunger, could have availed so to stir and urge the different sections of the Semitic race hither and thither under the common banner of one Prophet, abhorred to fling the world on its knees before the throne of one God? From the present-time perspective, the movement reads like a frenzy for human consolidation, working by way of an equally frenzied disintegrating machinery. When we contemplate the loyalty, among many millions, of one man to another as servants of the Prophet, in the wake of that mighty wave of war, it is the consolidating power of religion that impresses us. When we consider the outrageous barbarity of the man that says "Because X has told me what to believe, I am going to kill you unless you say X was right," we are overwhelmed with the beneficial cleavage wrecking the progress in human concord and wrought in the name of religion.

It was similarly pointed out that Christianity, in the days of the Crusades, at least, did not prove a consolidating factor, and that even at present it does not always prove to be a peaceful influence when it is introduced into conservative Mahomedan, Hindu and Confucian countries. Until such time as the whole world professes one universal religion, or the lack of it, there is no doubt that while creed may bind those who are within its pale it will separate them from those

who are without its bounds, and unless the factions are charitably inclined and tolerant in spirit, there is likelihood of strife

Propinquity, especially such as is established by the immigration of the brown and yellow races into the so called preserves of the whites or arising from the presence of the African ex slaves and their descendants, or from the governmental tutelage of aborigines by Caucasians, has not, as is well known, resulted in harmony, but, on the contrary, in the United States, Canada, South Africa and Australis, has been the fruitful cause of discord. Miscegenation springing from such intimate contact, though now pronounced by many learned sociologists to be not the baneful institution that prejudice would have us believe, but a useful instrument for the development of a harder and brainier race, has in most cases and most places, only served to fan the flames of animosity. In other circumstances, one would really have expected that such a meeting and mating of people of diverse colours would have led to a better understanding of one another, and would have brought social amity in its train.

If these factors have not worked for goodwill amongst nations, what has? 'Commercialism' that, in the light of all that the writer has been able to learn, should be the answer to this question. Or, if that word may grate against the sensibilities of some it may be said that 'enlightened selfishness' is drawing and knitting the world together.

In this day and age, when distance has been annihilated, no country, be it even Thinet can lead a separate existence. No land, no matter how strong, a tariff wall it may erect to keep out competition, can preserve a local against a world market. Capital, instead of being parochial, has become international. Captains of industry must at present and in the future plan the production of their wares where Nature provides the best facilities, instead of selecting an area which political conditions, all important only a few decades back, would prescribe. Science becomes the handmaid of anyone who masters it, and in different hands and various climes, yields practically uniform results. Industries, so long as they are scientifically organised and conducted, are bound to be successful, whether they are under the management of Orientals or Occidentals. These are axiomatic truths of today, and they are exerting a world wide influence upon the racial question, the potency of which cannot be exaggerated.

To day, if an Afro American perfects a useful

invention, the white people cannot afford to ignore it as a "nigger patent", if the Japanese can kill hundreds of thousands of Occidental soldiers with their home made rifles, guns and powder, and drive to the bottom the best of the Western dreadnaughts and suer dreadnaughts with ships built in their own dockyards, the West cannot over look Nippon's progress, if the Celestials can set up modern factories and turn out commercially successful wares, they cannot be condemned because Mongolians manufactured them, if the Hindu shows that he can do better work than his Occidental competitor, his ability cannot be underrated because of the colour of his hide if the Persian, Egyptian and Turk rise in the commercial firmament, their advance cannot be explained away by the enervating use of such terms as "unspeakable Mahomedan", and if the native of South Africa can argue and preach better in the Englishman's mother tongue than the Britisher himself, his accomplishment cannot be laughed out of court. The fact of the matter is that commercialism cannot afford to give undue heed to senseless prejudices. More and more the white people are beginning to realise that yearly the coloured races are forging ahead in every department of life. Thus, in the last analysis, is giving a new status to the erstwhile inferior peoples as nothing else could do.

Aided to this, it is gradually dawning upon the world that, after all, the Persian poet, Sadi, was right when he wrote

The sons of Adam are members of one body,
For they are made of one and the same nature,
When Fortune brings distress upon one member,
The peace of all the others is destroyed,
O thou, who art careless of thy fellow a grief,
It fits not thou shouldst bear the name of man

Not only do the civilisations of the East and the West, in a large measure, supplement rather than supplant each other, but also, on account of the respective physical advantages, the people inhabiting different climatic zones complement each other in the industrial realm. What one cannot produce, or ill produces, the other can produce, or better produce. This is really linking up the various nations in comity.

It is also dawning upon the white races that the so called inferior peoples want to and are able to engineer popular government. The Japanese for years have been governed under a parliamentary system, China is rapidly taking it up; India has started in that direction, while Turkey and Persia are struggling hard to make the new experiment a success. Moreover, all thinking

Europeans are coming to regard autocratically administered empires as debasing to the characters of Occidentals conducting them. In its own way this, too, is setting up a new racial equilibrium—giving a better status to the Asiatic.

The utility of the recent Universal Races Congress would seem to lie not only in its insisting upon the recognition of the dethronement of science that the various peoples are of monogenetic origin—that their skins are differently coloured on account of climatic differences—and that Orientals, Africans, and other dark-skinned races are capable of reaching as high a stage of evolution as the whites—but also demonstrating that the East needs the West. The fact seems admirably accomplished all these aims and as it was decided to form in London a permanent international committee which will affiliate national committees in all parts of the world to carry on this propaganda, and to convene congresses on different continents every few years, it gives promise of continuing its useful work.

In conclusion the writer feels he cannot do better than to quote a part of probably the most important resolution passed by the Congress, as showing the mature result of its deliberations:

1. To urge that the establishing of harmonious relations between the various peoples of mankind is an essential condition precedent to any serious attempt to diminish warfare and extend the practice of arbitration.
2. To commend to individual efforts of different races coming into passing or permanent contact with one another conduct which shall be courteous and respectful.
3. To induce each people to study sympathetically the customs and civilisations of other peoples, and to see how the lowest civilisations have much to teach, and since every civilisation should be revered as having deep historic roots.
4. To emphasise that differences in civilisation do not, as is often supposed, necessarily connote a lower inferiority or superiority and that such differences however wide as to social conditions and institutions.
5. To study impartially and on a broad basis the physical and social effects of race-mixing and the causes which promote or hinder it, to request Governments to compile statistics on the subject, and to discourage hasty and crude generalisations on the subject.
6. To point out the increasing peoples of the world, the prevalent among the various peoples of the world that their customs, their civilisation, and the physique are superior to those of other peoples, and also to deprecate the loose manner in which the term "race" is popularly employed.
7. To urge the paramount importance of providing in all lands a no racial and ethnic system of education—physical, intellectual and moral—as one of the principal means of promoting cordial relations within and among all divisions of mankind.

8. To respect, or to endeavour to assimilate or change, the economic, hygienic, educational, and moral standards of man, rather than to regard them as indefeasible or fixed.

9. To collect records of experiments showing the successful uplifting of relatively backward peoples by the application of humane methods and to urge the application of such methods universally.

The Congress also expressed the hope "that the members (both Active and Passive) the Vice-Presidents, the Honorary Vice-Presidents, the Members of the Honorary General Committee and the Secretaries in all lands will do the utmost to serve the cause of the Congress by undeviatingly discouraging race-prejudice and race-discrimination, and by getting the leading object to promote cordial relations among all divisions of mankind without regard to race, colour and creed, and in particular to encourage a good understanding between East and West adopted and acted upon by hundred organisations."

The delegates of Governments Unanimously, and learned and other societies were especially invited to impress upon the authorities or bodies which they represented the urgent need of co-operating actively each in their own way, in combating race prejudice and promoting friendly relations and a sympathetic understanding between peoples of different races.

Glimpses of the Orient To-Day

BY SAINT NITRAL SINGH

Preface—The following pages are the record of a recent ramble through Asia, the author having personally visited all the lands about which he writes, with one or two exceptions.

It is a collection of impressions formed as the writer slowly traversed from one land to another living among the people as one of them.

The book falls into the hands of the Indian youth—for whom it is especially designed—for it be the means of inspiring him to work for the uplift of his land.

Contents—As a Spring Broken: How Disillusionment Came. Arie's Menace to the West. Japan's Imperial Dream. Oriental Trade Supremacy. Antiquity to Limited Monarchy. The Modern Oriental Woman in the Making. Where Woman Has The Upper Hand. The Modern Nation of Japan. Flaws in Japanese Modernisation. Education in Japan. Japan's Material Prosperity. Japan's Chinese Quality. The Coldest of Students Abroad. Exit the Old Enter the New in China. Protest on Not Moroc in India. The Spirit of Maya Leaving Indianism. To Day to Afghanistan. Persia's Evolving Cosmos Out of Chaos. Rural Life in Iran. Egypt's Agitation for Antiquity. Egypt's Preference for Self Government.

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HISTORY OF THE ANOHRAS.

BY

MR. C B R. SOMAYAJULU, B. A.

INDIA can hardly be divided into two geographical portions, one lying to the north and the other to the south of the Vindhya mountains, the former called Northern Hindusthan and the latter Southern Hindusthan or Deccan. It is so called (being derived from Sanskrit अंध, *andha* meaning blind) because it was once an uninhabitable wilderness full of blind darkness. It comprises the Northern Circars, Nellore district, a part of the Chingleput and North Arcot districts, a major portion of the Ceded districts and of the Nizams' Dominions, and a small portion of the Central Provinces and of the Bastar State, and is about 1,17,000 square miles in extent. This country—it may be called a country on account of its size, importance and population—has a population of about two crores and ten lakhs, according to the census of 1911. Telugu is spoken here, which ranks third when the number of people using it is taken into consideration. It shares the extent of its civilisation with the other parts of India.

This country was formerly a part of the huge Dandaka forest, so well known to the readers of the Ramayana. From this it should not be inferred that the Andhra and the Andhra country came into existence yesterday or to day. Evidence there is so many to show that the Andhras have been in existence since the time of the Aitareya Brahmana of the Rig Veda, the Ramayana, the Mahabharata, Asoka's inscriptions, the writings of Megasthenes, Varahamihira's 'Brihat samhita' and the writings of certain European Scholars. I would have gladly quoted them here, but time and space prevent me from doing so.

In the 'Aitareya Brahmana' they were classed with wild barbarous tribes like the Sabaras and it is evident therefore that they were then in the most uncivilized state. During this time they lived in the eastern part of the Deccan. While here and in this state they gradually came in contact with the civilized nations like the Aryans and themselves acquired the civilization of the latter races. Consequently they built towns and villages, and having originally begun Government by village unions, they established Kingdoms and ere long conquered the Maharsabtra,

Gujarat, and Malva and finally acquired vast supremacy over an extensive empire.

Nothing can be said of them with anything like preciseness and accuracy for a long time after their existence, but we can speak with tolerable certainty of their history since the 4th century B.C., when the Andhra Kingdom was established. Though it is known that the Kingdom was founded in that century, it is not known who its originator was. Tradition assigns it to Andhra Vishnu, but it is doubtful. Srikakulam in the Krishna district was its capital during the period.

The first dynasty of which anything is known with definiteness is the Andhrabhrutya or Andhra dynasty, 70 B.C.—234 A.D. The first king of this dynasty was Srimuka Satavahana, 73—50 B.C. He had his capital at Dhanyakataka, the present Dharanikota in Guntur district. He conquered the Magadhas and took hold of their kingdom. In the reign of Gotamiputra Satakarni or Satakarni, son of Gotami, 33—55 A.D., the kingdom further extended from the Ganges to Conjevaram and from the western sea to eastern sea. About ten persons followed him and the last known king of the dynasty was Pulamayi III 211—218 A.D. With him his family came to an end and several kings belonging to another family of the same dynasty ruled the empire. They were all very insignificant and nothing is known of them.

During this period Buddhism was prevalent and very popular. Brahmanism was also professed by a certain section of men. Sculpture and architecture were highly developed. Corporations and Trade Unions were established.

After the main family of the rulers of the Andhra dynasty ending with Pulamayi III terminated, whose capital was Dhanyakataka, the northern portion of the Krishna—which divided the country into certain parts—was occupied by the Ekshwakus, the west by the Rashtrakutas, and the south and east by the Pallavas. Gradually the whole of the Andhra country was conquered by the east. Thus came into existence the Pallava dynasty, 235—615 A.D. succeeding the Pallava dynasty, 235—615 A.D. succeeded the Andhrabhrutyas. This period is clouded with darkness and their whole history is a mass of confusion. So far as our knowledge goes, the first king was Sivasakunda Varma who lived in the second half of the 3rd Century A.D. During the reign of Pulakesa II in the 6th Century, the Chalukyas ruling over the North Carnatic and the Southern Maharashtra invaded the Andhra country. The country easily

HISTORY OF THE ANDHRAS

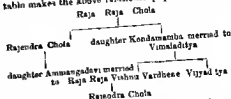
SEPTEMBER 1911]

fall into their hands, as it was divided into various independent states headed by different kings and was lacking in union. Such Pallavas as did not yield to the Chalukyas were driven to Conjevaram. In the first half of the 7th Century A.D. these Chalukyas occupied the east, west and north portions of the Andhra territory. The southern territory and a part of the western country being possessed by the Andhra Cholas, Conjevaram became the only place of resort to the Pallavas. After the northern land was lost, the Pallavas took hold of the Chola kingdom and waged a war unequalled in the annals of history with the Pandyas, Cholas and Cheras, in the south with the Kadambas and others in the west and with the Rashtrakutas and the Chalukyas in the north. In the 7th Century A.D. the Pallavas of Conjevaram lost their sway over the Andhra country and hence remained in the Dravidian country. Besides the main family of the Pallava dynasty described above there were others too insignificant to be taken into account.

During this period Jainism was prevalent in all other respects this was like the previous period. The next dynasty that came into power was that of the *Andhra Chalukyas*, 7th century to 13th century A.D. They can be divided into *Eastern Chalukyas* 615 A.D.—1063 A.D. and *Chalukyas Cholas*, 1070 1295 A.D. How the Pallavas fell down and the Chalukyas came into ascendancy has already been mentioned. The first king of the Eastern Chalukyas was Vishnu Vardhana I the dwarf, —so called because of his stature—615—632 A.D. His capital was Rajahmundry. The last of this line was Raja Raja Vishnu Vardhana, 1022—1063 A.D., whose reign was a very eventful and remarkable one, and in whose reign Telugu literature developed to a great extent and in whose time flourished the Telugu poets like Nannaya Bhat, Narayana Bhat.

On account of the marriages contracted between the Chalukyas and the Cholas their offspring inherited the Chola kingdom as well and were called *Chelukya Cholas*. This is how it took place. It has been stated in the last para that Raja Raja Vishnu Vardhana was the last of the Eastern Chalukyas. He had a brother named Vijayaditya. Their father was Vimaladitya. He married one Kondamamba, the daughter of Raja Raja Chola. He had a brother called Rajendra Chola. Raja Raja Vishnu Vardhana married Ammagadavi, the daughter of Rajendra Chola. Raja Raja Vishnu Vardhana gave birth to a son, Raja Raja Vishnu Vardhana gave birth to a son, Rajendra Chola, by Ammagadavi. Thus Rajendra Chola inherited his maternal grandfather's

kingdom. Thus the Chalukya and the Chola kingdoms were merged into each other. Hence arose the Chalukya Chola dynasty. The following table makes the above relationship quite clear—



After this Rajendra Chola ascended the throne he was known as Kulottunga Chola. He was the best king of the Chalukya Cholas, 1070—1118 A.D. One of the kings of this family was Kulottunga Chola Deva II, 1143—1158 A.D. Since the time of Kulottunga Chola I, the Vainats Cholas and Talugu Cholas, ruled as vassal kings, but during the reign of Kulottunga Chola Deva II 1143 1158 A.D. and afterwards, they were so only in name, for they were even more powerful than their lords. The last of the line was Kulottunga Chola Deva III who reigned till 1232. Their (Vainats Cholas) capital was Chandavel in Guntur district. During their reign a number of different dynasties ruled over the kingdom, in name vassals, but in effect lords.

Next came the Kakatiya dynasty 1121 1232 A.D. The original dominion of the Kakatiyas has now been properly defined. From published inscriptions we gather that the first historical ancestor, Tribhuvanamalla Bata was a subordinate of the Western Chalukya king Tribhuvanamalla Vikramaditya VI, and was ruling a small district called Sabbi one thousand, somewhere in the Nizama Dominion, that his son Prolo, also a subordinate of the Western Chalukyas gradually rose to distinction as a powerful general, and interfering in the politics of the State grew more or less independent, as the Western Chalukya power began to decline in the time of Tala III, that his son Rudradaya assuming the title of Mahareja followed in the footsteps of his father and extended his dominions over a vast territory which about the end of his reign "reached in the east to the shore of the salt sea and in the south as far as Srisailla in the Kurnool district and that the latter son Gena Pata Deva Mahareja, the greatest of his family, established the Kakatiya Empire and made his power felt even in the interior of the Tamil country. Warraigel was their capital and their last king was Pratapadma II.

After the downfall of this dynasty the Andhra Kingdom was broken into two pieces, the Northern Empire and the Southern Empire. The Northern Empire was reigned over by the *Reddi* dynasties, 326 1440 A D. They had three capitals, Addanki, Kardavidu and Rajahmundry. The first king was Vema Reddi and the last Vema Reddi II and Virabhadra Reddi—who ruled jointly.

Literature highly flourished in the time of the Chalukyas, Kakatiyas and Reddis. This period has produced the best poets in Telugu and the best works of Telugu literature. This has the proud privilege of giving to the world men like Nannaya Bhat, Srinatha, Bommarasa Petasa Tikana and Yerrapragada.

The Southern Empire was the more interesting and important. It was in the hands of the *Vijayanagara* dynasty whose capital was Vijaya nagar. This dynasty was divided into three sub-dynasties—

(1) *Yadava Dynasty*, 1335 1480 A D. Hari Hara I was the first king and Virupaksharaya the last. Nothing stirring happened in this period. It has produced one Nachana Somanatha, a great Telugu poet. There were Canarese kings who composed this dynasty.

(2) *Sultanarasa Raza*, the commander in chief of the last king of the previous dynasty usurped the throne and ruled for 10 years, 1480—1490. He was a Telugu.

(3) The third, the *Tilasa dynasty*, is by far the most important, 1490 1567. Narasa Raza I, the commander in chief of Sultanarasa Raza, usurped the kingdom from his son and ascended the throne. The next king, the most prominent of all, Krishnadeva Raza ruled from 1509 1530 A D. Himself a great Telugu scholar and poet—he was known as the Telugu Bhoja—he patronised learning. This dynasty has produced eminent poets like Peddana, Timmana Bhattamurti and Pingala Surana. His successor was Achyuta Deva Raza, 1530 1542 A D, after whose death a revolution took place. Sadasiva Raza, Krishnadeva Raza's nephew succeeded him, but Rama Raza, Krishnadeva Raza's son in law ruled in the name of the former, 1542 1567. In the year 1565 the Mahomedans waged war against the kingdom and the king and in the battle of Tallikota in the same year, Rama Raza died and the Mahomedans were victorious. Hence Vijayanagar, the famous capital of the kings of this dynasty was ruined. After Rama Raza's death, Sadasiva Raza ruled for himself for a short

time but was killed by Tirumaladeva Raza, the brother of Rama Raza, who then ascended the throne. The capital was now transferred to Penugenda. His son Venkatapathi Raza ruled for about 30 years, and in his time the capital was changed to Chandragiri in North Arcot district. After him came many kings, all so in name. After 1614, when they had almost lost their power to the viceroys, who were appointed to the southern kingdom, the kings themselves having concentrated their attention to the northern part, became independent after the fall of Vijayanagar and were now absolute lords over the territory they had in their possession. They were all Telugu kings, called Nayak Kings and had their capitals at Madura and Tanjore. Some petty kings came to the throne afterwards, who do not deserve mention here. During their time ensued a struggle with the Mahomedans who had already established Kingdoms in India elsewhere and had undisputed supremacy over them. The Andhra kings were now insignificant, weak and powerless, and in course of the struggle with the Mahomedans yielded to them and their country became a prey to the Musselman kings in the later half of the 17th century. Thus ended the Andhra kingdom.

What happened afterwards under the Mahomedan rule, how this also came to an end and how the British have established their power, are all matters too well known to all for me to describe.

Such is the history of the Andhras during a period of about 2,500 years.

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A PRIMARY DEMAND OF PATRIOTISM

BY

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Society of India

It does not need very close observation of modern India to discover that much of what passes for and even believes itself to be genuine patriotism is nothing more than an indefinite feeling that India has been wronged by foreigners and has a right to attain to her past greatness. What her wrongs are, wherein her greatness really consisted, what is her claim for redress, are matters about which, while feeling is undoubtedly strong ideas are anything but distinct and clear. If one went further and asked the questions, what are the real possibilities available in India for advancement and what are the limitations, both internal and external which seriously hamper such advancement, it were vain to expect intelligent well informed answers from the average "patriot" in our country.

It is undeniable that the feeling of patriotism as present in a nation as a whole cannot be expected to be more definite than other such feelings. In fact, one is happy to welcome the continual spreading of even an indefinite feeling of patriotism in ever widening circles, until the entire nation, man, woman and child gets imbued with a passion for the uplift of India. But the educated members of a nation, on whom devolves, whether acknowledged or not the onus of forming and guiding public sentiment and opinion, cannot claim any indulgence for indefinite notions. Patriotism itself demands that every educated citizen should devote a part of his time and energy to obtain an intelligent and definite apprehension of the various issues involved in the present and future well being of his country.

The demand thus urged is based on two reasons. In the first place, the study is essential for the sake of the patriot himself and in the second place it is equally essential for adequate equipment to do effective service to his country.

I. The personal profit to the patriot resulting from a systematic study of his country and its problems.

(a) To begin with, it may be safely asserted that the most winning recipe for patriotism is a study of India. One cannot devise a surer agency for producing, sustaining and developing a love

for India in the heart of her children. In fact, when you find an honest Indian having no feeling of affection or reverence for his country, you may immediately put it down to gross ignorance.

A study of India acts as a revelation. I can never forget the time when as a young undergraduate I first handled Dutt's 'Civilization of Ancient India' and Prof. Sayce's 'Science of Language'. It is common to hear the remark made by certain Europeans that our public men flatter us by references to the past. This is one of those things which must be put down charitably to the ignorance of our critics. No Indian who has learned clearly anything of the contribution which his ancestors have made to the best heritage of the race, in the highest grades of Mathematics, Astronomy, Philosophy and Religion, can ever forget it or refrain from feeling proud of his country. The more thoroughly one pursues this enquiry the more soundly are the foundations of the feeling of patriotism laid in the mental being.

But why cite only the case of the Past, which is somehow so annoying to the critics? A study of India as she is to day is itself an inspiration. When India is spoken of as the brightest jewel in the British diadem it is not of her past that the historian is thinking, but of her present resources both human and material. Her population numbers fully one fifth of the population of the entire world. If the lack of homogeneity is a weakness it is also a strength. Composed of fifty different races, there is talent and attitude for every art, industry and intellectual pursuit known to the human species. One single province meets the sole demand of the whole world. The cotton of Deccan alone competes successfully with the product of the valleys of the great Nile and the greater Mississippi. The harvesting of but three of the tributaries of the Indus, the Punjab has become the wheat emporium for the Empire. When the Indus itself is tapped, there is no knowing but that we can take the foremost place among the suppliers of food to the world. Acknowledgedly the best quality of iron found anywhere is in India. One can scarcely exaggerate the potentiality that will manifest in this direction as means of internal communication are made more and more effective.

In every age men have been found in India itself with capacity to meet the opportunities of the hour. The days of Dacca muslins and Manipattan prints having set, the new style of cotton fabrics demanded by the twentieth century is produced with equal facility and excellence. It needs to be more widely known that much of

Macmillan's Indian Editions with marvellous coloured illustrations are got up in India. There is talent enough in our country, manifest or latent, suitable for a place at the Imperial helm of the Viceroyal Council as well as for chiseling out of a tiny tiger tooth a perfect Narayana recumbent on the sacred leaf.

Or again, study the indications of the future. Does it portend anything gloomy or unwelcome? From a material point of view, we are steadily advancing, towards prosperity. Socially, with the unification and convergence made possible by Pax Britannica, our resourcefulness in the matter of moral worth and effective leadership is in the line of increase. In politics, with the dawning of a new day, the direction of our evolution if slow and gradual is certainly towards self government. In point of religion, the perfect tolerance secured by the British Government brings about the possibility of an absolutely free choice from the best in every quarter to make up our national religion. In a word, our almost unlimited resources, both material and human, fostered and guarded by what is probably the best Empire, in the history of the whole world, forecast a golden age in the future. Without any exaggeration one can say for himself that the more one realises the future possibilities of our country in the light of the past and of the present, the more is he constrained to feel proud that with all her serious faults and limitations she is born to own India and none other as his mother country.

Such in all sobriety is a result of a careful impartial study of India. It inspires a healthy feeling of self respect, cultivates a courageous faith in our possibilities, develops the spirit of independent self help and promotes genuine Patriotism by basing it on definite well ascertained grounds.

(b) Another very valuable set of effect by which the patriotic student of India is profited may be grouped under the term of a *widened sympathy*. Of all the defects which have seriously cramped Indian activity, the most serious is the spirit of narrowness. While the caste system has indeed saved us from excesses of individualism, it has brought on us an even more blighting curse. We are imbued deeply with the poison of sectarianism, clannishness, provincialism. It is wonderful to see how even such potent factors as Western culture and change of religion do not affect us in this matter. Western culture might widen the hedge here and there, but it seldom has the power to break it. Clannishness is greatly opposed to the

spirit both of Islam and of Christ. And yet, of such tenacity is the hold of this mental habit that while individuals do break through old hedges they quickly enclose around themselves new hedges behind which they love to segregate. I am painfully conscious how Indian Christians though born, bred, educated and employed among Hindus, manage to continue to their dying day as ignorant of their neighbours as any foreigners can be. The same may be said of Mahomedans.

Patriotism demands that all this should cease to be. And Christian patriotism insists as a religious duty that we should cultivate to become all things to all men if we ought to serve them. One great means for effecting this is, that we should devote systematic attention to a wide study of India and its peoples. The effect is almost as great as travel itself. You come to fix properly your own bearings and that of your particular community to the problems of the entire country. You cease gradually to be provincial, clannish, sectarian, denominational, in your view point as well as in your interests. You recognise how intimately bound up are the interests of every province and every sect in India without difference or partiality, how it is impossible to work out the advancement of anyone without at the same time working for everyone else, how in the face of national problems the over insistence of provincial, or clannish or sectarian interests are not merely worthless but become a positive treason. Your selfishness and old tendency to be self-centred are knocked off. The sympathy is widened, kinship and identity of interest are recognised as widely as from the Himalayas to the Coromandel. And the patriot commences in his own case that mental revolution which must be effected throughout the country if we are to hasten that great time when the differing peoples of India shall have been welded into a single nation.

An Indian who wishes to serve his country cannot over estimate the value of such a widening of his own sympathy. In fact, it may be put down as an indispensable equipment for leadership. Whatever may be our sphere of service and extent of influence it may be confined to a little school and town or it may extend to a whole province or even the Empire whatever it may be, let us recognise that sectarianism (or provincialism) and patriotism are contradiction in terms and that the former is the most effective foe for destroying the efforts of the latter.

(c) Still another reflex effect benefitting the patriot who applies himself to a study of his country is the *deepening of the sense of responsibility to his motherland*. While this is true of every country, it is especially so in the case of India. Among all the countries of the world which have a rightful claim to be called great ours is perhaps the one which has had the saddest history and which is in the greatest need of loyal service from her children. There are two attributes often applied to India 'Great India' and 'Dark India'. Both are perfectly true. One of them indicates her glorious past and the immense possibilities still available in her. The other signifies her ruin and the terrible evils under which she suffers. To study and realise these adequately means necessarily to feel a tremendous personal responsibility towards our motherland. 'The darkness ought to be dispelled, the great need must be once more restored. Who could do it but her children? Not one of them can be exempted from the responsibility. I ought to do what I can for all that my life is worth.'

Such is the appeal which comes in clear terms to one who faithfully studies one's country. In fact a new view point is created for one's entire life, a new inspiration to guide the tenor of every plan and project hereafter. Life is no more purposeless, hazy like the brute beast to earn and spend to eat and sleep. Whichever the apparent occupation or profession the life becomes really centred round a powerful motive. Latent powers are now called into action and fruition which would not otherwise have been. Thus one's own life becomes richer, and before it is done with this world, it will have secured much blessing to the country and the people.

We have been considering hitherto a few of the reflex effects which befall the patriot who devotes his attention to a study of India. We shall now attempt to investigate how

If A systematic study of India is indispensable for the adequate equipment of the patriot to do effective service to his country.

Years ago, when we were little boys we read of a conversation between Socrates and an Athenian youth named Glaucon who believed himself capable of reforming his country. Socrates was able in a few moments to set forth from Glaucon himself his confusion of his ignorance and to send him away with the resolution to study his problem before attempting its solution. The dialogue bears the title "Youthful Presumption."

As one comes in contact with the average patriot in India, one regrets that the dialogue is not prescribed for the study nearer the close of the college career than at the commencement of school days. The utter lack of effort for acquiring definite ideas or even an exact knowledge of facts and figures is lamentable to a degree. Vague ideas are caught from the utterances of the leaders. Indefinite notions or rather impressions are received as to the needs of our country. The mind is therewith contented.

If evidence were needed, two very pertinent ones can be cited. One of them is the ease with which almost every new leader is able to manipulate the minds of his hearers. The other is the disproportionate extent of mere criticism as compared with constructive work. If definite knowledge of facts were more general independent judgment and fixity of conviction will be more common. Every new nostrum will not be so readily acceptable. In fact a higher standard of leadership will be demanded and produced. So also, much of the criticism which one finds so glibly passing from mouth to mouth is after all, when we stop to examine their due to their ignorance. Whether the criticism be directed against the Government or against our own leaders, it is due to the same cause. Definite knowledge alone can furnish the data for examining impartially the causes of all grievances and for suggesting not only an answerable criticism but also practicable measures for truly effective remedy. Mere destructive criticism is the easiest of things, as was shown by Socrates to Glaucon and is true to this day.

For all constructive work, therefore, the primary equipment is that the patriot should make a systematic study of his country. Take the case of a merchant. Before launching on a business he takes time to study his resources, his liabilities and all the risks. Or take the case of a landscape gardener. See what amount of time he spends in making a preliminary study of the lay of the land, of the relative perspective effects of existing trees, how he gathers in his mind all the data available about light and shade, colour and foliage, before he makes the first rut with his pruning knife or turns the first sod for planting a new flower. Infinitely more important is it, that one who attempts the uplift of India should first equip himself with a systematic knowledge of the available resources and possibilities as also of the factors which have made and now make for her degradation.

This brings us to the further thought that such an equipment is demanded by the very importance of the task before the patriot. It may be safely asserted that the problem of the uplift of India has not a parallel in the world. To begin with it involves the well being of a fifth of the entire Human Family. So is it in China. But unlike China the immense ethnic variety of the peoples who inhabit our country makes the problem proportionately difficult to handle. Again, the exceptionally chequered course of our history has brought about conditions which challenge the minds of the best statesmen and economists of England. Further the marvellous mental vitality of the higher Hindu which has outlasted all the vicissitudes of history and has even wrought for itself an independent history of its own in spite of all the changes affecting externalities this element is at once our greatest asset and our greatest problem. The more one studies India, the more one is impressed by the immensity and the uniqueness of her problems and by the conviction that it is utterly childlike to imagine that one can serve India in the least effective way without being prepared to devote an intelligent attention to them throughout his life.

Scope and Method.—The study of India implies extensive work. It might embrace every science and art. It is far too voluminous for the possibility of college students or busy men. What then is meant when it is said that patriotism demands every educated citizen to make a study of India? What methods should be pursued to make the study possible and to derive its practical benefits?

In attempting to answer these questions it may be at once explained that the study of India demanded by patriotism must in the nature of the case be a lifelong study. Can it be imagined that Mazzini, on a certain day, finished with a study of his country? Did not Ranade find time amid an exceptionally busy career at the bar and on the bench to pursue a systematic study of Indian Economics and History? When setting out on that journey which proved to be his last, Satyishnanadan was still at a study, undertaken for coming closer to the spirit of Indian Philosophy. The volume of India was never closed to Romesh Chunder Dutt even to the day of his departure.

None of these could have felt the study anything else than a labour of love or due to natural inclination, the inclination becoming natural by continued application. Patriotism demands such

a sustained sacrifice of time and offers in return nothing less than a liberal education.

Apart from this lifelong study which must inevitably be narrowed in scope for specialization, there is the demand for a preliminary study of the entire subject. This demand is made on those who are still on the threshold of public life, when their ideals are in the process of formation and before they have determined how the life should be invested to make it yield the best of its worth. When the young Indian has bidden a sad farewell to his happy college days, he finds himself in ninety nine cases out of a hundred commencing the routine of a profession which is forced on him by the necessities of his circumstances. The high ideals cherished in the past seem to be tottering before the rude vandalism of grim practicality. It is the crisis in our lives in India when many a pure spirit is ruined by dirty Rupees annas pias and many a brilliant talent gets buried under a rubbish heap of red tape and foolscap. At that critical period it is fortunate if the young man's thoughts are turned towards his country and its needs and problems. Patriotism, the resolution to do his share in the uplift of his country, this is the one leverage which can at that critical stage in life lift one's spirit superior to sordid surroundings. It is the one magic which can hallow even the dullest drudgery into sacred service. And the fulcrum on which this lever operates is the intelligent study of India.

The study demanded at that stage is a preliminary grasp of the whole situation in India. From whatever side it may be approached, whether religion or economics or politics, the requirement is that the purview should as soon as practicable embrace the entirety of the problem in India.

Such a study cannot of course be anything more than a recognition of the more prominent features promoting and vitating the well being of India and a grasp of the larger principles which underlie the measures now adopted for securing that well being. Elementary though this is, it should be pursued carefully so as to furnish oneself with a stock of definite ideas, on which all superstructure may be based.

The method of study adopted may be one of two. From the particular to the general or from the general to the particular. That is to say, one may begin with a study of his own locality and act and work outwards wider and wider to his province and community until he covers completely the country and the nation. This

is the study of the particular extending to the general. The other method commences with a study of the country and the nation as a whole and step by step limits the scope until one's own locality and sect are reached. This is the method which takes one from the general to the particular.

Although there is much to say in favour of either, one feels that the young Indian ought to prefer the latter method. One of the first essentials we require is to knock out our narrowness and to find the place which our clan relatively occupies in the interests of the whole country. Further, we need to obtain, as early as we can, the inspiration that comes from an attention to India as a whole. So also, it is necessary to strengthen our sense of responsibility by an impression of the magnitude and importance of the issues to which we are committed. Further still we ought to know the problem in all its extent and variety before making any final choice as to our place and share in its solution.

Such a choice should be definitely made after such deliberation and communion that one could never after have cause to doubt that he is doing anything but carrying out God's purpose for his life. With increased opportunities and fresh capacities developed, it is quite possible, that changes in one's sphere of action may happen. At the same time it is possible to be firmly assured that at a given period of one's life one is measuring up to the demands of the fullest light available at the time. It is a temptation for young people to make a choice that is nearest akin to the temperament or a sphere of activity that is the nearest available. So also enterprising spirits are attracted merely by distance and difficulty. The right procedure is to study the situation everywhere, both far and near, both difficult and easy, to weigh well relative needs and to make the choice neither influenced by mere zeal, nor conquered by the dread of difficulty, ready to make every sacrifice, determined to invest this, our one precious life, in that particular concern where in one's peculiar conditions it will yield the greatest return.

When such a choice has been made it is time to begin a specialisation of the study of India, confining it to those branches of it which will do most to equip one for effective service in the sphere of activity chosen.

Are the Eurasians a Depressed Class?

BY MR. A. F. SMITH

THE question at the head of this paper has become necessary to answer because it is now the fashion to pity, in a contemptuous way, the Eurasian, for self-styled leaders of the Community to pray to Government for concessions of sorts to get European gentlemen to preside at Eurasian meetings, to sing absurd songs on Demonstration days, declaring him a *free man*,—as if anybody ever questioned the fact!—to lecture him ceaselessly for faults real and imaginary, and lastly, to roundly abuse and vilify the community as a poor do-weel, thoughtless, idle and lazy set of dogs. The Eurasian, to complete this gem of misrepresentation, fault-finding and abuse—has been deftly described as a hybrid having all the vices of his forebears and none of their virtues. The worst of it all is, and some Eurasians, many of them professed leaders of the community, to a meek and humble spirit, turn the other cheek to the smiter and, by applauding without comprehending what the faint praise lavished on him really implies, admit the label. The late Mr. D. S. White, with a Christian and philanthropic spirit, foresaw that hard times would follow on the competition of the native Indian and recognising even at that time—some thirty years ago—that there was a probability of many Eurasians becoming submerged, tried to induce Eurasians to adapt themselves to circumstances, and as a tentative experiment, placed a few families on the land in order that they might take to agriculture. That was the origin of the village of Whitefield. It was a praiseworthy attempt! But, as experience has proved, the experiment did not succeed. The reason is that it is not possible for the Eurasian, brought up in European ways of living, to compete with the native Indian. It will be replied—"Let him learn to plough the land, to milk his own cows, to groom his own horse, to, in other words, live as natives do. Let his daughters become dhoties and kitchen wenches. To labor is no disgrace, and only then will the Eurasian learn to stand on his own feet and become a huge success." When poor Eurasians, here and there, do bravely attempt this adaptation and, in consequence, live and move among native Indians performing such labor, the finger of scorn is pointed at them as Eurasians who have

"gone under", and it is these people mainly the Anglo Indian Society wishes to help. The men earning a few annas a day—as a necessity—as artisans are considered to be wastrels and idlers who have sunk on account of their own fault and are looked down as "depressed" Eurasians, who are practically natives. They are cried down and condemned, because once in a way they dress and dance and enjoy themselves according to their lights. Well to do Eurasians look down on these poor fellows too, call them Parakey Jacks, and their women 'Shawl Maams' and from the Association platform utter inanities about social, moral and mental reformation. Among the higher class of Eurasians, many of whom are bravely battling with life in the face of adverse circumstances, their boys are condemned, because they do not go in more largely for higher Education, while a great deal of kudos is given their girls, because they compete more than successfully with their brothers. The reason for this is, that, both in the case of the boys and the girls, it is their response to the demand. If Eurasian boys of respectable parentage and bringing up studied up to the B. A. in any large numbers, like the Hindus or Native Christians they would have to compete with these for 10 or 20 rupees posts, or starve at the Bar and wait for years before they could obtain any income commensurate with their wants, even if those wants were cut down to the lowest limit. Instead of doing this, they consider rightly, that a bird in the hand is worth two in the bush, and they become mechanical laborers in the shape of firemen, drivers, boiler makers, and artisans of sorts, and if a little more educated, join the Telegraph department as signallers, the Railway as guards, the Medical department as Apothecaries and Assistant Surgeons, the Police as Constables and Sub Inspectors or the shops as Counter jumpers. It is competition that has suggested this course. With the girls, up to now, the passing of examinations has supplied the new fields opened to them but there is already a glut in the market. Musicians are becoming as common as *mem sakhs*, and the shop and the nursing and maternity hospitals absorb the majority who begin to recognize that the higher education is not of much use when they have to compete with Native Christians and Hindu women. It is not for a mere sentiment that the Transvaalers, the Australians, and Americans have closed their doors to Asiatics. They foresee that any large invasion of Asiatics

would bring about a state of things in which the native Dutchman, Australian or American would go under, while the Asiatic, living on a pittance, with his temperate habits and simple customs, would soon oust the White from every walk in life. If the keen competition of the Asiatic is feared in a land foreign to him, how much keener must be the competition with the White, or the Eurasian, on Indian soil, and yet men of long Indian experience, who should be better informed, on public platforms have the temerity to upbraid the Eurasians for their faults of temper, their proneness to early marriage and their disinclination to become jukta wallahs and kitchen wenches. The jukta wallah and the kitchen wench stage will come sooner or later if it has not come yet, not because the Eurasian is a waster and a fool but because it will be the inevitable result of the stress of competition. It was Sir Thomas Munro who—I write from memory—in one of his memorandums, predicted that the time would come when Eurasians would have to perform menial work in India in common with other natives, through stress of competition. This does not mean that all Eurasians will sink to this level but that a large number must do so. Many have done so already and have solved the problem of how best to compete with other Indian communities by adapting themselves to their environment. The poor White of pure European parentage, if permanently domiciled in India, will be driven to the same refuge from absolute starvation, and even now many of them lead miserable existences in the slums of our Indian cities. But because they have done this—they cannot be called depressed. It is the very thing that assertive advisers and self constituted critics of the domiciled community are urging that they should become. Once in this position, it follows that they must associate in every possible way with the people among whom they live. In the struggle for existence it is not necessarily the highest organism that survives, but the organism that has the qualities for best adapting itself to its surroundings. In the majority of cases the European domiciled and Eurasian community of India must go to form part and parcel of the Indian population. A minority will, as assuredly, rise and amalgamate and be absorbed by the European community of the higher classes. In the meantime there is a large class of sturdy self-confident, self-reliant, honest and hard working Eurasians who live and move and have their being in Indian surroundings, regardless of what Associations, may, or may not, do, intent only on keep-

The Civil Marriage Bill

BY

RAO BAHADUR V. K. RAMANUJACHARI

THE controversy that has been going on over the Civil Marriage Bill renders it necessary that we should consider whether inter-caste marriages were recognised by the Hindu religious books and to what extent.

2 In the *Krita* or first *yuga* the Hindu society appears to have been homogeneous. This is proved by the verse quoted from the *Vayu Purana* by Bhagavan Das on page 243 of his *Laws of Manu*, which may be rendered as follows:—"There was then (i.e., in the *Krita Yuga*) no division of the society into castes and no recognition of the stages of life. There could therefore be no mixture of castes." In the progress of evolution the four castes were formed by gradual differentiation, each caste being distinguished by its own *guna* and its own *karma* (Bhagavat Gita IV 13). The *gunas* are three in number, viz., *satta*, *rajas*, and *tamas*, and are unchanging attributes of the human body (*Ibid* XIV 5). They cannot be perceived by the senses, but must be known by the effects which they produce. *Satta* ensues one to perceive a thing as it is and conduces to health. Love, desire and yearning toward is relatives spring from *rajas*, as also activity. And *tamas* is the cause of misconception, inattention, dilatoriness and sleep (*Ibid* XIV 6, 7 and 8). The characteristic *guna* of the brahman is *satta* predominating the other two *gunas* and his characteristic *karmas* are the holding of the mind and senses under control, diminishing sensual enjoyment by mortification of the body, fitness for the performance of prescribed duties, patience under provocation, conduct consistent with the state of the mind, discrimination between the Supreme Being and inferior deities, full knowledge of the Supreme Being and unshaken belief in the correctness of everything taught by the Veda (*Ibid* XVIII, 42). The characteristic *guna* of the *kshatriya* is *rajas* predominating the other two *gunas*, and his characteristic *karmas* are entering the battlefield without fear, warding off opponents' attacks, not running away therefrom even under the certainty of death by remaining, perseverance in spite of difficulties in a thing begun till success is attained, truth, liberality in giving, governing the kingdom by punishing the wicked and rewarding the good

(*Ibid* XVIII, 43). The characteristic *guna* of the *vaisya* is *tamas* slightly predominating the other *gunas*, and his characteristic *karmas* are agriculture, tending of cattle and trade. The proper *guna* of the *sudra* is *tamas* prevailing to a very large extent and his proper *karma* is service of the three higher castes (*Ibid* XVIII 44).

3 At the time of the promulgation of the *Manu Smriti*, the caste system had become fairly rigid, but transfers from one caste to another were still possible to a limited extent, and inter-marriages were, however, reluctantly allowed. For evidence on the former point reference may be made to *Manu* (X 64 & 65) and *Yajñavalkya* (1 96). The verses may be rendered into English as follows:—"If the offspring of a brahman father and a sudra mother is born with merit, it rises from an inferior to a superior caste in the seventh generation." The merit consists in the offspring being in each generation a woman and in her marrying a brahman. Each couple will thus consist of a brahman father and a sudra mother. The offspring of the sixth couple becomes a brahman. "A sudra thus becomes a brahman and a brahman becomes a sudra." Similarly in regard to those born of the *kshatriya* and the *vaisya*. The falling from the brahman's caste happens by the change of his characteristic *vrithi*. Suppose a brahman giving up under stress of necessity his proper means of livelihood and living by service like the sudra. Suppose also that when the necessity ceases, he does not revert to his proper *vrithi* and that his son, grandson etc., up to the sixth generation are in the same predicament. Then the son of the last, i.e., the seventh generation, becomes a sudra. "The attainment of the higher caste takes place in the fifth, sixth, or seventh generation. Similarly the loss of caste by change of the characteristic *vrithi*." The change of caste is effected in the seventh generation when it is from the brahman to the sudra caste and vice versa, in the sixth generation when it is from the brahman to the *vaisya* caste and from the *kshatriya* to the sudra caste and vice versa, and in the fifth generation in other cases.

4 In chapter IX, *Manu* enumerates several mixed castes formed by the union of the primary castes. Six of them shown below are known as *anulomajas*, the mother of the first *anulomaja* in each being inferior in caste to the father—

Father	Mother	Caste of the issue.
Brahman	<i>Kshatriya</i>	(1) <i>Murdharasikta</i>
Do	<i>Vaisya</i>	(2) <i>Ambashta</i>

Kshatriya.	Do	(3) Mahishya
Vaisya.	Sudra	(4) Karana.
Kshatriya	Do	(5) Ugra
Brahman	Do	(6) Nishada, known also as Parasava

(Manu IX 6-10 Yajnavalkya I 91 and 92)

The first three of these are twice born, but not the others. The following six mixed castes are known as *pratiloma*, the motto of the first *pratiloma* in each being superior in caste to the father —

Father	Mother	Caste of the issue
Kshatriya.	Brahman	(1) Suta.
Vaisya.	Kshatriya.	(2) Magadha.
Do.	Brahman	(3) Vaishya.
Sudra.	Vaisya	(4) Ayogya.
Do.	Kshatriya	(5) Kshatri.
Do.	Brahman	(6) Chandala.

(Manu IX 11 & 12 Yajnavalkya I 94 & 94)

Of these the sixth occupied the lowest position and was excluded from every *dharma*. He was also untouchable (Manu IX 12) Manu enumerates fifteen other castes formed by the union of the primary with the mixed castes and by the union of the latter among themselves. It is doubtful whether the union, by which the *pratiloma* and the secondary mixed castes were formed, was at any time recognised as valid marriage by the Hindu society. At the time of Manu they were regarded as formed by concubinage (IX 24)

5. The only intercaste marriages recognised by Manu and Yajnavalkya were the *anuloma* marriages referred to *supra*, but they were hedged in by several limitations. Manu observes (III 12) "To the twice-born at their first marriage a *sarvasa*—i.e., a wife of equal caste, is preferable." The Sanskrit word, for which the word *preferable* has been used, is *prastava*, which implies comparison. Manu's meaning therefore is that one may choose a wife from an equal or unequal caste but that a wife of equal caste is preferable. Now, the object of a marriage is *dharma* or performance of the householders' duties, the begetting of children and *sati* or sexual enjoyment. Manu condemns the marriage of a *sudra* woman by the twice-born for the first object. "Neither the *devas* nor the *pitras* will accept any offering in which a *sudra* wife takes part, nor will the husband attain heaven by feeding a guest with her help" (III 18). Marriage for the second object is also prohibited, for says Manu "A *brahman* becoming the father of a son by a *sudra* wife loses his caste" (III 17). The Hindu's duty to his ancestors being satisfied by the birth of a son,

if he desires to have more children, may he get them by a *sudra* wife? Yajnavalkya replies no.

It is said that the twice born may take a wife from the *sudra* caste. This is not my view, for, he himself is born to her" (L 96). This supposed birth from a *sudra* woman is really his objection, and if sexual enjoyment can be had without risk of ruin the marriage would be permitted. This is also the view of Manu (III 12). Even here, there are some further limitations. First, the marriage could be on the *anuloma* principle, the bride being taken from a caste inferior to the bridegroom's (*ibid*). Thus, the *brahman* may marry a *kshatriya*, *vaisya* or *sudra*, the *kshatriya* a *vaisya* or *sudra* and the *vaisya* a *sudra*. The *sudra* can take a wife only from his own caste (Manu III 13 and Yajnavalkya I 97). Secondly, the *brahman* may have sexual intercourse with his *sudra* wife but he should not take her into his bed or sleep by her side.

6. There are two verses in Manu (III 14 and 15) immediately following those, in which intercaste marriages are recognised, and flatly contradicting them. They run as follows — "A *sudra* wife is not advised in any religious book to a *brahman* or *kshatriya* even in a case of necessity. The twice born marrying a woman of low caste from ignorance of the *Sastras* causes the fall of the family with its progeny to the status of *sudras*. Madhava, the author of the commentary on the *Smritis* of Parasara (*vide* under *Kanya doshaprakaranam*) draws attention to this contradiction and considers that the texts may be reconciled by regarding them as the reflection of the opinion of different authorities, or as laying down rules for different *yugas*. With every respect for Madhava's proposed reconciliation must be rejected as unsatisfactory. For, Manu himself refers to a difference of opinion on the subject in a verse immediately following the two verses quoted—"According to *Atri* and the son of *Utathya* one who marries a *sudra* woman falls, while according to *Saunaka* and *Bhrigu* he falls by the birth of a son" (III 16). The latter view is in accordance with that of Manu as already explained. If in the two verses Manu referred to *Atri's* view, then there would be unnecessary repetition. The second mode of reconciliation is equally unhappy. If Manu intended by verses 12 & 13 to sanction the marriage for the first three *yugas*, and by verses 14 & 15 to prohibit it in the *Kaliyuga*, then there was an end of the matter, and verses 17 to 19 would have been unnecessary and might have been omitted. In my humble opinion the two verses,

14 and 15, refer to cases in which difficulty is experienced in procuring a wife of equal caste. This is what is referred to by the words "apadi api tishatoh," and Kulluka, the commentator on Manu Smriti, explains them to mean, "When they cannot by any means procure a bride of equal caste." The question might arise whether in this case of necessity a sudra wife may not be selected for the purpose of performing *dharma* or for procreation of children. Manu's reply is emphatically in the negative. Kulluka himself gives an explanation of his own, which must also be rejected. He considers that as marriage by the *anuloma* process is accepted in the preceding verses, the verses in question prohibit marriage by the *pratiloma* process. But as by this latter process a woman of a higher caste would be united with a man of lower caste, the explanation will not apply to the case under consideration, which relates to the union of a sudra woman with a brahman or kshatriya. We may presume from the reconciliation attempted by Madhava that in his time (He was minister under Bukka, one of the Bijanagar Kings) intercaste marriages had fallen completely into disuse. But instead of stating the fact, he tried to explain away an inconvenient text so as to bring it into conformity with existing usage.

7 Let us next consider what classes of marriages will come within the purview of the Civil Marriage Bill, if passed into Law. I understand that the Honorable Mr. Basu is willing to limit the scope of the Bill to Hindus only --

(I) *Anuloma marriages* — These were recognised by the Hindu religious books, though custom is against them. Whether such marriages, when they prevailed, endangered the Hindu religion or broke up Hindu homes is a question, on which the opponents of the Bill will probably throw some light.

(II) *Pratiloma marriages* — These were condemned by Manu and other *smriti* writers. The reason for the condemnation is not clear, but apparently a *pratiloma* marriage was regarded as inconsistent with the ideal of a Hindu home, in which the father occupies a higher status than the mother. The gulf between the brahman and the sudra has been narrowed, the former having fallen and the latter having risen, since the time of the Bhagavat Gita. Until the difference between them is still further reduced, these marriages are not likely to take place to an appreciable extent.

(III) *Marriage within prohibited degrees* — Marriage between the members of the same *gotra*

or *prataza* is prohibited, as also marriage with a *sapinda* of the bridegroom on his father's or mother's side. The status of *sapinda* ceases after the seventh generation from the father and the fifth generation from the mother (Yajna valkya I 52 and 93). It has become the custom in this part of the country for a Hindu to marry the daughter of his maternal uncle. She should be a *sapinda* according to Yajna valkya, and yet custom has superseded the *smriti* text, and this is recognised by Madhava. The Civil Marriage Bill does not go so far as the Hindu Sisters go on the subject.

(IV) *Post puberty marriages* — Under the Civil Marriage Act the bride must have completed fourteen years of age, and as in many cases girls attain puberty before that age, post puberty marriages will be within the scope of the Bill.

(V) *Re marriage of widows* — This is already recognised by Law.

(VI) *Marriage with outcastes* — This is not a question of practical politics now or for many, many years to come. The outcastes must rise in the social scale by cleanly habits and better modes of living before any one can think of linking his destiny for life with a member of those castes.

Hindu Marriage Reform

Marriage after Puberty — By V. S. Srinivasan Sastri, M.A. (Published by the Madras Hindu Association). It is contended that the marriage of Brahman girls after puberty not only has been expressly forbidden by *Smriti* but was never in vogue. The object of this paper is to prove that that contention is wrong. A critical examination of the original authorities on the subject brings to light a mass of evidence sufficient to make irresistible the conclusions that at first Brahman girls were married only after puberty. Price Rs. 8.

The Tonsure of Hindu Widows — By M. Subramanyam M.A. (Published by the Madras Hindu Association). Textual authorities against the practice. In this valuable little book the author marshals together all the *Smriti* authorities against this cruel practice and makes an appeal for its discontinuance. Price Rs. 8.

The Vedic Law of Marriage — By A. Mehadeva Sastri M.A. Price Rs. 8.

The Aryan Marriage — With Special References to the Vedic Question. By R. Raghubatha Rao M.A. The author endeavours to depict the Aryan Ideal of Marriage as found in the *Smriti*, and enters into historical considerations to show how the Modern Hindu Marriage is coming to be but a sad travesty of the Grand Old Ideal. *Pre-pubescent Marriage is an Vedic Double Crow*. 16mo. Pp. 29. Price Re. 1-8.

G. A. Natarajan & Co., Sankaranna Chetty Street, Madras.

Bradlaugh and India

BY MR P N RAMAN PILLAI



CHARLES BRADLAUGH

In 1867 when Bradlaugh was awakened to the near possibility of being returned to the House of Commons as one of the members for Northampton there appeared in a *West of England* paper the following rather savage remarks:

Mr Bradlaugh would perhaps take the Government of India from the hand of Sir Staff J Northcote *his intelligence being not less*, and his catholicity in religious matters making him a more acceptable ruler to the million than I had. Perhaps the writer never foresaw that the Englishman of whom he spoke so scornfully would live to be one of the best friends and champions of India in England and was firmly persuaded that had Bradlaugh lived two or three years longer he would surely have been a member of Gladstone's last Government directly or indirectly connected with the secret management of the affairs of the

Indian people. But that was not to be. The fate of the other was

Even in the days of his persecution in India was upholding Bradlaugh's thoughts. His keen sense of duty and his mind were awakened to the solution of the Indian problem early in his public career. We find him urging the electors of Northampton in 1883 to elect him at the time when he was opposed to a rival with numerous able and able supporters to take his seat in the House of Commons as a duly elected representative of Northampton. His subject was: "In how we obtained it, how we have ruled it and how it should be ruled." He was the first to bring out the question of India to the notice of the public. He was the first to propose and to defend the principle of self-government for India by the sword and not by the same means. He pointed out that justice and equality of opportunity must be the fundamental basis of British rule and that from this point of view strenuously defended the *Liberté Bill*. He concluded a most powerful speech in the following terms:—

Indeprded upon the exercise of the natives from all political power. We have won the Empire of India by the sword and we must preserve it by the same means. He pointed out that justice and equality of opportunity must be the fundamental basis of British rule and that from this point of view strenuously defended the *Liberté Bill*. He concluded a most powerful speech in the following terms:—

We don't want to rule India by the sword. We want to put before the people of India a future which they will be proud as they have been they may come slowly but surely to the full right of self-government, a course of time. We know that India is a people who are so serious that, having broken up the old system they may not be able to do so to the full enjoyment of freedom at once. They may have to come slowly and painfully but it will give them the opportunity of making the way upward all the more sure. We will not shut the door on their face. If we are to rule them "of course of people at all we must rule them not in the way in which we have gone to the country and taken possession of it but in the way in which we should like to be ruled if it had been the people who had come and taken possession of our country.

I am glad that it should be useful before and once speaking the tongue which precedes to be identified with the tradition of liberty to make such an appeal but it is a different thing when we find words of mockery go from such gatherings as the recent Congress at Birmingham when we find words of mockery go from a Conservative banquet at Bristol when we are told that Mr Gladstone wants to put the Englishman with a neck under the heel of the Hindu. I say either these men are bitter against and mad things that they do not think or are uttering wicked things that they may provoke an echo from the other side. The Hindus have been brave enough to fight because we loyal enough to keep our rule. We, at least, owe them that, having taken the sword with us at the end we shall hold it as gently as it is possible for human hand to hold

Since Fawcett's death no member of Parliament worked so whole heartedly and incessantly for India as Bradlaugh, and it was characteristic of the man that he made India a special object of his sympathetic attention even in the days when the whole energy of his mind and his entire resources were required to conquer the obstinacy of the House of Commons in order to retain his seat in it. His only sources of income even after his due admission into the House were his lectures, his journal, and his publishing business, and yet India was never out of his mind. Not even the smallest detail of Indian administration affecting the rights of its people escaped his vigilance, and, day after day, he plied the Indian Under Secretary, Sir John Gorst, with Indian questions of every description, which made that statesman lead a most unhappy life. In August 1889 he made a great speech in the House of Commons on the misapplication of the Indian Famine Insurance Fund. He opened the subject with regretting the languid interest which the House evinced in affairs Indian. He said

India stands here in an entirely different position from any other part of the dependencies of this great empire. There is no colony however small but that upon the estimates, we have had afforded us one or more opportunities of raising any question which any member thinks ought to be brought before this House in relation to it, but the same thing cannot be said with regard to India with the enormous population, to which the hon. gentleman, the Under Secretary has referred, of something like 210 millions of actual subjects of the Imperial Crown and another 65 millions of people more or less subject to its influence. I am of opinion the present system is one which any person taking any interest whatever, however remote in the honour of Britain, ought to deplore and endeavour to have changed. I would venture to appeal—it seems rather a mockery to say, to the Government, with only the Under Secretary for India, able representative of the Government as he is present in the House. It seems also a mockery to appeal to the leaders of the party on this side of the House, some of them being present. I deem it right to say that if the Government are deaf to our appeal and if they will not so modify the new rule as to enable us to raise questions which we cannot now raise during this debate, I shall take the opportunity which I have never taken since I have been a member of this House and shall take care that the question is raised by an amendment to the Address. At any rate, the Government cannot deprive me of that opportunity, as they have twice this session deprived me of the opportunity I had obtained by means of the ballot.

Bradlaugh then dealt exhaustively with the history of the Famine Fund, referred generally to Indian financial administration and made a forecast of what the future ought to be. He added—

We hope that there may be enlarged Councils strengthened by a Committee of this House, or a Joint Standing Committee of both Houses, to which may be addressed questions on which it is necessary that some expression of opinion should be obtained as to the advisability of bringing matters to dispute before Parliament. Although, in the present scanty House, it seems a mockery to do so, I would venture to appeal to hon. members, and, if necessary, I will go from this House to Parliament, and from Parliament to the people—that some opportunity of bringing forward their grievances may be given to those who are connected with the movement for reform in India. I agree that they are only a small body, but small as they are, they are sufficiently important to have some attention paid to them. There assembled at Allahabad some 1,200 delegates representing some three millions of people, and I appeal to the English people for reasonable attention to the wants of India, especially as its grievances are now finding constitutional expression in the great Congress movement, of which Lord Dufferin said that he regarded with feelings of approval and goodwill their natural ambition to be more extensively associated with their English rulers in the administration of their own domestic affairs. From the report of that Congress, it is evident that the natives are inspired with a laudable ambition to be more closely associated with their English rulers in the administration of their own affairs.

He associated himself actively with the party of progress in India and made strenuous efforts for the enlargement of the Indian Legislative Councils. In India he was acknowledged as the spokesman of the Congress movement in England, and prominent Indian Congressmen, like the late Mr. W. C. Bonnerjee, were taken into his confidence. In consultation with them and mainly on the lines laid down by the Congress, he drew up an India Councils Bill of his own to be introduced into the House of Commons. Possibly, knowing what he had resolved to do, the Conservative Government of the day prepared a Bill of their own, and Lord Curzon, the Secretary of State for India, took charge of it. Bradlaugh's timely action, however, induced the Secretary of State and the Government of India to move in the same direction and give us the India Councils Act of 1892.

In the beginning of the year 1880 his health began to fail under the pressure of overwork, and in October of that year he became seriously ill with Bright's disease. He, however, improved, and his medical advisers ordered complete rest and, if possible, a long sea voyage. A generous member of Parliament, Mr. McEwan, sent him a cheque for £200 to enable him to take a health voyage to Bombay. He left England and arrived in Bombay towards the close of December, 1889 and was present, as a guest, at

the sittings of the Indian National Congress held in that city under the presidency of Sir W. W. Webb. On account of his presence and of the inspiring and statesmanlike speech he made at the end of the proceedings the Bombay Congress of 1889 otherwise known as the

"Bradlaugh Congress" has become the most memorable in the annals of the Congress movement. The magic of his words attracted nearly all the most active public men of India and others had assembled to have a little high minded and listless Englishman who had made the excuse his own from the consideration than the claims of justice on humanity and common citizenship. As one of his biographers most truly says he had a list of addresses for presentation had been sent him from all parts of India, some of them in his case or accompanied by beautiful gifts of gold and silver and ivory and sandal wood. It was found impossible for all these addresses to be read and presented to him at the great gathering which was eagerly waiting to hear him. Representing the whole of India and the name of the Congress an address was therefore presented to him by Sir W. W. Webb, President of the Congress, to which he replied in a speech which both in point of form and content could never be surpassed. In his Congress who had the good fortune to hear that glorious orator as one of the noblest utterances to which it was the happy lot to listen. In that speech Bradlaugh showed in what spirit and for what object he espoused the cause of the party of progress. He referred to the way in which he was thanked for his labours on behalf of the people of India he said —

But for whom should I work? not for the people? (Loud and prolonged cheers) Not for the people treated by the people I hope to do of the people. (Renewed cheering) And I know so graphic or race has let one to his word people. It is not one by pardon the word to which I am proud to be engaged has raised its empire here the rule carries with it a duty as in you, a large country I come also as in the assertion of your; at a time and for the same orators of your homes and the administration of you administration. (Cheers.)

The great Englishman then went on to point out that the statesmanlike caution that political progress could be achieved only by slow processes and not all at once.

And I wish you not to expect too much. One man is only a water drop in a ocean of humanity. You are the breeze driving the water drop on to the

western side of the seas and by your encouragement aid together to find a way that shall wash away these dark rocks of prejudice that has hindered progress. I have noted with pride the speeches here, which show that you share our language our traditions and hopes and are working with us to make our triumph peaceful. (Cheers) Do not expect too much, and do not expect all at once. (Hear hear) Grand as this assembly may be it is suggestive, by its display of swelling hundreds, thousands of miles you are yet only the water drop of the nearly two hundred and ten millions whom your number under our empire — yours and mine not mine against yours not English against Indian but a common empire to be maintained for common interests. (Loud cheers) Do not be disappointed if of the largest claims only something is conceded. If not just now it shall be on a day that is to come.

In almost a prophetic vein the great orator emphasised the meaning which the Congress movement had impressed on him.

There are over two hundred millions of diverse races and diverse creeds. Cut the lesson I read here is that this Congress movement is an effort of the movement act as a hammer upon the anvil of millions of human beings until it weaves into one common whole man in whom the so to speak of the need for political and social reforms and the desire to effect such reforms are higher than the differences of race and creed. (Loud cheers.)

Reference was then made to Bradlaugh's own India Council Bill and the possibility of the Government's introducing a Bill themselves. He promised to do everything in his power to make the Bill as liberal as possible. With the constitutional aspect of the movement he then dealt.

In this movement continued he let there be no force as to the force of his own no secret union — let all be open frank and before the law. Then I must of touch you so far as one man may and so far as one man's speech can English liberty shall put itself on the side of yours. Alas! assuming I see a chance that he would do his best to serve the people of India according to his lights he could lead thus — A. I mean may be to the greater happiness for Indian people greater peace for Britain's rule and greater comfort for the whole of Britain's subjects.

On returning home Bradlaugh prepared his India Council Bill. The Government however were not willing to accept his plan and as we have already said they introduced a Bill of their own which became the India Council Act of 1892. But it was through Bradlaugh's efforts that that measure in its application at any rate should be better from people are partly recognised. Gladstone became interested in it when it came down to the House of Commons, especially through

Braddaugh, and although Braddaugh himself did not live to see it pass, Gladstone's intervention in the debate on it was fruitful of good to India.

It subsequently came about that upon the subject of the reform of the Indian Legislative Councils, Braddaugh had an interesting correspondence with Lord Dufferin, who was Viceroy of India. Lord Dufferin, delivered a speech at the St. Andrew's dinner, at Calcutta, on November 30, 1888, in which he criticised the Congress. A telegraphic account of the speech appeared in *The Times*, and Braddaugh made use of it in a lecture on "Indian reforms" criticisms. Lord Dufferin's attention was drawn to what Braddaugh said at Newcastle, and he forthwith wrote to the latter explaining and defending himself. In his letter Lord Dufferin assured Braddaugh that he had not misrepresented the Congress, that he never either directly or by implication, suggested, that the Congress was seditious, that he always spoke of the Congress in terms of sympathy and respect and treated its members with great personal civility, that he was always in favour of Civil Service Reform, so that Indians might obtain more appointments in it, as proved by his appointment of the Indian Civil Service Commission and that he himself was in favour of such a reform of the Provincial Councils in India as Braddaugh appeared to advocate. In reply Braddaugh made a vigorous defence of the programme of the Congress pointing out at the same time that the politics of the Congress should be understood not from what other people wrote about it but from its own resolutions and accepting Lord Dufferin's assurances in the spirit in which they were given Lord Dufferin then entered into a more friendly and direct correspondence with Braddaugh for whose "ability, perfect sincerity, uprightness and honesty of purpose" he expressed his admiration.

At Lord Dufferin's special request an interview was arranged which took place in London. After his appointment as British Ambassador in Rome, Lord Dufferin sent a letter to Braddaugh in which, alluding to the latter's India Councils Bill, the ex-Viceroy, while approving of the expansion of the Provincial Legislative Councils, did not want the Imperial Legislative Council to be so dealt with at once, though even in regard to the latter he supported the proposal for allowing the Budget to be discussed and questions to be put. He concluded his letter in these terms—"I think our efforts should be applied rather to the decentralisation

of our Indian Administration than to its greater unification, and I made considerable efforts, in India to promote and expand this principle. In any event, I am sure the discussion which you will have provoked will prove very useful, and I am very glad that the conduct of it should be in the hands of a prudent, wise and responsible person like yourself, instead of having been laid hold of by some adventurous *franc tireur*, whose only object might possibly have been to let off a few fireworks for his own glorification." Braddaugh's whole career in the House of Commons amply bore out the compliment bestowed upon him by so eminent and accomplished a statesman as Lord Dufferin.

He came to India, as he said, after having "looked into the blackness of the grave." Traces of his last illness did not leave him, though there was no break in the discharge of his Parliamentary duties. True to the promise he made to the Congress and though in failing health he worked for India with his usual vigor and energy. His India Councils Bill he worked at unceasingly. Of his questions in the House of Commons on India there was no diminution. But he made only one great speech on an Indian subject in the House of Commons after his visit to India. He moved the adjournment of the House in order to submit an appeal to Parliament on behalf of the Maharajah of Kashmir who was deposed by the Government of India of his authority and his State under cover of allegations, as Braddaugh said, which were emphatically denied by the Maharajah himself.

The speech produced a profound impression, and influenced the subsequent policy of the Government towards Kashmir.

Never had India a firmer, truer and more sincere friend. Since Braddaugh's death several Englishmen have taken up the cause of India. It is, however, a fact that not one of them, nay, not even all of them combined, could make the impression that he, single handed, produced on Parliament and on his countrymen—as member for India. His weighty character, lofty eloquence and dauntless courage make him one of the immortals of history,—who appear but rarely among mankind, do their work for humanity and retire for ever into the great Unseen, making the world poorer indeed, but nobler far by what they have accomplished for it.



THE LATE NIZAM OF HYDERABAD

on in 1901. These were not Ministers of the type of Sir Jalar Jung I, and one consequence of this was intrigues and machinations rent the State and ruined its administration. His Highness and his Ministers, it is no wonder, disagreed, and in sheer disgust, His Highness withdrew from public affairs. This made the Resident the final arbiter of State affairs and he supported the Minister so long as it was possible and when the final catastrophe followed, the Minister resigned and a fresh one succeeded him. In 1901, when Sir Vikar ul Umra resigned, His Highness appointed Maharajah Sir Kishen Pershad, a direct descendant of Cha du Lall, a former Minister, to take his place. "But this change," writes Col Sir David Barr, 'was made on entirely fresh principles and in marked contrast to precedent. The Minister was no longer to be independent nor was he to conduct the administration on his own lines, nor upon lines indicated by other officials, he was to be the Nizam's executive officer, acting in subordination to His Highness, and referring for orders on all matters of importance and all cases in which ambiguity or controversy was involved during discussions in Council. A complete change was at once effected and it soon became evident to all concerned that the Nizam was by far the shrewdest and most capable man in the State, and that he was determined to exercise the functions of a Ruler, not, as hitherto, in name only, but in very deed and with distinct purpose. The results for the last four years (1901—1905) have been most happy. Intriguers have found their occupation almost gone and interference with the administration has been relegated to the trivial forms of jealousy, dislike, and back-biting. The more elaborate process of forming parties to support or to obstruct the Minister was found to be of no avail. Because, the Minister though exercising the true functions of his office, no longer desired to assert undue authority; nor had he the power of doing so even if he wished, because His Highness the Nizam was at last the master of the situation, and was recognised as such not only by his Minister and his officials, but by the subjects of the State.'

The silent part that the writer of the above lines played in the bloodless revolution above referred to was publicly acknowledged by His Highness in one of his last speeches. During the twenty-seven years that he ruled, Hyderabad has seen much progress. The system of administration has been modernised, education has been made cheaper and better, a good railway communication has been established; policing has been vastly

improved, commercial and industrial prosperity has been furthered by the opening of coal and gold mines, and the currency and finances of the State have been put on a sound basis. There is yet work to be done, more especially in the last of these departments of State, but what has been so far achieved shows that progress, both material and moral was steady during His Highness' reign. His Highness' conception of duty as an Indian Ruler extended beyond his own State. Quite early in his career as Sovereign, he offered the service of his troops for the Egyptian campaign. Later, about 1885, he made a similar offer when an invasion of Afghanistan by Russia was threatened. Two years afterwards, he offered sixty lakhs of rupees as a present to the Imperial Government for strengthening the frontier defences of India against Russia. His Highness also materially helped that Government in the organization, on its present basis, of the Imperial Service Corps. More recently, His Highness in co-operation with the Government of India in the suppression of anarchical crime showed that his conception of a Sovereign's duty towards the ruled was a high and statesmanlike one. At the Minto Banquet, he used language that deserves to be recalled now. "If Your Excellency will allow me to speak," said he "from my experience of 23 years as Ruler of the State, I would say that the form of any Government is far less important than the spirit in which that Government is administered. The essential thing is sympathy, on which His Royal Highness, the Prince of Wales (now His Majesty the King Emperor George V) with the truly Royal instinct of his race laid so much stress. It is not sufficient merely that the Ruler should be actuated by sympathy for the subjects, but it is also necessary that the people should feel convinced of the sympathy of their Ruler." These words of his produced a deep impression at the time on both Indians and Europeans and will be long remembered by them. Two much debated questions connected with his reign are thecession of the Berars, and the deportation of declared undesirables from his State. As regards the Berars, it has been officially declared that the arrangement is one that is bound to accrue to the benefit of both the high contract and parties, and the deportations have been justified on the plea that the peculiar complications of Hyderabad politics required it. Perhaps, in regard to both the, public opinion will continue to be divided, but it must be added that in the case of the deportees, His Highness always took

care to see that they did not pecuniarily suffer by his action.

His late Highness sense of justice is well brought out not only by this fact but also by the generosity with which he helped all endeavours to alleviate human suffering. Only recently he subscribed Rs. 2500 to the Transvaal Indian Fund. He was made a G. C. B. I. in 1884 and G. C. B. in 1903, shortly after the settlement of the Berars question. He was slim of form but strong in build, and of graceful gait. His personal qualities endeared him to his subjects, who as a good many will remember, pathetically evinced their loyalty and affection for him by sending up prayers to Heaven when he was stricken down by cholera in 1884. His hospitality, his love of horses and dogs, his dignity, his forbearance, generosity and consideration for his subjects are well known in and out of the State. He was until recently recognized as perhaps the best shot in all India. He was highly learned in both Persian and Urdu and distinguished himself as a poet in these languages. His qualities of head and heart have been felicitously depicted to us by Mrs. Sarojini Naidu in some of her poems, a good many of which have appeared in this Review. His Highness made history rapidly during the latter part of his rule and his name will go down to posterity as that of a beneficent ruler, made strong by his deep affection for his subjects and intense sympathy for those beyond it in India. In a word he was both Ruler and Statesman and therein lay the secret of his personality.

CURRENT EVENTS.

BY RAJDUARI

THE VOLCANOE OF NORTH WEST AFRICA

FOR some years past two volcanoes have, short of a terrific eruption, troubled in no inconsiderable degree the most strenuous part of Europe. Just as southern Italy is unhappily overwhelmed in turn by the physical eruptions of Etna and Vesuvius so is Europe alternately afflicted by the eruption of two political volcanoes of a disastrous character on the North West of Africa and South Eastern Europe. Morocco and the Balkans have in turn been the scene of either great political cyclones or of bloodshed. Fortunately for the comparative tranquillity of the Near East the Balkans have been quiescent though now and again the distant roar

of internal rumbling and seething is heard. Meanwhile the Moroccan volcano is active, throwing out lava and brimstone and threatening to overwhelm militant Europe though luckily it has not yet reached the climax of its dynamic force. The patched up Algerian truce has been broken as was not anticipated. The volcano only smouldered. But recent events, beginning with the civil war between the contending factions at Fez, have now fully whirled into the vortex of fiery politics France, Spain and Germany, with England for the present as a benevolent friend of France. Affairs have during the last four weeks reached a critical stage which is indeed most menacing. Territorial compensation coupled with economic robbery are at the bottom of the great struggle. The pretensions of Spain pale before the enormous demands of the mailed fist at Berlin. The tug of the war of political diplomacy which is to be witnessed at present is between France and Germany. A variety of *pourparlers* more or less of a shifting character, have already taken place on which the Press in both the countries has inadvertently according to its prevailing prejudice or bias. Hopes have been raised only to be disappointed, to be superseded by new terms which again in their turn fall to pieces. The fact is, each is determined only to yield so much as its strength would allow. At one time the rope is so tightly pulled that the tug is inclined to be in the favour of one; at another time it is pulled in the opposite way leading the onlookers to infer that the last would gain the day. Thus it is that the diplomats on both sides have kept expectant Europe on the tender hook. Conversations are exchanged, definite terms are proposed and despatches are sent at the respective capital. An interval of supreme anxiety prevails as to the outcome of it. At one moment there is jubilation only to be dashed away at the next, the pessimistic attitude then rules supreme. Again another set of *pourparlers* is reported and another set of final or supposed to be final proposals is submitted to the ultimate arbiters. Thus the resources of diplomacy are being exhausted. All patience on either side is coming to an end. Germany is trying its utmost strength to discover how far France will be squeezable. On the other hand, France, strong and determined wants to have this chronic dispute settled once for all, not only for its own peace but for the peace of Europe. Therefore, France, openly declares that the territorial and economic concessions undergone so far and no further. The squeezing game of Germany is no longer possible, as we write and

before these pages see the light of day it may be taken for granted that a permanent agreement, mutually satisfactory, has been somehow arrived at. In the affairs of the Great Powers, a rough and ready compromise is all that is attainable. The insistence of France on her being allowed solely to keep watch and ward over Morocco, with the willing consent of the other Powers interested, certainly commends itself to all far-sighted persons as the most statesmanlike, and as calculated to bring about that lasting peace which is necessary on that volcanic region of Africa. European politics, Germany ought certainly to be satisfied with the most liberal territorial concessions in the Congo territory which France offers for the sake of that permanent peace. Let us hope that the maxim of *do ut des* will prevail and both the great Powers will bring a satisfactory end to the present tension whose reflex influence on the trade and economics of other states is already being inconveniently felt. No doubt there are milmen on both sides who would force the affair to the arbitrament of arms. But no Continental state can light heartedly think of putting the issue to that kind of violent arbitrament. Weighted as they are with enormous national debts, and troubled as they are periodically with colossal deficits arising chiefly on account of increased military and naval expenditure which take away one's breath, they cannot but think twice and thrice before they betake themselves to arms. Indeed, we are of opinion, that judging from the trend of views of great statesmen in all the countries, war is now held to be their last and most unwilling resort. So that the present struggle will culminate in war is a great improbability. We are not one of those who think war to be at all in sight. Let us hope for the best. There is every probability of a satisfactory settlement although it may even now be reached by exhausting the patience of Europe and the world.

THE ECONOMIC WAR OF THE CENTURY

But greater than Moroccan or Balkan or Turkish or any other difficulty the one which is now painfully confronting the civilised world is indeed colossal in its consequences in the near distance, if not solved in the only way in which it can and ought to be solved. Organised strikes, unparalleled and unprecedented, by the force of Labour are the striking features of the beginning of the Twentieth

Century. The struggle of Labour against Capital has earnestly begun. Europe may be armed to the teeth. But of what avail are their armaments if the whole social and economic order is brought to a deadlock by one clarion signal? Rioting is inevitable with strikes. A state may crush such riotous strikes by its soldiery. But such repression can hardly be repeated with impunity. Labour, as it comes to recognise its great strength more and more, will also understand better its own interests. It is bound to learn that violence and bloodshed are not the right instruments to bring about that economic revolution which will be their millennium. The lesson they will soon learn of which will be perforce taught to them by inevitable circumstances is the one of passive resistance. When a whole order of daily wage earners sit motionless in their homes and refuse to work without resort to barricades or other mischievous and even deadly weapons, your most consummate statesmen will be helpless. No soldiery can break down lawful passive resistance. The claims of Labour for a reasonably higher wage, which shall give them comfort and leisure, must be recognised. Is Capital prepared to meet those claims in an equally reasonable and just spirit? The longer Capital resists the claims the longer will the struggle endure and it is not difficult to forecast who shall win in the end. Capital must understand that "men in large masses," as the *Manchester Guardian* justly observes, "do not suddenly become mad all at once. The theory which sees mere perversity in a strike, or can find in it nothing but the hand of the wicked agitator, may be good enough for the growl of the railway carriage, but may be dismissed from serious consideration. Men do not throw up their means of livelihood and submit to the immediate pangs of hunger for nothing. Still less do they without strongly felt reasons expose themselves to risks and submit to privations out of sympathy with others." These are some observations which should be firmly borne in mind. What may, it will be asked, be the reason of the latest strikes, not only in England but in all parts of the civilised world? Is it mere wantonness? No. The cause lies in the altered economic trend of the world's agriculture, trades, industries and manufactures. All these demand manual labour of divers degrees. But unfortunately that labour is not adequately remunerated in these days of dear food and shelter wrought by the same economic causes which are changing the face of the world. Highly remarks our Man-

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chester contemporary (23rd August) "the wage earning classes have not as a matter of fact had their proportionate share of the good times which are bringing so much wealth to the Capitalists. During the last fifteen and more particularly during the last five years, money wages have not risen proportionately to the general rise in prices. Real wages, therefore that is the power of purchase earned by the workmen—are lower than they were at the beginning of the century, and the greater part of the loss is due to the rise in price in the last five years. So here is a broad and simple fact which accounts for much of the revolt of Labour at present against Capital. It is this that has brought strikes of vast masses and will continue to do so till Capital fully and generously recognises that simple fact. Indeed a full and fair adjustment is now imminent and capitalists in those countries will fare the best for the peace and happiness of the entire social order where they recognise it at once. Economic evils lead in the end to social disorder and disruption as History has told us. Time therefore must be taken by the forelock to bring about the adjustment called for and begin anew the Economic age on its newer and sounder principles. Of course, as already observed the remedy for the present inadequacy of wages and the shorter hours is not in bloody strikes. As the *Guardian* properly observes, "used repeatedly or recklessly it could only destroy the economic prosperity of a nation. But what is incumbent on those who wish to obstate strikes is to remove the causes which make the misery of a strike preferable to the eyes of the unknown who after all, suffers from it directly to the drudgery of continuous ill paid work. If he can at the cost of a temporary suffering raise himself and his whole class sensibly nearer to the point at which honest work brings healthy subsistence as its reward, who is to blame him for incurring that suffering? Must we not rather admit that he is doing for his class what society knows to need doing and what society has failed to do? Of course, society for its own sake must be up and doing. By a fair and reasonable adjustment, and by mutual guarantees on both sides there is every reason to bring an end to strikes. For in the long run nothing is so dear to a nation as a pacific settlement between Labour and Capital which augments the total volume of production profitable to all alike. It is to be devoutly hoped that the economic statesmanship of the West will come to the front on

this critical occasion and suggest ways and means whereby the object may be achieved leading to the greater wealth and comfort of all classes and the further progress of the world towards the arts of peace.

THE TSAR'S STRONG ARM Laid Low

The next most important event after the Moroccan struggle and the general strikes in the West is the assassination of M. Stolypin, the Tsar's strongest arm for defence and offence in the troublous world of Russian politics in these five years past. This incident which occurred in a provincial theatre in the presence of the Tsar himself enhances the deep pathos of the deplorable tragedy. Modern assassinations may strike awe among the ignorant but in no way have they achieved the object of the act. Not even wholesale massacres may achieve it. On the contrary their very excesses bring with them their natural death. The world of civilisation and peace abhors the assassin and his tactics. He is proscribed. But it is to be presumed that so long as humanity is what it is this kind of ignoble tragedy is bound to occur now and again despite the progress of thousands of years. There is, however, a peculiar irony of fate with assassination of high Russian officials, be they the Tsar himself or his Grand Dukes or ministers. The very persons on whom they rely and in whom they most confide for preservation and safety are the authors of such tragedy. Bogroff was the trusted policeman specially charged with the duty of guarding the person of the Tsar and his Prime Minister from all harm. And yet such has been the fate that the assassin should be this trusted policeman! Let those who can, interpret this irony. Meanwhile on doubt a variety of estimates of the strength and qualities of M. Stolypin will be presented, varying in proportion, according to the political views of those who sketch the character. One set will eulogise him as the Saviour of the Russian State while another set, wither at his iron repression and dogmatic policy of government, denounce him as another traitor who in the guise of the People's Man essayed to abridge the liberties of the people and enlarge at the same time the powers and privileges of autocracy. In the Duma such contrary sets of opinions were invariably to be heard. We are too near contemporary events to judge of his true position in the rank of Russian Statesmen

of the highest order whose sole object was the welfare and liberty of a people against the encroachments of tyranny and legalized oppressor. Repression of violence and restoration of law and order no doubt have a certain definite value in weighing the character of a statesman. But after all those who with unlimited power, are able to educe such law and order cannot claim the front rank. Mr Stolypin in depriving Finnish autonomy and further oppressing the poor hapless Poles cannot be said to have displayed any statesmanship which the lovers of Liberty can appreciate or admire. Much less was there anything approaching statesmanship in his suppression by an Imperial Ukase a lawfully constituted Duma because in its constitutional capacity it overthrew his Zastoo Bill, and the issue by the exercise of the Tsar's prerogative of the identical Zastoo which was nothing more than a travesty of Local Self Government. It is not by such arbitrary use of power and kindred deeds that statesmanship can be recognised or that one can be called a genuine Saviour of the State. He no doubt was the Saviour of his Master's autocracy but certainly not of the people whose rights and privileges he sedulously strove to cut off so as to make them helpless and hopeless. In all probability Mr Stolypin will go down to History as a man of Iron who deserved well of his master the Tsar. As such his memory will soon be buried in oblivion with that of many of his predecessors who enacted the same role though compared to them he was indeed a Hyperion and not a Satyr.

EMBARRASSED PERSIA

Poor Persia! Many indeed have been her troubles and embarrassments during the last month. No sooner was she freed from one trouble than she was caught in the vortex of another. The ridiculous attempt of the ex Shah to march on Tehran with his tagrag and cobtail force was well frustrated by the energetic action of the Mejliss which sent a small well trained force to dish him if possible. But he fled to Gumesch Tope leaving his trusted lieutenant to encounter that force to be captured and executed. It was indeed lucky that at least this one enemy of the country, however contemptible, was put to flight with ignominy and forfeiture of the State pension which on his deposition was generously allowed to him. Leaving this ingrate to his fate and to his covert patrons, we may notice what looks like a little more formidable opposition which the brother of the ex Shah has organised to wrest for himself

the throne of Persia! The Shiraz District has been greatly disturbed. Anarchy prevails and freebooters and other brigands are living a freehand. The distant Mejliss seems to have taken no energetic steps to put down the disorder prevailing. Possibly it is contemplating a well planned resistance to meet the new Pretender as he nears Tehran. It is to be hoped that the constitutional forces will be able to vanquish him and then alone order and quiet will be restored. This Pretender is the only enemy now remaining on the outskirts to be disposed of and his back broken. Otherwise, Mr Schuster is going on well with his thorough reorganisation of the country's finances. The Gendarmerie is being well organised for this purpose it has been raised. If all goes well we may see unhappy Persia tolerably free from her troubles and embarrassments to be able to devote undivided attention to internal reforms and a sound foreign policy.

THE WORLD OF BOOKS.

[Short Notices only appear in this Section.]

The Unrest in India and Political Agitation—By W. S. Goonewardena B.A. Hon. Secretary to the Ceylon District Planters' Association on Ceylon—(The Messenger Press, Colombo)

Mr Goonewardena's appeal to Indians and Ceylonese includes much that ought to interest the general student of politics in this country. While he urges Indians to purge themselves of the social ills they labour under, he asks Britons to know that Europeans and Indians are indispensable to each other, and that racialism should be allowed to die a natural death. "We years ago writes in his concluding chapter, 'for freedom is the birth right of every human being not that freedom which has as its motto *non-resistance* but the freedom that children enjoy under the loving authority of the head of the family, and we want to be as free and prosperous under British Rule as under the British sovereign as we have ever been under the best of our kings of a past day. We are feeling our way to it, and will any true Briton, at this time of day, refuse or grudge to his Eastern fellow subject the privilege of breathing that atmosphere of freedom which has helped him to emerge from a state of semi barbarism to be the proudest and foremost nation in the rank of civilization.'

The Question of Divorce *By the Right Rev C Gore, D D, D C L, LL D, Bishop of Birmingham (John Murray, London) 1 sh*

This is a succinct and authoritative view of the position of the English Church towards the question of divorce that has for sometime past been before the English public. Its main purpose is to define and secure the law and action of the Church, which seems absolutely necessary in the present state of divided opinion amongst Churchmen themselves. Those who are already familiar with Dr Gore's works knew what to expect from his pen,—brevity combined with clearness of exposition. At the present moment when a Civil Marriage Bill is before the Indian public the following observations of Dr Gore ought to be read with special interest, quite apart from the fact that he is a Christian divine. "So long as the law of marriage," he writes, remains what it is in England to day, the Church can continue to recognise as valid marriages the marriages contracted with Civil sanction before the registrar, where they are not contrary to the Church law. Any subsequent religious ceremony is the benediction of a marriage already valid, and not its celebration. But it must be pointed out that the Church recognises the validity of civil marriage from the Christian point of view only on the condition that the intention of Civil Marriage is properly Morgamous—the life long union, of the one man and one woman. Bishop Gore is accordingly 'or keeping divorce within the strictest limits, and those who read his little book cannot fail to see that he is buttressed in that opinion by the public utterances of Jesus, as recorded in the Gospels

Verbatim Reports of Cases under Dekkan Agriculturists Relief Act *By Nanabhai Lalbhai, Pleader, Surat (Price Rs 4 8 0)*

This is a compendious volume dealing with the Dekkan Agriculturists Relief Act (XVII of 1879). The text of the Act is given at the end and is throughout case noted, and the rules framed by the Bombay Government for the guidance of Conciliators are also printed at the end of the volume. The Cases decided under the Act have been verbatim reproduced from the I L R Bombay Series, the Sindh cases being also included. The work has been done with great care, and is dedicated to Sir G N Chandavarkar, Judge of the Bombay High Court. It should prove useful to practitioners in Bombay, more especially in the mofassil

Master Christopher. *By Mrs. Henry Dela Pasture (Bell & Sons, London.)*

This is a story of modern life, very ordinary and very commonplace, with its sordid aspirations of a designing woman and a lout of a young man with plenty of money who, in the end, exhibits unexpected traits of fine feeling and generosity. Having said this there is nothing to add either in praise or blame of a literary effort of no particular interest or value.

Virginia Perfect *By Peggy Webbing (Methuen & Co, Limited)*

This is rather a readable shilling's worth descriptive of the chance discovery of an interesting woman whose vagrant beauty attracts a London artist. Of course he paints her picture entitling it "the girl with a fringe." Married in her callow days, when Virginia Perfect was "in love with love," she realizes later that her husband does not appreciate her nor she him. The discovery comes dramatically when she witnesses with amazed senses her dearest lady friend prove traitor. Fate kindly removes Mr Perfect from a world to which he was no ornament, and her love, born of long association for Welfred Kebble the artist, helps to develop her character, until she really becomes a perfect woman in many respects, and something of a notability. How Welfred Kebble in the last stage of consumption is restored to health by his love for her and her Will power is charmingly related.

Tulsi. A Tale of the Indian Famine *(Pioneer Press, Allahabad)*

This is a laudable attempt at versification made by one who, we think, possesses poetic talents of a promising character. The sad tale of Tulsi and the some trials she is put to during a disastrous famine are told with considerable pathos. There is a conscious striving after of Tennysonian similes, a few of which appear to us to be really striking and apposite. We would hazard only one suggestion: politics and poetry are two different things and it would be best to both if would be poets bore that in mind. The "drain theory" may be right or wrong, but surely it ought to have no place in a poetical piece. However, the present piece is deserving of praise as a first attempt, and the writer might, with more experience and care, to produce something more substantial than the slender volume he has put forth,

Buddhist Excavations in Kasia

In the current number of the *Vedic Magazine* Pandit Ganga Prasad, M.A., gives us an interesting account of the excavations made in Kasia in the district of Gorakhpur which have an historic interest. The Buddhist books in Pali say that, when Lord Buddha gave up his mortal coil there was a war imminent among seven kings for keeping possession of the remains, but later on the Malla King resolved to divide the holy ashes and bones among the eight kings. Thus there were originally built eight stupas, containing the relics of Lord Buddha. Asoka the Great had the relics taken out of seven of the eight stupas, and divided them into 84,000 portions which were sent to all parts of the then civilised world with his Buddhist missionaries. Thus arose in several parts of the world numberless stupas, containing tiny fragments of the relics of Lord Buddha. Of these numerous shrines, four were naturally considered the holiest and came to be recognised as the principal places of Buddhist pilgrimage. They are Lumbini grove, Buddha Gaya, Benares and Kushinara or Kushi Nagar.

In the last named Kushi Nagar or Kosi, as it is called, several inscriptions have been discovered. Here in 1860 an excavation was made and it is thus described by the writer—

There stood two stupas, one near the Ramabhar Juke close to the Kasia—Deoria road, and the other about a mile to its west. There were several mounds and heaps of debris near the western stupas. The only image that was not hidden under the surface was that of Buddha or rather Buddhastva sitting in contemplation. It is 10½ ft. in height and is carved in black marble. Its nose was cut—the work of some iconoclast apparently. At the foot there is a tablet with an inscription. Only a portion of it is legible the rest having been erased by villagers who found it convenient to sharpen their scythes by rubbing them over it.

Again in 1894, Sir Antony MacDonnell, Lieutenant Governor of the United Provinces, deputed Mr Vincent A. Smith to visit this ruin and submit proposals for their excavations. In 1904-05 the excavations recommended by Mr Smith were commenced.

They were conducted by Dr J. Ph. Vogel, Ph.D., Superintendent of Archaeology, (now Director General of Archaeology). The first years' excavation yielded little or nothing of importance. In the next year, 1906—07, a whole monastery was unearthed. It showed traces of an older monastery which yielded important finds and which appears to have been destroyed by fire in the 5th century probably by the Huns who invaded Northern India about that time. Since then the work of exploration has continued each cold weather, (having been

interrupted only in 1908) and several other monasteries have been laid bare which belonged to widely different periods. The net result is that the shrine is a very old one. Among 12 copper coins found in 1904—05 there were no less than 8 of Kanishka's period i.e. 1st century. The present Nirvana temple and the colossal recumbent statue of Buddha appear to have been made in the 5th century probably when the shrine was restored or rebuilt after its destruction by the Huns. For there is an inscription on the statue in characters which were in vogue in the Gupta period i.e. about the 5th century. The statue is exactly as described by Hsueh Tsang who visited Kushinagar in about 638 A.D.

The excavation in 1911 was when the Dalai Lama happened to be in Kasia on a tour of pilgrimage when the stupa close to the Nirvana statue was excavated and there were found in it a copper plate and some relics which might probably be genuine relics of the Lord Buddha. With the plate there was found a copper jar containing a number of precious stones, pearls and coins containing the name of King Kumar Gupta. A number of clay seals was also found.

Ancient Hindu Civilisation

To the July number of the *Calcutta Review* Mr K. O. Kanjial B.L., contributes an article on "Ancient Hindu Civilisation embodied in Sanskrit Sacred Literature." He starts with the proposition that the Hindu religion presents a natural course, that it rose from the worship of the powers of nature to theism and then declined in scepticism with the learned and man worship with the vulgar. The high order of ancient Hindu civilisation is manifest from the loftiest philosophical idea of the Duty contained in the Upanishads summarised by Sankaracharya and Ramanuja.

After comparing the systems of philosophy of Sankaracharya and Ramanuja, Mr Kanjial says "Both systems teach *advaita* i.e. non duality or monism. There exist not several fundamentally distinct principles such as the *Prakriti* and the *Purusha* of the Sankhyas but there exists only one all embracing Being. While, however, the *advaita* taught by Sankara is a rigorous, absolute one, Ramanujachetana has to be characterised by *bhakti advaita* i.e. qualified non duality, non duality with a difference."

Mr Kanjial goes on to show that a family likeness between Eastern and Western conceptions of the nature of Godhead is evidenced from the fact that at the Sankhya and Vedanta, the two principal Schools of Hindu Philosophy comprehending the six Darshanas, have their counterpart in the two European rival theories of Materialism and Theism.

Movements in Islam

In the July number of *The East and the West* the Rev S M Zwerner D D gives us an account of the thoughts, feelings and aspirations in the Moslem world. Within the last four years Turkey, Persia and Arabia the three great Moslem lands of the nearer East have experienced greater industrial, intellectual social and religious changes than befell them in the last four centuries. In Russia the Mohammedans are not only pleading for greater recognition in the Duma but they are organizing an active self-interest and progress and working for pan-Islamism through the Press. In Java a young Javanese party has been formed among the educated Moslems.

Coming to the social and intellectual progress of the Moslems we find in them a great characteristic feature and that is unrest. Beginning with Western Asia is a movement which can broadly be described as one towards freedom. The voice of the people were crying for liberty expressing general social discontent. For many years the better class of Persians Burke and Arabs had freely acknowledged the ignorance in justice and weakness of the Moslem world and the victory of Japan over Russia had the influence through it all Asia had proved to Turkey and Persia that not to the crown satrap on that Asiatic can hold their own against Europe. In fact, the clash of modern civilization with its teachings of Islam is evident in a very land. The modern movement we are old touches every Moslem who receives education on Western lines, whether in Java, India, Persia or Egypt and compels him to adopt a new theology and a new philosophy and new social standards. The writer goes on to speak of the activity of Journalism and the Moslem Press in all the chief centres of the Moslem world as indicating intellectual and social progress.

In Russia the new Islam is rapidly creating a new literature by translations and adaptations.

A Tartar translation of Lucile Tarné Cécile has just been printed and the Moslem newspapers at Bakou earnestly contend that it is possible to rival even the Islam stating that its present immaturity and superstition are only temporary conditions which do not characterize it any more than Catholicism's superstitions the Inquisition or the stake were the real Christ in the Middle Ages. Islam, according to these writers, is passing through a process and a process of reform and the new Islam will take its place in the world.

Imperial Telegrams and Universal Penny Postage

In the pages of the *Nineteenth Century* and *After* Mr Henniker Heaton discusses the Imperial Conference and Imperial Communications. After expressing his most profound disappointment with the results of the late Imperial Conference he says—

We want to secure for our countrymen cheap and perfect communication by telegraph with all parts of the Empire.

The electric telegraph has annihilated time and space and enabled us to crowd the operations of a year into the space of a few hours.

The cables of the world are now in the hands of monopolists or cable rings. It is sad that at all costs to put an end to and to all cable monopolies. We ask that they be bought out at the market price at the day by the Governments of the concerned world.

The people of England now pay four to five million sterling annually for cable communication yet the charges are so high that only one in a hundred messages is a local or family message. The cables, I repeat, are now for the millionaires and not for the millions. The present high cable telegraph rates are prohibitory to the masses of the people.

The British and Colonial Governments (of over sixty Colonies and Dependencies) now pay nearly a quarter of a million sterling every year for official cable messages. This case would go far towards the interest in purchasing the cables from the Companies.

We ask the civil Governments of the world to abolish postal telegraph rates for telegraph purposes. To show what can be done is pointed out that in Australia a message is sent 7,000 miles at a penny per word on our territory of six Governments and States. Telegrams from London pass through Germany to India and Australia are charged 3d a word by Germany the local rate is only 1d a word.

A land telegraph line can be constructed throughout Europe and Asia at a cost of from £5 to £10 per mile, whereas a cable costs from £200 to £300 per mile. A land line can carry a word a minute, and a cable only about thirty words per minute.

A glance at the map will show that Europe, Asia and Africa (and even the shortest gaps Australasia) can be linked up and connected by international land wires by arrangements with the various Governments.

Mr Heaton advocates the necessity of the Empire in making communication practically perfect and instantaneous with every part of the world. "We shall never be," he says, a perfectly developed unassailable British Empire until time and distance are annihilated in communicating with every part of it.

Buddhism and Theism

Such is the heading of a paper which Mr. Sikyo Kanda contributes to the current number of the *Buddhist Review*. Buddhism like Christianity has two radically separated schools. The one is called Hinayana Buddhism, or simply Hinayanism which means the "small vehicle" of salvation and the latter Mahayana or the "great vehicle." The writer thus differentiates the marked points of difference.

Not only is Mahayanaism not the original teaching of the Buddha, but almost all Buddhist historians hold that even Hinayanism has been radically changed from the primitive form. Nevertheless we find a comparatively primitive form of Buddhism in the Hinayanism of the Pali scriptures. The Chinese and Japanese forms of Buddhism are almost entirely Mahayanist. These nations have even created their own particular Buddhism. To condense the long history of Buddhism into a few words, we might say that Buddhism soon after the death of its founder, became more metaphysical in India and afterwards in China also, and finally degenerated in Japan until it is now monothestic and even polythetic. The majority of Japanese Buddhists except the scholars of the Jhyana sect and a few metaphysicians, have come to believe in the divinity of Buddha and in the existence of an immortal soul or atman. This phenomenon is quite in contrast with the development of Christianity, and Japanese Buddhism may be compared with Roman Catholicism.

As regards Buddha's denial of God as the creator of man the writer says it is confirmed by the theory of evolution, and it is self evident that from this point of view, his doctrine coincides with scientific truth. The writer then considers the doctrine of Buddha's 'Nirvana'. The recapitulation theory among embryologists and genetic psychologists holds that the human embryo recapitulates some of the remote stages of evolution, and that the child repeats the experience of the race.

After Buddha has explained the seven stages of deliverance of Nirvana he says

"By passing quite beyond the state of neither idea nor the absence of ideas, he reaches (mentally) and remains in the state of mind to which both conceptions and ideas have ceased to be—this is the eighth (last) stage of deliverance."

Again, he says

"Happy is freedom from malice in this world, (well) restrained towards all beings that have life. Happy is freedom from lust in this world getting beyond all desires, the putting away of that pride which comes from the thought 'I am.' This truly is the highest happiness." The emancipation of my mind cannot be lost this is my last birth, hence I shall not be born again!"

The Truth About India

In the August number of the *Hindustan Review* Mr. John Renton Dutt has something to say of the present condition in India. He sneers at the criticism levelled against the educated Indians that they represent a mere fraction of the population, mere lawyers, and vakils and pleaders and Babus, failed B.A.'s and half educated writers and clerks, seditious journalists, maniac bomb throwers and blood thirsty anarchists. His thus replies—

Well, I personally have had for years so extensive acquaintance among educated Indians, and I know how utterly undeserved the sneer is as a generalisation. As for the comparatively small numbers of educated Indians to-day, I fail to understand why any controversy is lost, worth crossing swords with, should adopt so shallow a device for carrying the attack of his adversary. Granted that the educated Indian, counted by mere numbers is a small class—yet he is the articulate class—and however English Civil Servants in India may seek to deny it, he stands to-day as the representative of millions.

As regards the aspirations of the Indians for local self government the writer says—

The Hindu can wait. He has gained something. He knows he will gain more. We have given something and, if we be frank with our consciences, we know we must give more still. As for those who have already accepted self government as their political creed, they will go steadily along in their work. Nothing will turn them back. At bottom this is the political movement in India to-day. It is futile to discuss it as a question of loyalty or disloyalty. It is a question of awakening strength, awakening ambitions, of growing self assertion, of chafing under dependence. It means in the last resort, a entirely new adjustment of political forces. And in this new model, if the equilibrium between British power and Indian power is to be preserved at all, the Indians themselves will insist on at least an equal share in the whole administration—Army, Finance—everything from top to bottom. Whether their visions of to-day will be realized is quite another matter. I merely desire to emphasise beyond any misunderstanding the true Indian aspiration. Not the aspiration of the few—but the aspiration of practically all. Not, perchance the aspiration of the rascal to-day, nor may be to-morrow, but certainly the care of that. The articulate class will take care of that.

The worst features of the present system of bureaucratic rule—its utter contempt for public opinion, its arrogant pretensions to superior wisdom, its reckless disregard of the most cherished feelings of the people, its mockery of an appeal to a sense of justice, its cool preference of service interests to those of the governed.—The Hon. Mr. G. K. Gokhale

Unrest in India

Mrs Annie Besant contributes an article on this subject to the *Christian Commonwealth* wherein she analyses the unrest into its constituent factors and gives out some remedial measures. She writes:

First, we must distinguish broadly, as Lord Minto was the first to do, between the unrest which is patriotic, legitimate, and righteous, which seeks to draw attention to real grievances, and which aims at improvement in sober constitutional ways, and the unrest which is cosmopolitan and criminal, which hates all forms of government, which disdains all pacific means to betterment, and uses assassination, terrorism, dacoity, and vituperative language inciting to violence as its weapons. This last party is a small one numerically, but is dangerous from the fact that it consists of young men, very young for the most part, who are prepared to throw away their lives at the command of leaders who are themselves safely ensconced outside India, and who thrust them into perils which they themselves do not share. Their aim is simple and childish in its ignorance to drive the British Government out of India, not by open revolt, but by terrorism, knowing that the English are an insupportable minority among the millions of Indians, they hope, by sporadic assassinations to show that no Englishman or Englishwoman is safe, they choose for assassination men who are popular, and who are known to be sympathetic with Indians, in order to show that no nobility of life can shield, they carry on a campaign of unscrupulous misrepresentation and calumny, and they plunder their own countrymen in order to obtain funds for their nefarious enterprises. Their success, were it thinkable, would mean anarchy for a brief period, then a welter of civil war, in which the east and south of India would be won by the west and north, then a reconquest by Great Britain, in which a majority of the swordsmen of India would offer themselves to her, as in earlier days, to escape the domination of the Indian States which had risen momentarily to the top. The anarchists forget many things, or perhaps have not studied either past or contemporary history. They forget that the English, both men and women, are more aroused than terrified by threats and by danger. They forget that the vast population of India, especially the villagers, constantly show preference for the English official over the Indian, because the ordinary Englishman is more considerate of the poor, more ready to work to

relieve distress than is the ordinary Indian, in the relief of famine the chief difficulties arise from the lower class Indian employees—not the educated Indians who work most nobly to help the suffering; the complaints of torture by the police are accusations against Indians, in the administration of justice the Englishman judges fairly between Indian and Indian where the Indian is swamped by a thousand influences of kindred caste prejudices, local customs, all this is known to and remembered by the educated Indians, and I am only repeating above what I have heard them say over and over again as to the substantial value of British rule. The anarchists also forget that British India is only part of India, and that the great Federative States will have none of them. The great Indian chief crush out sedition with a vigour and promptitude that British officials cannot rival and give the anarchist short shrift. The Anarchist much prefers British justice to Indian justice and if he could get rid of the British there would be little delay in getting rid of him, on the part of his countrymen. The whole criminal crusade of the anarchists is condemned by one obvious fact—the English could not rule India except by Indian consent and the anarchists are rebels against their own countrymen, they are a microscopic minority, trying to force their own tyranny on a disgusted country, they took advantage of legitimate unrest to start a propaganda of hatred and murder, and had not even the satisfaction—thanks to Lord Minto—of delaying the reforms which are the first instalment of the redress of real grievances, and which have already drawn the teeth of the common enemy.

This criminal unrest may be dismissed as a constantly diminishing factor of the general unrest, the sporadic murders which may yet occur are not significant of a widely disturbed area of Indian feeling, but are the despairing efforts of the hopelessly discredited group of anarchists abroad, trying to whip up a hatred which all good men are trying to eradicate. Indian educated opinion utterly contemns them and it is significant that the suggestion made over here of signalling the King's visit by setting free the political prisoners, under which name the anarchists of the great conspiracies are included, has found no echo in India. India does wish for certain changes, but toleration of anarchy is not among them.

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relieve distress than is the ordinary Indian, in the relief of famine the chief difficulties arise from the lower class Indian employees—not the educated Indians who work most nobly to help the suffering, the complaints of torture by the police are accusations against Indians, in the administration of justice the Englishman judges fairly between Indian and Indian where the Indian is swamped by a thousand influences of knifed caste prejudices, local customs, all this is known to and remembered by the educated Indians, and I am only repeating above what I have heard them say over and over again as to the substantial value of British rule. The anarchists also forget that British India is only part of India, and that the great Vedaic States will have none of them. The great Indian chief crush out sedition with a vigour and promptitude that British officials cannot rival and give the anarchist short shift. The Anarchist much prefers British justice to Indian justice and if he could get rid of the British there would be little delay in getting rid of him, on the part of his countrymen. The whole criminal crusade of the anarchists is condemned by one obvious fact—the English could not rule India except by Indian consent and the anarchists are rebels against their own countrymen, they are a microscopic minority, trying to force their own tyranny on a disgusted country, they took advantage of legitimate unrest to start a propaganda of hatred and murder, and had not even the satisfaction—thanks to Lord Minto—of delaying the reforms which are the first instalment of the redress of real grievances, and which have already drawn the teeth of the common enemy.

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UTTERANCES OF THE DAY.

Mr Montagu on Indian Politics

From the Indian Budget Speech in the House of Commons.

POLITICAL STATE OF INDIA

I now reach that portion of my statement which is ordinarily devoted to a more general discussion of the political conditions of India. I hope I shall not be thought to fail in my duty if I say very little about political affairs this year. I dealt with them very fully last year, and in politics the year has been uneventful. That is all to the good. The North West Frontier has been singularly free from disturbance. There have, of course, been raids and there will continue to be raids so long as an increasing population with predatory instincts presses more and more heavily upon the soil. The appointment of a special officer to take charge of our relations with the Waziris has undoubtedly been successful so far and it is hoped that the recent Joint Commission of British and Afghan officials which disposed of an accumulation of cases of border crime will check frontier raids, especially at the Afghan authorities are firm in carrying out their agreement not to permit outlaws to reside within 50 miles of the frontier. The North East Frontier, on the other hand, was the scene of a deliberate open attack by Abors on a small British party, in which Mr Noel Williamson, Assistant Political Officer at Sadiya, lost his life. The outrage is one for which His Majesty's Government are taking steps to inflict punishment at the earliest possible moment. Mr Williamson was a young and energetic officer who had done good service on the frontier and to whom the Government of India are indebted for much valuable information about peoples whose conduct it is notoriously difficult to win. The House, I am sure, will wish to join the Government in an expression of regret at the loss of so valuable a life. (Cheers.) In the internal sphere of the political department an interesting event was the constitution of the State of Benares under the suzerainty of His Majesty the King Emperor. This involves no change in the Constitutional theories of the Government of India, nor does it introduce any new policy in regard to such questions as future

POLITICAL CRIME.

Political crime has, I am sorry to say, shown its head once or twice. As long as there are men who lurk safely in the background to suggest these crimes (cheers), as long as there are tools, often half-witted and generally immature, to commit them, under the impression that they are performing deeds of heroism so long, I am afraid occasional outrages of this sort may occur. (Heard Year.)

Do not think I am minimizing their horror. I can imagine nothing more tragic than that a devoted servant of the Government should have a career of misery to India cut short in this way. I should like to take the opportunity of expressing the deep regret that His Majesty's Government and the Government of India feel at the deplorable murder of Mr Ashe and to tender the profound sympathy of all concerned with the relatives of this young officer. But, horrible and deplorable as these crimes are in their individual aspect, it is a

very common mistake, and a very great mistake to attach too much importance to isolated occurrences of this sort as indices of the political situation, or to make them the text for long polemics in the most excited journalistic (laughter and cheers.) With all respect to the admonition that I said last year as to the progressive improvement of the general situation, though I shall probably again be told that my optimism is unjustifiable, I want to protest here against the ill-informed and unthinking pessimism of which we hear a good deal, accompanied by vague and unsubstantiated criticism of the present Government for being in some mysterious way responsible for the state of affairs which the critics regard with alarm. I wish that the people who talk in this world of pains to substantiate their views with something more than bare and vague assertions of general alarm. What do they mean, these prophets of woe, who shake their heads and say 'We do not like the news from India, India is in a dangerous state' adding something as a rule about a Radical Government? (Laughter.) They write it to their friends, they print it in the newspapers, they whisper it over the fire. What do they mean? Why, all that they mean so I venture to say, is that the Indian problem is a difficult one and a complicated one, becoming as the country develops and its people are educated more wisely difficult and increasingly complicated. There is no need to tell that to us who are concerned with the administration of India. It is all the more reason why we should face the future bravely and unflinchingly by all the more reason why we should avoid a morbid pessimism which begets the atmosphere of distrust in which it thrives. Whatever hysterics may be indulged in by armchair critics in the Press, the House may rest assured that the Indian Courts will not be deflected one jot from that adherence to strict justice which has won them the respect of all sections of the community nor the Executive Government from exercising clemency where clemency will serve the best interests of the country. (Cheers.) The policy of Lord Curzon and Lord Hardinge is the policy of Lord Morley and Lord Minto—immovable determination to punish filly anarchy and crime, with strict equity for order by progressive demand for the peoples that they govern. (Heard, hear.) Indeed, this is no new principle of Indian government for the policy of the Great Mogul was two centuries ago thus described by Muncei—"A liberal and generous policy is necessary to a prince, but, if not accompanied by justice and sufficient vigour, they are useless, rather do they serve to the perversion as occasion for greater and longer."

A CHANGING INDIA.

I do not want to be dogmatic but India is changing fast—as fast as, if not faster than the West, and our views must keep pace with the change. India has been given peace, unity, and an Occidental education, and they have combined to produce a new spirit. It is our duty to watch that movement and to lead it so far as it may be led from within, into right channels. When great change is produced in the political organization of a nation it must not be regarded as the result of an new condition of things out of a fluid sea, anxious to modify the realm over which it presides in accordance with lawless fancy, or even his self-dictated conviction. Political change in any country, I take it, results from

describe it—love of a religion which seems almost to laugh at distances and material neighbourhood in breathing and praying mutual sympathy. How can one preach tolerance in this atmosphere? How can one say to the Mahomedan—"You need a bridge as good as your fervour if you add to it principles of peace and love and Western desire to help and to share the destiny of the country in which you live", and how can one say to the Hindu—"Your religious susceptibilities really should not be outraged by rites performed by people who do not share your religion, even if you would regard them as wrong if they were performed by Hindus." This trite advice is ineffectual. These are not mere denominations, they are nations—the one bound together terrestrially and spiritually, the other spiritually only. Now of course it would be criminal to foster this difficult antagonism, but not to recognize its existence is to be blind to facts in a way which must enhance the evil. I cannot see how this state of affairs can do other than retard and indeed prevent the development of India in the way I have tentatively suggested, and I would appeal to all Indians—and I include in these people of every inspiration, race, creed and colour to unite and join hands for this country's good. I need assure no intelligent critic that the Government would be the first to welcome and to help the co-operation which we all desire (fear, hear).

I have now, I hope made good my case. It is as good as I can make it if I forbear to go down to considerations of time, all the evidence on which it rests. Let me now restate it. The opinion most familiarly, but not originally stated by Mr. Kipling that the "East and West are West and never the twain shall meet," is contradicted by the fact that India is now rapidly passing through with our aid, in a compressed form our own social and industrial history, similar in its advantages and in its evils. She has, however, still a very long way to go if she desire to acquire as an outcome of certain conditions the same political institutions, and she cannot and ought not to acquire them in any other way.

PRESTIGE

There was, no doubt, when it was most important to the nation to see that the theory of Government by prestige was not carried to excessive lengths in India. In the extreme form of government by prestige those who administer the country are, I take it, answerable only to their official superiors, and no claim for redress by one of the ruled against one of the rulers can be admitted as a right. If, for instance, a member of the ruling race inflicts an injury upon a member of the governed race, no question will arise of punishing the former to redress the wrong of the latter, the only consideration will be whether prestige will be more impaired by punishing the offender, and so admitting imperfection to the governing caste or by not punishing him, and so condoning a failure of that protection of the governed which is essential to efficient government. This illustrates, as I understand the matter the prestige theory pressed to its logical conclusion, I do not say that it was ever so pressed in India. It has always been tempered by British character, British opinion, and the British Parliament. Whatever reliance upon prestige there was in our government of India is now giving place to reliance upon even handed justice and strong, orderly, and equitable administration.

But a great deal of nonsense is talked still, so it seems to me, about prestige. Call it if you will, a useful asset in our relations with the wild tribes of the frontier, but let us hear no more about it as a factor in the relations between the British Government and the educated Indian public. Do not misunderstand me—and thus I say especially to those who may do me the honour of criticising outside these walls what I am now saying. I mean by "prestige" the theory of Government that I have just described, the theory that produces irresponsibility and arrogance. I do not, of course, mean that reputation for firm and dignified administration which no Government can afford to disregard. The reputation can only be acquired by deeds and not by appeal to the blessed word "prestige." I think it necessary to make this explanation, for I have learned by experience how a single word carelessly used may be construed by zealous critics as the enunciation of a new theory of Government.

DEFINITION OF RESPONSIBILITY.

It is, of course, a truism that Parliament acts through its servants, the Secretary of State is vested with the supreme control over the Government of India. It is no less a truism that it is the duty of Parliament to control that Government in the interests of the governed just as it is the duty of Parliament to control the Government of the day at home in the interests of the people of these islands. This House in its relations to India has primarily to perform for that country the functions proper to an elected assembly in a self-governing country.

That I say, is its primary function. But that is not all. It is characteristic of British statesmanship that it has not been content with so narrow a view of Imperial responsibilities. The course of the relations between the House of Commons and the people of India has taken, and must take, the form of a gradual delegation, little by little, from itself to the people of India of the power to criticize and control the Government. You have given India that rule of law which is so peculiarly British and cherished by Britons; you have given elected councils for deliberative and legislative purposes; you have admitted Indians to high administrative and judicial office. And, in so far as you do these things, you derogate from your own direct powers. You bestow upon the people of India a portion of your functions; you must, therefore, cease to try to exercise those functions, and devote yourselves solely to the exercise of the duties that you have definitely retained for your own. Permit me to say that I see signs that it is most important point is not always sufficiently resented. The more you give to India the less you should exercise your own power, the less that India has the more you are called upon by virtue of your heritage to exercise your own control. The sum is constant, addition on the one side means subtraction from the other.

There are, then, these two problems always before this House. The one is how much of your powers of control to delegate to the people of India, the other is how most wisely to exercise the powers of control that you retain. It is not only that the powers that you have delegated are no use to those on whom you have bestowed them unless they are entrusted with them unhampered, it is not only that the more you have delegated powers of control the more important

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INDIANS OUTSIDE INDIA

are such powers as you retain demanding more and more study and thought. You must also remember the position of the British office at London. You cannot allow him to be crushed beneath a responsibility to which he has now to put his house in a open debate added to an unwilling in fact to surrender the fact on that point on unwilling in fact to surrender the fact on that point. Let the last office at work out his position in the new order of things where just float on by works and in Council must take the place of just float on by reputation. I have every confidence in the result.

In conclusion I accept the blame which I am fully conscious of deserving for the fact that I have been in the House. I am perfectly conscious that anybody who deals with this subject and makes it unattractive only does harm to the cause he espouses. My aim and object is that I want people to think of India. There is enough to think of I have spoken with a full sense of responsibility knowing the fulness of the criticism which will be made. There are those who hate the exertion of poetry of the poetry of the poetry of the poetry, which they assert is inseparable from progress from competition from industrial development. There are the eyes who forgetful of the history of the world would stop with their eyes to a revelation of the globe and deny the opportunity to a world which is beginning to penetrate and stir in the country of which I speak. There are the persons who spend a useless life in mourning a part which can never return and drag a full responsibility to come. Then there are those who find with a contented an imperial ambition to see beyond the horizon and subject on beyond governor and governor who hate the word "progress" and will accuse me of encouraging unrest. I bow submissively in acceptance. I believe there is nothing dangerous in what I have said. I have pointed a dangerous path perhaps at centuries for English men and Indians to travel together. I ask the majority in India to bring along with them a room for all—by education all those who would be organized and by precept all those who would be good citizens of the country. And when at a well ordered thought I show to me that they have made social and political advances to another stage and demand from me, in the name of the responsibility we have accepted that they should be allowed still further to share that responsibility with us. I hope we shall be ready to answer with knowledge and with prudence to the labour all part and all interested wherever they may be very content assured of the sympathy and assistance of the Government. (Cheers)

The Hathwa Raj Case

In the Hathwa Raj case the Government of India ordered the Local Commissioner to make over the estate to the Maharaja of Hathwa on a suitable security being provided. The order has now been complied with. The Maharaja of Hathwa has now undertaken to stand as surety for the sum of Rs 10 lakhs demanded by the Court of Wards. The Maharaja will now take over the Raj.

The Hindu Problem in Canada

There is being carried on at the present time in the countries what may not improperly be termed a missionary and educative campaign on behalf of the Hindu immigrants who have settled in the provinces and become citizens among us. That the campaign is being conducted by them selves or the representation does not make the matter any less important nor less interesting. The Hindus—more properly called Sikhs—with whose finer work and presence among us we have begun to be familiar consider that they are not understood by the Canadian people no are their contributions coming to the country as much the subject matter of public information as they would desire. They express also still high modestly and temperately the opinion that were they more understood they would not be compelled to enter the country under the disabilities which now affect them.

Dismissing from the mind for the moment the consideration of the six hundred or more of these people who came to British Columbia whose unfortunate and misguided adventures resulted more disastrously to themselves than any else it must be admitted that the present East Indian immigrants are very far from being the least desirable of those who come to our shores. They have learned with commendable rapidity the lesson which it is incumbent upon all immigrants to learn and the class who are now among us are those whose industrial future must be reckoned with.

British subjects as they are they in common with other people from the eastern continents have acquired property in our cities and have vested rights with tax paying privileges in our country. There are in Victoria about 500 Sikhs and they hold property assessed at \$300,000 while in Vancouver the acquisitions are valued at \$2,000,000. There are perhaps 2,500 of our compatriots in the British Empire now among us and they have come to stay. Nearly one half of those who have invested in property here are married men and about one half the number or one quarter of the whole are desirous of bringing their wives and establishing homes in Canada after the manner of the European citizens. The laws of our Dominion prohibit this and while they are no complaining people they are sensitive to what they consider an unnecessary discrimination.

against them. They are humiliated that Japanese and Chinese women are permitted to be brought to the country, while they, who are British subjects and have fought for the defence of our Empire in the Far East, must be placed under this disability. They believe this discrimination against them is due to lack of information and understanding as to their character and classes as a people. They believe that if they were properly understood the Canadian people are sufficiently cordial and fair in spirit to remove the disability.

Naturally it appears harsh to them that they are deprived of their lawful conjugal relations. They are exposed to many temptations and there are not wanting those who are beginning to prey upon their ill fortune and homeless, undomesticated condition. They, too, are men of like passions with other men and as liable to be tempted to overt acts as are those of our own immediate race. They can see no reason why while they conform to the laws of the land and us peaceful and thrifty citizens, they should be compelled to live under a disability to which no Anglo-Saxon subject of His Majesty would submit in their own part of the Empire.

The *Times* voices their sentiments in sympathy with them and sharing the belief that with a better understanding of their claims upon our sense of justice and fairness it would be solely possible to deliver them from conditions which cannot conduce to their good and which become a moral menace to ourselves. *The Victorian B. C. Times*

British Indians in Malaysia

Mr Ingleby recently asked the Secretary of State for the Colonies whether, in view of the number of Natives of India residing in the Federated Malay States, the Government would grant them a representative on the Federal Council.

Mr Harcourt. The answer is in the negative.

Mr Ingleby. Are there now 172,000 Indians in the Federated Malay States, and have they not brought a considerable sum of money into the country, and as the Chinese are represented on the Council, need not India also be represented?

Mr Harcourt. There is a large number of coolies in the Federated Malay States. If the hon. member would like further information on the subject, will he communicate with me privately?

Indians in the Transvaal

Mr H S L Polak, in a letter to the *Times* supplements the summary of the Indian situation in South Africa, supplied by the Johannesburg correspondent of that journal. He writes —

Dealing with the difficulty raised by the Free State members of Parliament, to which your correspondent refers in terms sympathetic to the Indian contention, Mr Gandhi wrote to General Smuts on April 22 as follows —

An assurance should be given that legislation will be passed next session repealing Act II of 1907 (the earlier registration law), subject to the reservation of the rights of minor children in terms of the Chotabhi judgment, and restoring legal equality as to the immigration of Asiatics into the Transvaal and maintaining existing rights. If the racial bar in the present Immigration Act of the Transvaal is removed by a general Bill, such a Bill should naturally be free from a racial bar throughout the Union.

On the same day, the following reply was received from General Smuts —

The Minister intends introducing legislation during the next session of Parliament to repeal Act II of 1907 subject to the reservation of the rights of minor children. In devising such legislation the Minister intends to introduce provisions giving legal equality for all immigrants with, however, differential treatment of an administrative as distinct from a statutory character.

The Transvaal Indians, for whom I am authorized to speak, interpret General Smuts' declaration as an undertaking that if a general Immigration Bill is brought forward next year it will remove the racial bar even as regards the Free State. On this understanding passive resistance has been suspended. It should be clearly understood that the above settlement applies to the Transvaal only, and that the Indians of Cape Colony and Natal lay emphasis on the following passage in Lord Cromer's despatch to Lord Gladstone of October 7 last —

I ought to add that any solution [of the immigration problem] which prejudices or weakens the present position of Indians in the Cape Colony or Natal would not be acceptable to His Majesty's Government.

SEPTEMBER 1911]

Coloured People in S Africa and Australia

Writing on 'Asian Imperialism' the Statist has the following pertinent observations to offer —

How is it, for example, that South Africa and Australia have decided to exclude coloured people? We say nothing of Canada, for she is so far removed from the great coloured communities that it is conceivable that her people think they can do as they please. But it is incredible that either Australia or South Africa labour under a delusion of that kind. They must know, firstly, the situation that is existed in India, and, secondly, the situation that is existed both in Japan and in China. How is it we have often asked in this journal, that the Government of Great Britain did not by the facts before the Government concerned? And if they kill the facts before the Government how is it that these latter deliberately decided to run all the risks? Again we have asked, is there a danger given by the British Country to the English Continent that whatever happens in the matter how narrow their decisions may be they will be supported by all the might of the British Empire? If there is not such a promise how is it that the policy referred to has not merely been adopted but has been carried into effect?

East Indian Labourers in Mauritius

The *Hindustani* of Mauritius, for which Mr. Minlal M. Dutt is responsible, gives prominence to the following passage from a despatch addressed by Lord Curzon to the Governor of Mauritius —

I have the honour to acknowledge the receipt of your telegram of the 21st ultimo with regard to the Report of the Committee on East Indian Emigration, and in confirmation of my telegram in reply of the 1st instant, to inform you that, having given full consideration to the Committee's recommendation I am unable to approve of the continuance of the present system of introducing East Indian labourers under indenture. It is the glory of Mauritius I accept the opinion of the Committee based as it is on established facts and strong arguments that the labour supply in the Colony is sufficient and in these circumstances it is not justifiable to continue a system of introducing indentured labour to meet the requirements of a heavy crop with the result of increasing unemployment, distress, and destitution when the exceptional circumstances have passed away. It will of

course, always be open to the planters to obtain free labour from India if they can do so without Government assistance and support, and in the event of a future increase in the normal demand for labour which cannot be met locally, and is not of a temporary and transient character, the question of allowing the introduction of a limited number of coolies under indenture might be brought before the Secretary of State, who would however require convincing evidence that the demand was likely to be permanent.

Anti Asiatic

The *Transvaal Chronicle* is making a determined effort to arouse Pretorians to a sense of the danger to the town is due owing to the great increase of Asiatic traders (says the *East London Express*). To that end it published some striking figures of the increase in Asiatic trading and later on an article by the Hon. Secretary of the old East Rand Vigilance Association stating the steps which were taken so successfully in this area to keep the district white. Commenting on the question, the editor remarks: The figures showed an actual advance of twenty per cent in the number of licences granted to Asiatics to trade in the town (Pretoria) during this year, and showed the total number of Asiatics trading in the present time to be 101. The position is startling enough in all conscience and in a less lethargic town than Pretoria there would long ago have been in town activity in an endeavour to eradicate the evil. The Secretary of the East Rand Vigilance Committee has shown us how the citizens of that progressive and wide awake area kept their towns clear in the face of the greatest difficulties, so that to day there is not an Asiatic trader in the towns from Cleveland to Springs. Surely, if the business men of the town have not the local patriotism and civic pride that should inspire them to keep their City for their own race, they, at least have sufficient business foresight to appreciate the inevitable outcome of this annual increase in the number of Asiatic traders. If something is not done, the outlook for Pretoria is dark to feel — a view of some of the towns of Natal will give a fair index of her future. Apparently, we have not the virile, patriotic public men of the East Rand but those we have should be propelled into some activity, and it will be the duty of the electors when elections come along to see that the prodding is done effectively.

White Woman and Black Men.

A HIGH COLET JUDGMENT IN NATAL

The Cape Town Correspondent of the *Manchester Guardian* writes under date, July 20 —

An immense uproar was made some time ago, because, Lord Gladstone commuted the death sentence in the case of a native found guilty of rape on a white woman in Rhodesia. Both in South Africa and in England a demand was made for the head of the Governor General. It was in vain that pleadings were pleaded. Lord Selborne had done the same thing in Rhodesia and little was said. Lord Milner did it in a much worse case at the Cape and nothing was said. But the agitation grew, and lived for a time on itself. It led to nothing, but attempts to revive it are still constantly made.

It has remained for a Dutch speaking Judge in Natal to put the point most forcibly. At the Native Court in Durban the other day a native was found guilty of the same terrible crime. The victim was a young girl, recently arrived from England, and she and her assailant were fellow servants. Judge President Boshof, in passing sentence, remarked that the law empowered the Court to enact the death penalty, but said, according to the report "It had not been the practice in this country to do so. The occasion when such sentences had been passed had been exceptions. It was not the rule, and personally he was opposed to the death sentence of this crime, unless the circumstances were of such a nature that no other sentence could be passed." Thus from the President of the Native High Court in Natal, where if anywhere, sentimental views about natives are not unduly prominent, and from a member of the Dutch South African race, which, if any, understands the native, makes it plain enough that the real opinion of South Africa is with Lord Gladstone in this matter, and not with his accusers.

But no less significant, than this remarkable incident itself is the fact that it has passed without a word of protest. No one has asked for Judge Boshof's dismissal. No one has doubted his statements. These things need pointing out. They should help to convince Englishmen that South Africa is wiser and more tolerant than its Press, and that its Press cares more for party politics than anything else.

The Gold Law.

MR. RITCH WARNED

Mr L. W. Ritch who is the registered owner of certain extends on mining areas at Krugersdorp, has received the following letter, dated the 3rd August, from the office of the Resident Magistrate, Krugersdorp, signed by the Public Prosecutor —

"I beg to draw your attention to the provisions of Section 130 and following Sections of Act 35 of 1908, which prohibit among other things the acquisition of any rights under this Act by coloured persons and residence of coloured persons on proclaimed land. The sections referred to also make it a criminal offence for any person to transfer or sub let or permit to be transferred or sub let any portion of any rights under this or previous laws to coloured persons or to permit coloured persons to reside on ground held under such rights.

"I am directed by the Attorney General to point out to you that contravention of these sections renders you liable to criminal prosecution.

"Will you kindly take immediate steps to comply with the requirements of the law?"

Coloured Passengers on the Railways

A recent Pretoria wire states — In the Provincial Council, a motion was brought up by Mr G. J. Yssel (Lichtenburg) requesting the Administrator to urge upon the Minister of Railways the necessity for supplying separate carriages for Asiatics and coloured people on the railways, because of the inconvenience and unpleasantness caused to the travelling public; also that Asiatics and other coloured people take their tickets at other offices than European. The motion was agreed to — Reuter.

A Case of Indenture Law

An Indian, the other day, charged before Mr. G. Cuvyn, in the Magistrate's Court, for a contravention of the Indenture Law, adopted an attitude of passive resistance by refusing to speak (says the *Natal Advertiser*). The interpreter did his utmost to induce the silent tongued one to break silence, but to no purpose, and after a considerable amount of shouting the interpreter plaintively said, "He won't even look at me, your Worship." The policy of silence adopted by the Indian did not work, for he was fined 10s. with the alternative of undergoing seven days in gaol.

FEUDATORY INDIA.

The Death of the Nizam of Hyderabad

The death of H. H. The Nizam of Hyderabad took place on the 29th August.

His Majesty King George has sent a cable to the Resident at Hyderabad asking him to convey an expression of His Majesty's sympathy with the members of the late Nizam's family. Amongst the messages of condolence received is also one from the Secretary of State for India.

The following telegram has been sent to the Resident at Hyderabad by the Private Secretary to His Excellency the Viceroy —

The Viceroy has heard with deep regret of His Highness the Nizam's sudden death and desires you to convey his sincere condolences and heart felt sympathy to the Nizam's family to the very sad loss which has befallen not only themselves but also the Indian Empire.

The following telegram has been sent by the Governor of Madras —

"I desire, on behalf of my Government and myself, to convey the expression of our profound regret at the sudden death of His late Highness the Nizam."

A public meeting of the citizens of Madras was held at the Victoria Public Hall to place on record the profound sorrow felt at the death of His Highness the Nizam and to offer their condolences to H. H. the present Nizam of Hyderabad.

In supporting the resolution that this public meeting of the citizens of Madras place on record the profound and heartfelt grief of the peoples of South India at the sudden and untimely demise of His Highness Nawab Mir Mahabub Ali Khan the late Nizam of Hyderabad and their sense of the great loss sustained by the Indian Empire, and that the Chairman be requested to communicate their condolences and a copy of the above resolution to His Highness the Nizam.

Mr. G. A. Natesan said that the news of the death of H. H. the late Nizam was received with feelings of profound sorrow throughout India. In him India lost one of their most powerful independent and great Indian rulers. He was a ruler of whom every Indian was proud. His territory contained as many Hindus as Mahomedans and his Highness' treatment of his subjects was equal and impartial, and it was also well known that among his chief administrators he had employed a number of Hindu gentlemen. During his long rule there was never known to exist in this territory any friction between His Highness' Hindu and Mahomedan subjects. The secret of his successful rule would be best indicated in the words which His Highness himself had given. "Attention to the welfare of the State" brought given to His Excellency Lord Minto, and those

words gave a clue to the secret of the great success and the efficient manner in which he administered the great dominion committed to his charge. His Highness said on that occasion: "If Your Excellency will allow me to speak from my experience of 23 years as ruler of this State I would say that the form of my Government is far less important than the spirit in which that Government is administered. The essential thing is sympathy on which His Loyal Highness the Prince of Wales with the truly royal instinct of his race is so much struck. It is not sufficient merely that the ruler should be actuated by sympathy for the subjects but it is also necessary that the people should feel convinced of the sympathy of their rulers." These were the words of the late Nizam and it need hardly be said that the loss of such a ruler was deeply deplored by all. Only recently His Highness gave a grant of Rs. 5000 for the Madras Christian College extension and the struggles of the Indians abroad had also his care and sympathy as was evidenced by the fact that His Highness had ordered his political department to give a donation of Rs. 2500 to the suffering Indians in South Africa.

The New Nizam

An English Durbar was held at Chou Moubla Palace, September 2, at 5 P.M. at which Col. Pinhey attended with the Residency Staff and congratulated His Highness the Nizam on his accession to the Musnad.

At Chou Moubla, which was reached shortly before 5, His Highness, who was accompanied by the Minister and Sir Asfur ul Mulk, was received by the principal nobles and a Guard of Honour of the 3rd Infantry under Lieut. Stevens, with a general salute. Precisely, at 5 P.M., the Resident arrived. He was accorded a salute by the Guards of Honour formed outside the Palace and inside the quadrangle of the Palace.

The Nizam came forward to meet the Resident and after the latter had taken his seat on the Nizam's right, he made a speech in which he said —

Having known Your Highness for some time and being aware of the careful training you have received under the guidance of my old friend Mr. Egerton whose absence to-day must be a matter of regret to Your Highness as well as to himself I look forward to the future with every hope and confidence. As regards your external relations it is unnecessary for me to refer to that policy of friendship and loyalty towards the paramount Power and of confidence in the British Resident which has been pursued with such conspicuous success and advantage by all your ancestors. The continuance of this policy in Your Highness' case may be taken for granted. In affairs of State I feel sure that Your Highness will be inspired by a strong sense of duty towards your subjects and that their welfare will be your first concern.

THE NIZAM'S REPLY

The Resident's speech was listened to with rapt interest and all eyes were then fixed on His Highness, who looked stately and dignified in plain dark English clothes with white gold tipped turban, and in clear resonant voice said —

Colonel Pinhey, it is very kind of you to come here with your staff to congratulate me on my accession to the Musnud of Hyderabad. It is a great responsibility to which I have succeeded. I feel I cannot discharge it properly, unless, as I said yesterday, I follow very closely in the footsteps of my great and good father. His example in the guidance and control of public affairs will ever be before me, as a beacon light. You, on behalf of His Excellency the Viceroy, generously acknowledged how well my beloved father maintained the tradition of my house as the faithful ally of His Imperial Majesty a Government of India. I assure you, and, through you, His Excellency, that my best endeavours will always be directed towards strengthening that tradition, which means in effect doing good to my people and country on the one hand, and promoting on the other hand, the general welfare of the Indian Empire of which my State is an indispensable part. I feel sure that the Government of India will ever extend to me the same friendly regard and cordial consideration that they entertained towards my father. I thank you cordially for your kind congratulations and good wishes, which, I know are very sincere and I would ask you to do as good as to convey my best thanks to His Excellency for his very kind message which I value very highly.

The Succession to the Nizam

According to ancient custom the remains of the late Nizam were buried at midnight on the 30th August, at the Mecca Musjid by the side of the grave of his father. Another ancient custom prevented the Nizam's son and successor from seeing the remains of his father after death. On the 31st, the new Nizam drove in State to Fanch Mohalla palace where this Resident officially offered condolences.

The Cochin State Manual*

This Government publication is a worthy addition to the District Gazetteer of British India on the model of which it has been compiled, with some little modifications in respect to Local Self Government which is, as yet, in a very rudimentary condition in Native States, and with a detailed account of the local religious and charitable institutions, which form so large a part of Native State administration, in addition to the usual Civil administration, regarding which Mr. Achyuta Menon gives much information.

* The Cochin State Manual. By Mr. C. Achyuta Menon. (Cochin Government Press.)

The most interesting chapter in the book is the one dealing with the Political history of the State from the earliest prehistoric times down to the present day. With an engrossing narrative style the author deals very clearly with the many changes in Government undergone by the State which successfully maintained its constantly assailed position, till its association with the British Power in India ensured its stability and progress. What that progress has been Mr. Achyuta Menon particularizes in his Chapter on Cochin political history, and in more modern times, in his detailed account in the departmental chapters. The chapter on Agriculture and Irrigation, that on Occupation and Trade and that on Religious and Charitable Institutions are exceedingly instructive and are likely to be of much use to any administrator succeeding Mr. Banerjee, especially if he is an outsider. In this connection the facts given in the pages relative to Land Revenue administration will be exceedingly valuable.

In respect to Education, the general impression is that literary has increased everywhere during the last two decades. In Cochin, it appears to be otherwise, for, Mr. Achyuta Menon tells us that "During the last twenty years Cochin has retrograded rather than progressed in point of literary, which is due to the fact that the growth of Primary Schools of the new type has not kept pace with the decay of the old indigenous schools." The measures recently taken, Mr. Menon says, are calculated to raise the proportion of literary in the inhabitants of the State. There is so much valuable information in the Manual and Mr. Menon invests his facts with such literary skill, that we regret that the exigencies of space do not permit us to deal very much more freely with the publication than we are able at present. Cochin began to develop her resources and to steadily progress in good government from the time of Dewan Sankara Varial—regarding whose relations with the then Rajah of Cochin and the Rajah's position—in regard to nominating his own Dewan—with the Hon'ble East India Company, and the remarkable views held by the Board of Directors, Mr. Menon has much that is absorbingly interesting to say. With the advent of Deputy Collector Mr. Sankunni Menon, the administration of the State was recast on modern administrative methods analogous to those obtaining in British India, but with Mr. Rajagopala Chari and Mr. Banerjee the State assumed a position as one of the best administered Native States in India.

SEPTEMBER 1911

INDUSTRIAL AND COMMERCIAL SECTION

Industrial Progress

The following is from Mr Montagu's Budget Speech in the House of Commons —

India has developed from a series of isolated self-supported village communities, where the men's occupation was agriculture, carried on to feed the community, where payments were made wholly in produce, and where such industry as there was mainly hereditary, and the products were distributed among the inhabitants of the village. Justice, law and order were enforced by the village itself, often by hereditary officials. An idyllic picture, perhaps, marred only by the important consideration that such an India was wholly at the mercy of climatic conditions. Drought or tempest meant starvation and sometimes disappearance. In the famines of olden times, far, far older than the British occupation millions died of hunger, just as thousands died in France in the 17th century. What has altered all this? The same cause which altered similar conditions in England, in France, in Germany in almost every European country—with this distinction, that what European countries acquired by centuries of evolution has been imported into India by zealous workers, profitng by the history of their own country. The huge development of railways in India is the work of little more than a score of years. The first metalled roads were laid but 50 years ago. By these means of communication, with the post and the telegraph the isolation of village communities has been broken down, money has been introduced as a means of exchange, competition has come in, and national and even international trade has been developed. India's manufacturers compete with the manufacturers of the rest of the world and require, as they do, the latest developments of science and technical knowledge. Her agriculturists till the soil no longer merely to provide themselves with food, but to sell, perhaps, at the other end of the world, the products of their labour. Famine no longer means starvation. Thanks to modern means of communication and to the greater security given by the irrigation system that the British Government has so largely developed, in the times of scarcity in these days the number of death directly attributable to lack of food is insignificant.

But there are signs of a further development which also has its analogy in the industrial history of the West. The independence of all

branches of industry, the concentration of labour in factories under expert management, the stricter division of labour, the use of mechanical power, and the employment of large amounts of capital are symptoms of this revolution. It is just what has opened in this country where our great woollen and cotton industries were developed from the isolated hand weavers. This period in a country's history brings with it many possibilities of evil unknown to a more archaic society, but it brings also possibilities of wealth and greatness. I hope the House will not pause to deplore the evils of evil, for if the industrial revolution has begun, nothing can stop it. You might just as well try to stop the incoming tide with your outstretched hands. Our task is rather to guard against the evils that our Western experience enables us to foresee.

I do not want to be accused of seeing in India an industrial revolution that does not exist, and so I may be permitted to read a very few figures. Twenty years ago there were 125 cotton mills, employing 120,000 hands, there are now 232 mills employing 235,000. In the same time the number of jute mills has exactly doubled, and the persons employed in them increased from 61,000 to 192,000. Altogether there are now about 2,500 factories of all kinds worked by mechanical power, employing nearly a million persons. The tea industry gives employment to 600,000 persons, and exports annually 250 million pounds of tea, valued at nearly £8,000,000, an increase in ten years of nearly £2,000,000. As regards mineral production, the chief mineral works is coal. The annual output, which has more than doubled in the last eight years, is 12,000,000 tons, and the industry employs about 130,000 persons. Petroleum also has developed very rapidly. The output is now 176,000,000 gallons, which is quadruple that of ten years ago. Manganese ore is also a new and considerable mining industry. As yet there is no steel making plant in India, but much is expected from Messrs Tata Brothers undertaking which is near completion. If we may add the employees on the railways, who number some half a million, to the numbers employed in factories, tea estates, and mining the total comes to about 2½ million persons.

There are 2,156 companies registered in India with a nominal capital of £70,000,000, and a paid up capital of £40,000,000. These figures have been doubled in ten years. There are also many companies registered abroad which carry on business exclusively in India, mainly in tea growing, jute mills, cotton mills, and rice mills. These companies (omitting railway companies),

have a share capital of £3,600,000 besides debentures. The banking capital of India has increased in ten years from £20,000,000 to £43,000,000, and if they wanted further proof of this industrial revolution it would be found in the fact that although four fifths of the exports of India consist of raw materials and food stuffs and four fifths of the import consist of manufactured goods, these proportions are being modified as time goes on. Raw material imports have increased at a more rapid rate than manufactured imports whilst the rise in the exports of manufactured goods is more than twice as great as the rise in the exports of raw material. These are my evidences of the industrial revolution, and, in order to avoid the evils with which it is attended India has need of the assistance of the best and wisest of her sons. What is wanted is the application of modern methods and modern science to Indian industry. We want to see a stream of educated youngmen entering industrial careers, and leaving alone the overstocked professions of the Bar and the public service. (Hear, hear.) May I quote an Indian economist, Mr. Sarkar, who says—“The supreme need of to day is managers of firms, pioneers and entrepreneurs. The highest intellect of the nation should be educated for industries for, remember, the highest intellects are serving the industries in Europe, and capital and business experience are closely associated with brain power there. And again—“Our recent industrial awakening has created a sudden demand for business managers, experienced men of this class are not available in sufficient numbers, and so our new ventures are run by amateur managers, such as lawyers, retired public servants, and so forth, who with the best intentions, are unfit to take the place of the trained business man. For this reason many of our new Joint Stock Companies have failed. That is the want in India, technical education and people willing to profit by it. (Hear, hear.)

The Economic Condition of India

The following extracts from the speech of Mr. Montagu, Under Secretary of State for India in introducing the Indian Budget in the House of Commons on July 26, will be read with interest.

In March, 1910, the Government of India budgeted for a surplus of £376,000. At the end of the year they found an improvement of £5,448,400, but of this improvement £402,000 went automatically to Provincial Governments. Thus, the amount by which the position of the Government of India was better than had been anticipated in March, 1910, was £5,046,400. Half this excess may,

for the moment, be disregarded, because it arises from an exceptional and transient cause—the sensationally high price of opium. Apart from this, there was a saving of £811,600 on expenditure, and an increase of £1,912,900 in the yield of heads of revenue other than opium. On the side of economy the most important feature was a saving of £358,000 in military expenditure, partly due to a decline in prices. The improvement of £1,912,900 in the yield of heads of revenue other than opium was mainly the result of increased net receipts from Customs, and from commercial undertakings such as railways and canals, £494,300 occurs under Customs. I will only mention two items—silver, which showed an increase of £450,000 and tobacco, which showed a decrease of £225,467. When the former duty was being increased last year a cautious estimate was naturally framed of its probable yield, since it was necessary to allow for the possibility of some dislocation of trade consequent on the increase. But, as a matter of fact, the importation of silver in 1910 showed only a very small falling off from the very high level of the preceding year, and the revenue gained accordingly. It may be added, that the fear expressed during the discussions in 1910, that the increased duty might depress the price of silver outside India and thus cause some disturbance of international trade has not been realized. The London price of silver, just before the increase of the Indian duty, was 23 7/16d per ounce, the present price is 24 3/8d. The effect of the increased duties imposed on tobacco last year has not been so satisfactory. The duties were fixed at the rates that were thought likely to be most productive, and the Government of India hoped that they would bring in £420,000. They effected the trade to a much greater extent than was anticipated, in fact, imports during the year showed a reduction of 75 per cent in quantity and nearly 50 per cent in value. Railways accounted for £1,372,000 of the surplus irrigation £91,000 and telegraphs, £104,000. The improvement in the profit of railways is the result of the increase in the gross traffic receipts—£674,500—and the decrease of working expenses, interest charges, and miscellaneous charges by £597,700. The shareholders, who are junior partners with the Government in some of the most important lines of railways, have benefited considerably by the improved traffic and cheaper working. The guaranteed companies received as surplus profits or re-earnings, over £100,000 more than in the preceding year. In the period from June

1, 1910 to June 1, 1911, although Consols fell from 83½ to 81½ the general trend of the prices of the stock of the chief Indian railway companies was upward, some times as much as 6½ points, as in the Bengal and North Western and the Southern Punjab Railways.

It will thus be seen that the better financial position of the Government is not the outcome of increased burdens on the people, but the indirect result of favourable conditions by which the general population benefits much more directly and in much fuller measure than the Government. The Government of India is not merely a Government. It is a vast commercial undertaking sharing directly in the prosperity of its subjects and directing many of their most profitable enterprises. How it came about, that England—so distrustful of national or even municipal commercial enterprises—at a time when I suppose it was even more distrustful than it is now, gave to those who administered for it in India such wide commercial opportunities as a matter for speculation; but not only in railways and in canals, but even in agriculture—the chief industry of India—the Government is a large and active partner. It is this situation which makes budgeting in India so difficult—the impossibility of predicting the conditions which may lead to large surpluses or great deficits. Empires may rise or fall, but the weather—Empires may have more than a topic of banal conversation—is of paramount importance to the peoples and the Government of India. Of course the world's harvest is at the root of world trade, but in India, failure of the harvest brings misery to millions, danger and difficulty to an overwhelming proportion of the population in her provinces, and deficits to her Government. Success of the harvest brings overflowing coffers to the Government and prosperity to the people. Last year I was able to tell the House that after two years of severe drought the abundant rains of 1909 had re-established the agricultural prosperity of India. The crops of 1909-10 were heavy, the prices satisfactory and the export trade generally brisk. I am thankful to be able to say to-day that there has been no check to this prosperity. The monsoon rains of 1910 were sufficient, and the harvests reaped at the end of the year and in the recent spring have been of normal or above normal. The prediction that I made last year of expanding trade has also been fulfilled. The exports of Indian merchandise in 1908-09 were £100,000,000. In 1909-10

£123,000,000 and in 1910-11, £137,000,000 (Cheere). A rise of 37 per cent in the three years is a notable event, and imports of merchandise have increased too though to a much less extent. Thus, then, it is to this general prosperity of harvest and of trade that India owes its surplus. I turn now to the extraordinary improvement in the actual receipt from opium as compared with the Budget estimates. It is hardly necessary for me to assure the House that this is not the result of any deviation from the arrangements made with China in 1907. It is on the contrary, the result of strict adherence to that agreement, for the restriction of supply, consequent upon the steady progress of the reduction of exports has raised prices to an unexampled level. In 1908-09 the average price of a chest of opium sold in Calcutta for export was £92. In 1909-10 it was £107, and in 1910-11 it was £125. The consequence of this extraordinary rise was to give the Government of India last year £2,723,000 revenue from opium beyond what they expected, and this, added to the surplus with which I dealt just now, gave the total surplus of about £5,500,000.

The uses to which this surplus were put are fully explained in the Blue Books. It will be seen that a million pounds has been granted to local Governments for expenditure on projects of permanent value for the development of education and sanitation—two crying needs of India, about which I shall have more to say later. Of this amount £801,200 will be distributed between technical and industrial institutions, primary and secondary schools, colleges, hostels, girls' schools and European schools and about £400,000 will be used for drainage and water works in towns. About £1,000,000 is granted for expenditure in the promotion of various administrative or municipal schemes, for instance, the City of Bombay Improvement Trust gets £333,300, Eastern Bengal and Assam £1,83,600 for the reorganization of the subordinate police. £1,000,000 has been retained by the Government of India as an addition to its working balance, and £2,000,000 has been set aside to be used towards the discharge of floating debt. Honourable members who read the report of the discussion on the Budget in the Viceroy's Legislative Council will find that the disposal of the surplus was received with general satisfaction. There was not, indeed, a tame unanimity of approval, because there is some feeling among the representatives of Indian opinion against the practice of devoting much money to

the discharge of debt. In this House the opposite view is likely to be held, and the Government may perhaps be thought to have infringed the strictest canons of finance in not using the whole realized surplus for the discharge of debt. But, inasmuch as the non-productive debt amounted on March 31, 1911, to only £46,000,000, as against £71,000,000 ten years previously, so that, if the same rate of reduction were to continue, the non-productive debt would be extinguished in about 18 years, the Government of India may claim to have displayed on the whole a combination of prudence and liberality in dealing with the surplus that good fortune placed at its disposal. It has intrenched its own financial position, discharged onerous liabilities, and has spent considerable sums on very deserving objects.

I must now turn for a moment to the budget estimates for 1911-12. Our estimates have been based on the expectation that the harvests and trade will be good, and a surplus of £819,200 is anticipated. I trust that this expectation will be fulfilled, but as the prospects of the harvest give rise to some anxiety in places, I thought it desirable to obtain from the Government of India the latest information on this subject. The following telegram was received from them yesterday:—"Prospects are generally good in greater part of Eastern Bengal and Assam, Bengal, Madras, and Burma. In the rest of India, including the dry zone of Burma, sowings appear, generally speaking, to have been normal, but crops have begun to wither, and if no rain falls during the next ten days or so, the autumn crops will be imperilled. The situation (more especially in North Western Deccan, North Gujarat, Berar, and west of Central Provinces and in North West India generally, causes some anxiety, but stocks are in most places considerable and the condition of the population is reported good and prices show no abnormal movements. The only alteration of taxation that is provided for is in tobacco. The experience of last year seemed to indicate that a larger, or at any rate a more stable, revenue would be derived from a lower duty, and the rates have, accordingly, been reduced by one third."

India and Long Staple Cotton

The following was given in a report of the proceedings of the International Cotton Congress held recently at Barcelona, which appeared recently in *The Textile Mercury*:

Mr Coventry (Officiating Inspector General of Agriculture, India) said that, on the whole, it suits India to produce a short staple cotton. He asserts that if we are to induce the cultivator to change his present methods and produce long staple cotton, we have to bear in mind two things—first, that the price for the long staple cotton must not only be higher than that for the short staple, but it must be so high that it will cover the loss in yield which must inevitably occur in changing from a short to a long staple, and, secondly, we have to recognize that the existing foreign trade and market would have to be entirely shifted from Germany and Japan to England, for there are no buyers of long staple cotton in India at present. Neither the Government nor the Agricultural Department can do either of these two things. It is for the trade itself to move in the matter.

What, however, has been found the most serious obstacle in the way of progress is that, there being no buyers of long staple cotton in India, the grower does not get full value for his produce, with the result that, though the price paid may be higher than for the coarser, the net result is often against the cultivator, owing to the lower yield. At the same time, it is known that, if full value were paid for the longer staple, or, in other words, if there were a market for long staple cotton in India, which there is not, the cultivator in many cases would undoubtedly benefit more by growing it, in spite of the lower yield. The only possible solution of this difficulty is in the creation in India of a buying agency, to buy, gin, bale, and export long staple cotton. Until this is done, the valuable work of the Department must remain more or less at a standstill. Perhaps the British Cotton Growing Association may see their way to move in the matter.

An Exhibition of Antiquities at Delhi

By desire of Sir Louis Dane, K. C. I. E., Lieutenant Governor of the Punjab, a committee has been formed under the presidency of the Commissioner of the Delhi Division, for the purpose of making a loan collection of objects of historical and archaeological interest for exhibition during the coming cold weather. One of the old buildings in the Fort (the Chhoti Bathak or Mumtaz Mahal), which has for many years been used as a Sergeant's Mess, is being adapted to receive the collection, and to the best advantage

There is already a permanent collection of similar articles, which is at present housed in the Naq qarkhana, but it will be moved over to the Mumtaz Mahal as soon as possible, and will form the nucleus of the Exhibition. The combined collection will be on view on the occasion of the garden party which is to be given in the Fort in honour of His Majesty the King Emperor.

Two Useful Pamphlets

Two useful pamphlets have recently been published officially. The *Note on the Present Position of Cotton Investigation in India* by Mr. Bernard Cossart, Officiating Inspector General of Agriculture in India, contains a large range of cotton information and yet is priced at only two annas. *Insecticides*, giving mixtures and recipes for use against insects in the field, the orchard, the garden and the house, by H. Maxwell Lefroy, Imperial Entomologist, should find a place in every home. It is carefully illustrated and the price is twelve annas per copy. Both these pamphlets may be had of the Superintendent of Government Printing, in India, Calcutta.—*Indian Trade Journal*

State Technical Scholarships

The following is issued in the Education Department.—The Government of India have this year sanctioned the award of ten State Technical Scholarships to the following candidates for a course of training in Europe in the subjects noted against each:

(The candidates are recommended by the various local Governments.)

Madras—1 Mr. M. C. Sitaram, Weaving. 2 Mr. H. Sakaram Rao, Textile Manufacture.

Bombay—3 Mr. P. V. Mehd, Manufacture of Tanning extracts and their use in tanning.

Bengal—4 Mr. H. D. Bennett and 5 Mr. P. B. Bhushan Ray, Mechanical and Electrical Engineering.

United Provinces—6 Mr. Ram Chandra Srivastava, Manufacture of sugar.

Eastern Bengal and Assam—7 Mr. Abinash Chandra Dutt, Silk weaving, dyeing and finishing.

Central Provinces—8 Mr. G. B. Mohan, Manufacture of oils, fats and their products.

Coorg—9 Mr. K. M. Muttanah, Mechanical Engineering.

Ajmer Merwa—10 Mr. Ram Lal, Cotton spinning and weaving.

AGRICULTURAL SECTION.

The New Agricultural World in India.

From Mr. Montagu's Indian Budget Speech in the House of Commons.

I hope that the industrial development of India will not be confined strictly to industries. I hope this development will also extend to the new agricultural world which has been formed by the comparatively recent destruction of the isolation of the village. Division of labour has been introduced, the export of produce is growing, and the abuses of the landlords, the Government, and the labourer are now being paid more and more by the cultivator in money. Government has modified, in the interests of the cultivator, the system of revenue assessment which it inherited from its predecessors, and which represents its partnership in the agricultural industry. Government has also been anxious to protect tenants from the exactions of landlords. Its method of controlling landlords who added to fixed rents cases for fictitious services would, I fear, shock many Conservatives in this country and cause envy among the most advanced agricultural reformers (Laughter). In Bengal the Tenancy Law provides that every cultivator who has held any land in a village for 12 years acquires a right of occupancy, and is protected from arbitrary eviction and from arbitrary enhancement of rent (Hear, hear). He has got fixity of tenure and fair rent (hear, hear), and in Madras the cultivator is virtually a peasant proprietor, paying a judicial rent for the enjoyment of his land (Hear, hear). But the cultivator has two things always against him: he is dependent on the seasons, and he is naturally improvident. He will spend, for instance, the equivalent of several years' income on a single marriage festivity. He must therefore, turn to the money lender, and, once in his clutches, he is never free. This is not unique in India. The tale is just the same as the tale in Ireland, in Germany, and in France, and 140 per cent and 200 per cent are not uncommon rates of interest. The whole of the surplus produce goes to the money lender as payment of interest. As for the payment of principal, that is nearly always impossible. Indian agriculture is going to be saved, as I believe, by the Raiffeisen system—a boon from the West, which is taking hold in India.

I want to say something of co-operative movement, because I believe that even England may

have much to learn from India here. You cannot apply capital to agriculture in the same way that you can apply it to industry, for you cannot take your raw material, the land, and lump it together into a factory, the size of an economic holding can never be greater or smaller than the local conditions of market, of soil, of climate make possible. Though aggregation is the essence of the manufacturing industry, and isolation is the essence of the agricultural industry, the principle of capitalization governs both, but in agriculture resource must be had to co-operation. The law under which the societies are incorporated was passed in 1904, and sometime elapsed after its enactment before the principles of co-operation could be made intelligible to the people by the Government officials to whom the work of organization was entrusted. The principles were borrowed from Europe, were unfamiliar to the people, and required a certain amount of intelligence as well as a willingness to make trial of a new idea. The initiative had to come from without, and the Government gave it by means of officers and funds. The officers' zeal and interest have repeatedly been acknowledged, but funds have been supplied sparingly, in order to make the movement from the outset a genuine one. (Hear, hear) Imperfectly though the figures reflect the progress, they are remarkable. In three years the number of societies has increased from 1,357 to 3,498. The number of members has increased from 150,000 to 231,000, the working capital has risen from £300,000 to £800,000. It is a fair assumption that each member represents a family, and that the co-operative movement has beneficially affected no less than a million people. Of course the banks vary in detail in the different provinces, but perhaps in Bengal, where there is no share capital and no dividend, and all societies are organized on the strictest principles of unlimited liability, and members of the society pledge their joint credit we get the most perfect application of the Raiffeisen principle.

PRACTICAL RESULTS

It is from the account of the movement given by the provincial officers (and of the 28 officials at the last Conference of Registrars 20 were Indians) that one realizes the capacity of the Indian rural population to respond to a beneficent idea and their latent powers to work for the common good. The initiative in the first instance had to come from the Government and its officers, but a registrar and one assistant and two or three

inspectors in a province of 20,000,000 or 40,000,000 people could do nothing unless they could count on the assistance of honorary helpers. This has been forthcoming. Men of education and public spirit animated solely by enthusiasm for the movement have set themselves to learn the principle of Co-operative Credit Societies, and in their several neighbourhoods have become organizers and honorary managers of banks. Even greater enthusiasm is to be found in the villages among poor and homely men of little education. It has been found, not by any means in every village, or equally in all parts of India, but to an extent which was not anticipated. In a poor village a credit bank was started with a capital of 20 rupees. It has now a working capital—chiefly deposits—of more than £3,000. The bank has also a scholarship fund to send the sons of poorer members to a continuation school and an arbitration committee for settling local disputes. I have another example of a committee managing a credit bank, which, by denying membership to a man of bad character until he had shown proof of his reform, made a good citizen out of a bad one. We read also of buried bags of rupees crusted with mould, being produced and deposited in the bank. It seems as if we were in this way beginning to tap the hoarded wealth of India. Several societies have bought agricultural machines, and some are occupying their spare time and capital in opening shops and doing trade in cattle and wood. Others, again, aim at land improvement, repayment of old debts, and the improvement of the backward tenants, and even at the establishment of night and vernacular schools. In several districts the village societies have resorted to arbitration in village disputes, and in one or two cases they have taken up the question of village sanitation. One can almost see the beginnings of the rivals of old village communities. (Hear, hear) But there is also another note struck in most of these reports. While villagers have shown a wonderful capacity for combination and concerted action, and while enthusiastic workers of position and intelligence have here and there been enlisted in the cause, there is complaint of the apathy of the natural leaders of the Indian community and their apparent failure to realize the immense importance of the movement. There is no doubt that the field wants many more workers, and I hope it will not ask in vain

SEPTEMBER 1911]

Departmental Reviews and Notes

LITERARY.

THE QUARREL OF DICKENS AND THACKERAY

The younger daughter of Charles Dickens, Mrs Kate Ferngri, tells in the *Poll Mall Magazine* how she came to know the great man who was so long a friend of her father. In a paper that is full of interest, she tells of the misunderstanding that came between Thackeray and Dickens. She recounts a conversation she had with Thackeray on the subject—

One day while paying me a visit he suddenly spoke "It is ridiculous that your father and I should be placed in a position of positive enmity towards one another."

"It is quite ridiculous," said I, with emphasis.

"How can a reconciliation be brought about if said he

"Indeed, I don't know—unless you were to—"

"Oh, you mean I should apologise," said Thackeray, turning quickly upon me.

"No, I don't mean that, exactly," said I, hesitating, "still—if you could say a few words—"

"You know he is more in the wrong than I am," said he.

"Even if that were so," I said, "he is more shy of speaking than you are, and perhaps he might know you would be nice to him. He can not apologise, I fear."

"In that case there will be no reconciliation," said Thackeray decisively, looking at me severely through the glare of his glasses.

"I am very sorry," said I sadly.

There was a pause that lasted quite a long time.

"And how do I know he would be nice to me?" asked Thackeray presently.

"Oh, I can answer for him," said I joyfully. "There is no need for me even to tell him what has passed between us, I shall not say a word. Try him, dear Mr Thackeray, only try him, and you will see."

And later on Thackeray did try him, and came to our house with radiant face to tell me the result.

Thackeray's eyes were very kind as he said quite simply "I met him at the Athenaeum Club and held out my hand, saying we had been foolish long enough—or words to that effect your father grasped it very cordially—and—and we are friends again, thank God!"

"THE ROYAL BIRTHDAY BOOK"

Under the above title, Mr E H Wells, of 48, Farringdon Street, E.C., is issuing a tastefully got up birthday book containing the birthdays of all the Reigning Sovereigns, also the Anniversaries of other members of the Royal Families of the world. Each entry is faced in addition with a suitable verse selected from the writings of well known authors. The idea is distinctly a good one and should meet with a large measure of popularity.

THE PRESS IN INDIA

There were 2735 presses in India in 1909—10. The number of newspapers and periodicals published was 726 and 829, respectively. Books published in English or other European languages numbered 2112 while those in the Indian languages (vernacular and classical) or in more than one language were 994.

A NOVELIST IN PRISON

The result of Mr Upton Sinclair's imprisonment for 18 hours may be another book like 'The Jungle', showing the horrors of Delaware's prison system. Mr Sinclair, supported by the other Arden prisoners, declares that the condition of the gaol is savagely inhuman. He says—

'Every prisoner is being slowly asphyxiated. The diet is outrageous. There is no white man in the place with any colour in his face. Many are covered with boils and eruptions. An outrageous feature of the prison is the absence of any courtyard for exercise. There is evidence of tuberculosis everywhere. There is scarcely any ventilation, and the prison conducts one of the worst sweating shops ever heard of the convicts being compelled to make clothing which is sold to a New York dealer. The workshop is a terrible place. The convicts employed there seldom see the sky. When they become ill they are sent to the break stones, so that they can be in the open air, while the prison authorities wonder why their strength has gone and they cannot work. It ought to be part of the course of every university student to spend a day in such a prison as we were incarcerated in. I am in perfect health, but I do not believe that I could live in that prison two months. I lost 3½ lb during my 18 hours' confinement.'

Mr Sinclair during his short imprisonment wrote a poem depicting the prisoners as cave-men forced to live brute lives by society.

LEGAL.

THE LATE MR KIRTIKAR.

On Friday morning, (August 18) in the Court of the Hon Mr Justice Beaman, the Appellate Court Judges, viz, the Hon Mr Justice Russell, the Hon Mr Justice Beaman and the Hon Mr Justice Hayward, assembled to express their sorrow at the death of the late Rao Bahadur Vasudev Jagannath Kirtikar.

Addressing Mr Ganpat Kalaashir Rao, the Government Pleader, Mr Justice Russell, the Senior Judge, said Mr Rao and Pleaders of the High Court of Bombay.—On behalf of the High Court of Bombay I have to express to day before you the great regret we have all felt at the death of our mutual friend, the late learned Government Pleader, Rao Bahadur Vasudev Jagannath Kirtikar. Many years ago I occupied a room on the top floor of this building next to his, and there began our acquaintance which afterwards ripened into a sincere friendship. He was always at work and it was a great pleasure to see him day after day and hour after hour in his chamber working in his cheerful spirit. In this Court he earned a reputation as a lawyer which I do not hesitate to say has been hardly equalled in this city and certainly he was always courteous and precise. He was always clever, he was always tactful. After a long period of office as Government Pleader he was appointed to the Bench, where, if anything, he added to the reputation he had earned and in all things, in all ways he set an example to every member of his profession, because the Bench and the Bar could always be certain that whatever he said was to be relied upon. In all his doings and actions he was absolutely straight, which is the greatest honour that any man can attain in the profession he has adopted. In consequence of his death and as a mark of respect the Appellate Side will be closed this day without doing any ordinary business.

INCREASE OF LITIGATION.

The Hon Mr Justice Narayn Prasad at a recent meeting of the U P Legislative Council asked "In view of the fact that there has been a great increase in litigation since 1904-5, as indicated by increase of revenue from the sale of court fees stamps, will the Government be pleased to make an inquiry into the causes of this increase?" The Hon Mr Stuart answered, "It appears to His Lieutenant-Governor that the increase in litigation is mainly due to changed conditions of life. The provinces are becoming and there has been a steady development of trade. The lives of the people are becoming more complex, new difficulties are arising, and in many cases resort to the civil courts for determination of disputes or recovery of money is more and more being forced upon plaintiffs. His Honour regards the increase as rather indicating a healthy than an unhealthy condition and hence to reason to direct a special inquiry as to the causes of the increase."

THE KHULNA DACOTY CASE.

The following questions were asked in Parliament during the week ending August 4th—

In the House of Lords, on August 2, Lord Wyndesore asked the Secretary for India with regard to the trial in the High Court at Calcutta on April 1 last, of the 17 prisoners in the Khulna dacoity case whether any restitution of the property extorted or stolen by these men had been made, or compensation in lieu thereof paid, to the various owners and whether previous to or during the trial any communications were made to the prisoners or their legal advisers to lead them to understand that if the prisoners pleaded guilty they would be released on their own recognisances and if so by whom and on whose authority such a procedure was adopted.

Viscount Morley of Blackburn said that he did not at all complain that the noble lord should ask for further information. The answer to the first part of the question by the Government of India was that the only property restored by the guilty persons was a small quantity of melted down silver which was, he understood, all that had been recovered. On the authority of the Government of India he was not aware if at compensation had been paid to the victims of these robberies. As to the second question, action was taken by the Government of India with a view to bringing about a conclusion of the proceedings. The intention of the Government was conveyed by a very eminent and unassisted counsel. There was no secret about it, he was Mr Bhaia who was thought so well of that he was made the first Indian member of the Viceroy's Council, and the appointment had been a great success. He thought that the noble lord would agree that the view of the Government of India was a very sensible one. There had been two or three trials of dacoity cases spreading over enormous lengths of time, hundreds of witnesses had been examined, and in a quite recent case there was a complete breakdown in the end,

MEDICAL

FUNCTIONAL ALBUMINURIA

The most important points connected with this very common condition are summarised by Dr R Hutchison in a lecture which is published in the *Clinical Journal*. In view of its bearings on life insurance, choice of career, and so on, this condition is one about which everyone in practice is bound to be called upon some day for a pronouncement. Dr Hutchison does not believe that true functional (or cyclical, orth static, postural, physiological, intermittent) albuminuria is of any serious significance; in other words, he does not regard it as the precursor of kidney lesions of a more serious nature. The main basis of distinction between this functional albuminuria and that due to definite renal diseases rests on two facts. The first is that functional albuminuria is not present on first rising in the morning, but comes on after being up for an hour or two. The other is that granular casts are never present, though the hyaline variety may be. Another point of distinction is that acetic acid in the cold will often give a definite cloud with a functional case, but not in organic albuminuria; this is due to the presence of mucin or nuclein compounds. Calcium lactate, which has been suggested for so many different disorders the last few years, has been tried by Dr Hutchison and found wanting. The line he adopts is to attend to the general health and to let the albuminuria look after itself.

SNAKE BITES

Dr Brazil is engaged in a quest after a cure for snake bites, or even perhaps for some way of rendering humanity immune. Brazil and India have a speciality of the most venomous of snakes. Dr Brazil, who spends his leisure in their company, declares that even the most deadly species has no real hostility towards man. No one has ever been attacked by a snake, his poison (I refer to the snake) permits him to paralyse instantaneously the prey destined for his food. But, if by mistake you walk on his tail he becomes exclusively conscious of a desire for reprisals. I do not want to argue about it. It is sufficient to state that some hundreds of Brazilians and some thousands of Indians whose pleasure it is to walk barefooted in the forests die annually from the deadly sting of this philanthropist whom they

have unwittingly annoyed, notwithstanding the humanitarian opinions of snake bites in general. This is the evil for which Dr Brazil is trying to find a remedy. The Butantan Institute, half an hour distant from St. Pauls prepares antidiphtheric and antitetanic serums, but its speciality is the antrophidic serum. Dr Calmette was the first to discover a method of procuring immunity, but the serum of the Lille Institute prepared from poison of Indian cobras proved in hand of Dr Brazil powerless against the Brazilian rattlesnake. In this way Dr Brazil made the discovery that each South American species had a special poison, the serum of which took no effect on other poisons. Accordingly at Butantan three different serums are prepared, two act on certain species, and the third called "polyvalent," is used in cases where the owner of the poison has omitted, when he stung his victim, to leave his visiting card and establish his identity—the most common case.

A CASE OF COFFEE POISONING

Dr Bardet recently reported to the Société de Thérapeutique a case of acute poisoning from coffee drinking. The amount of coffee taken by the patient corresponded at least to 0.70 gram of caffeine. The patient, a chronic dyspeptic with hepatic insufficiency, had always been susceptible to coffee, especially when taken in the evening, and because of this failing had substituted caffeine free coffee for the ordinary variety. Unfortunately for him, the night of the accident he had by a mistake been served with ordinary coffee, which he had taken with milk. His symptoms then were as follows. Very rapid heart beat and pulse rate, painful, scanty, and very infrequent micturition, considerable excitement, followed by profound prostration, the whole lasting for three days. The author, as the result of this observation, states that nervous dyspeptics, especially those with a tendency to become excited, should be very sparing in the use of coffee. Caffeine free coffee, though perhaps less palatable, should be of great service in such cases.

CHOLERA IN MECCA

The Egyptian Government is spreading broadcast the news of the outbreak of cholera in Mecca hoping to induce intending pilgrims to postpone their visit.

SCIENCE

A GIANTIC GEMSTONE

A remarkable crystal of the precious beryl (a mineral which is known as emerald or aquamarine according to a particular shade of colour) was recently the object of a paper read before the New York Academy of Sciences. The beryl, the largest ever found, was discovered by a Turkish miner in a pegmatite vein in the Sierrita de San Gerardo, Brazil. The crystalline form was the usual hexagonal prismatic, but both ends by the basal plane. Although it measured 48.5 centimetres in length, the crystal was so transparent that it could be seen through from end to end when viewed through the basal terminations. Its weight was well over two hundred and fifty pounds, and its value, from forty to fifty thousand dollars, as it has been put at the order of the stone and is estimated that the crystal when cut will provide about two hundred thousand carats of aquamarine gems of various sizes.

For the purpose of comparison it may be of interest to recall the figures for some celebrated diamonds. The Koh-i-noor weighed one hundred and eighty-six carats (about one and a quarter ounces) and after recutting weighed one hundred and a half carats. The Star of the South (from Brazil) weighed two hundred and fifty-four carats while cut. But Brazil, although holding the record for beryl, as we have seen above cannot equal the diamonds of South Africa. Thus the Stewart weighed two hundred and eighty-eight carats, and the Porter Rhodes, no less than four hundred and fifty-seven carats. But with the discovery of 1903 in the Premier mine in the Transvaal of the famous Cullinan diamond all previous records were beaten. This stone more than three times the size of any known diamond weighed three thousand and twenty-five and three-quarter carats, and one and a third pounds and was clear throughout. The Cullinan was purchased in 1907 by the Transvaal Government and by them presented to King Edward VII. It was sent to Amsterdam to be cut and is now represented by nine large stones and a number of smaller brilliants.

MARINE TYPE OF TELEPHONES

A pamphlet issued by Messrs. Siemens Brothers and Company (Limited) explains the principal features of their water-tight loud speaking marine type of telephones. In this system the loudness is obtained not by sending large currents through

the microphone a course which is likely to cause the carbon granules to agglomerate and thus to reduce the loudness, but by adopting a special method for the construction of the microphone. Owing to a particular system of connexion the speaking current does not pass through the source of supply and thus an air case of impedance is unable to be connected to be avoided while as the microphone and telephone which are made in a removable capsule form a watertight moisture is unable to escape the carbon. The case of the instruments are also proof against two patterns the ordinary with fixed trumpet which may be supplied with a hood and is mounted on a column for use on deck of the engine room type with movable ear trumpet for particularly noisy stations. The working tension is 15 volts. Another pamphlet gives prices and other details of apparatus for land telephones and telegraph lines such as iron poles, insulators, brackets, alarm stay tighteners and various tools and appliances.

A NEW RADIIUM PREPARATION

An extremely active preparation of radium is now produced at the Neulandach Radium Works by means of a combined acid and alkaline fusion process, which extracts the radium directly from the minerals in the form of a crystalline phosphate. It is said to be possible by this means to treat ten thousand kilograms of pitchblende residue and obtain crude radium chloride from them within six weeks, while ores containing ten per cent and less of uranium oxide which hitherto could not be economically worked up, may now be used in the preparation of radium compounds. Preparations of radium showing an activity of upwards of three hundred thousand units (Blaug) per 10 cc are now produced at this works. Experiments have shown that radium enters the human system chiefly by inhalation and not through the pores of the skin.

TATA HYDRO-ELECTRIC & TRUST CO

At a meeting of the Board of Directors of the Tata Hydro Electric Power Supply Company Ltd., held on August 15 in Bombay power applications were considered and accepted up to a total of approximately 34,000 horse power, which amount practically reaches the limit of the resources of the scheme in hand. Tests are now being made by the company for the purpose of ascertaining the exact requirements of the several mills which have applied and no further applications will be considered until these tests are completed.

GENERAL

THE POPULATION OF INDIA

The following is from Mr Montagu's Budget speech in the House of Commons —

Last year, it will be remembered, I gave the House some figures—always poor things by which to try to picture a country—to show the numbers of the peoples with which we had to deal. I can give them more accurately this year, because in India, as in this country, a Census was taken last spring. It extended to all the Provinces and Feudatory States forming the Indian Empire—from the Shan States on the borders of Yunnan in the east to the deserts of Baluchistan in the west, from the snows of the Himalayas in the extreme north to Cape Comorin in the tropics. It embraced an area of $1\frac{1}{2}$ millions of square miles. With nine days of the enumeration the Government of India were able to announce the provincial figures of the Provinces and Feudatory States and principal towns. The corresponding provisional figures in this country were not announced for seven weeks. This is a remarkable instance of most careful preliminary organization and attention to the minutest details. It would not have been possible, without the willing co-operation of many voluntary workers belonging to all classes of society. Census taking in India is not without its own peculiar difficulties. I am told, for instance, that on one occasion a certain tribe in Central India became firmly persuaded that the enumeration was preliminary to their being sold as slaves, and serious rioting or failure was threatened. The official in charge of the Census operations, being a man of resource, realized that some other hypothesis was required to account for the enumeration. He sought out one of the headmen and informed him that the tribe were quite under a misapprehension, that the real object of the enumeration was to decide a bet that had been made after supper between Queen Victoria and the Tsar of Russia as to who had the greater number of subjects. Not only the Queen's reputation, but also her fortune was at stake. That tribe was enumerated to a man! (Laughter.) The total population of India is returned at 315 millions, against 294 millions in 1901. But part of the increase (1,731,000) is due to the inclusion of new areas. Allowing for this, the net increase in the ten years comes to 64 per cent. The rate of increase shown by the recent Census in the

United Kingdom was 90.6 per cent. Of the total population of 315 millions, 244 millions are included in British India and 71 millions in Native States.

PRESS CAMP AT DELHI

The Press Camp at the Delhi Dabur will be situated in the Central Camp to the west of the Ridge at Delhi, and close to the Camp of His Majesty the King Emperor, on very much the same ground as that occupied by the Press Camp in 1903, and will be under the management of Mr C B Bailey, and will be divided into two messes, one for Europeans, and the other for Indians, the latter being under the management of Mr A Latif, I.O.S.

The division of the Camp consists of a central group of reception tents with a mess tent and of the tents of the guests. The latter will be fully furnished except for bedding and towels which the guests are asked to bring with them. Table servants will be provided, but the guests should bring one or two personal servants with them for whom tents will be pitched. Conveyances will be provided. The Camp adjoins the Central Telegraph Office, where special arrangements have been made for the accommodation of the Press. The Camp will be pitched by the 25th November, and guests who desire to arrive in Delhi before the 6th December will be at liberty to occupy the tent provided for them from the former date, but until the 6th December, 1911, it will be necessary for them to make their own arrangements for entering.

Messrs Kellner and Co., will be prepared to cater for guests from the 1st to 6th December.

Applications to occupy tents before the 6th December, 1911, should be made after the 15th October, to Mr C B Bailey, Press Camp, Delhi. Special Press passes will be issued to the guests in the Camp, and seats will be reserved for them at all the ceremonies and events during Their Imperial Majesties' visit.

THE ENGLISH PRESS REPRESENTATIVES AT THE DURBAR

It is reported from Simla that the London papers will again be represented in force. Among the journalists coming out will be Mr Lovat Fraser and Mr Greig for the "Times," Mr Percival London, "Daily Telegraph," Mr William Maxwell and Mr Fyfe, "Daily Mail," Mr S Begg, "Illustrated London News," and Mr Jacobus Hood for the "Graphic."

PERSONAL



THE LATE MAHARAJA OF COOCH BEHAR

It is with deep regret that we announce the death of H. H. Maharaja Sir Nripen Narayan Bhub Bahadur, G. O. I. E., of Cooch Behar. His Highness was one of the most popular of Indian princes, and was well known as a loyal and able administrator as a sportsman and as a prominent figure in Indian and English society. His Highness was extremely advanced and progressive in his views, and was absolutely cosmopolitan being as much at home in London or Paris, as in Calcutta or his own State.

HONORARY DEGREES

I could never understand why well known men are willing to accept honorary degrees from Universities. There is something particularly absurd in a man calling himself a Doctor of Civil Law who has probably never opened a law book in his life. Surely, the whole value of a degree is derived from the work necessary to obtain it, and it is rather rough on those who have sweated hard for a legitimate degree that similar honours should be conferred upon people who have done nothing whatever to win it.

Of course it may be objected that if a University desires to honour some public man, it can

only do so by conferring an honorary degree upon him. This is no doubt true, but this fact does not prevent the matter from assuming a somewhat farcical aspect. An honorary degree is, after all, only a make believe degree—although the unthinking public may attach great importance to it and we are surrounded nowadays by so much that is make believe that it is a pity that our Universities do not drop giving honorary honours.

While on the subject of Universities, it is not generally known that at Oxford and Cambridge there are no examinations for the M. A. degree. After a man has taken his B. A., all that he has to do in order to become a Master of Arts is to wait a few years and then to pay a certain sum of money, about £20, which entitles him to use the more coveted initials. This is not the case at London University, where the examination for the M. A. is extremely stiff. It would be better for all parties concerned if Oxford and Cambridge were either to drop giving their M. A. degree altogether, or else to impose an examination for it. M. A. P.

MR H. S. L. POLAK

Mr H. S. L. and Mrs Polak with other members of their family expect to arrive at Bombay by the *Trafalgar Hall* about the 17th November. They will remain a few days in Bombay and then, leaving the rest of the family there, Mr and Mrs Polak propose to make a brief tour through Northern India prior to the Congress, which they will attend. They will be present at the Durbar too.

ORATORY

That William Jennings Bryan is the world's greatest platform orator is an acknowledged fact. While men may differ with his political views they are unanimous in according to his eloquence the palm of pre-eminence and in placing him in the circle of the great masters of human speech. He possesses every faculty of the orator and to a superlative degree. His conceptions are original, his scope of vision complete and all absorbing, his analysis penetrating, microscopic and logical, his diction strong and graceful, his utterance full of the charm of the exquisite music of the voice. And above all, he possesses that magnetism which transports his hearers into the realm of his discourse and makes them not only understand but feel his very thoughts. There is a popular notion that the age of oratory is dead, but that will never be while William Jennings Bryan retains his power of oral utterance.—*Albany (New York) Times Union*

POLITICAL

PROPORTIONAL REPRESENTATION IN FRANCE

Mr T F Farnson, writing in *Blackwood*, gives a succinct account of the progress of proportional representation in France. He says—

We have this thing (R. P.), because the Chamber decided successively, first, by 341 votes against 223 (Melavielle amendment), that the Scrutin d'Arrondissement (small district voting) is dead for ever, second, by the unanimity of Deputies, minus four, that the method of voting shall be Scrutin de Liste (voting by department), with the representation of the political minorities in the country, and third, this time with complete unanimity, that the electoral quotient shall be fixed by dividing by the number of Deputies to be elected the number of persons going to the poll, and not the number of citizens inscribed on the electoral roll.

THE OFFICIAL SECRETS BILL

We are glad to see (says the *Globe*) from the text of the new Official Secrets Bill an amendment of the Act of 1884 that introduces new and stringent precautions against all forms of espionage in this country. The offence of approaching prohibited places and making sketches, plans, etc., useful to an enemy, is punishable by penal servitude of from three to seven years instead of one year's hard labour. If the offender is proved to have communicated the information to a foreign state, the punishment is very severe. The improper possession of official secrets or their communication to others is punishable by fine or imprisonment. "Prohibited places" we have made to include a variety of places at which an enemy might strike in war time—dockyards, arsenals, stores, ships, camps, shipbuilding yards, factories, telegraph and signal stations, and even gas, water, or electricity works if considered valuable. There are other important provisions in the new Bill which legalize arrest and the search of premises, etc. The Bill has been introduced into the House of Lords by Lord Haldane, and shows that such incidents as the recent alleged sketching of a Portsmouth fort by a German officer have not been overlooked.

POLICE TORTURE CASE IN GONDIA.

A correspondent writes to the *Leader*—
Thakur Pateshwari Prasad Singh, Deputy Magistrate, has been trying a case under Section 330 and 341, I P O, in which Abdul Majid

Khan, Sub Inspector, and three Constables of Colonelganj Police Station have been charged with having brutally tortured the accused in a theft case with a view to obtain confession and recovery of stolen property. When the original theft case was under trial before B Ishwari Prasad, Sub Divisional Magistrate, the complainant in his statement, while eulogizing the efforts of police official described how the accused had been made to confess their guilt and give up the property, how they were beaten and how red ants (*Matas*) were applied to different parts of their body for two days continually. The trying Magistrate found the marks of torture all over their bodies and sent the accused for medical examination which is said to have confirmed the information given by the complainant. The Superintendent of Police, it is said, also received information and after examining the bodies of the persons alleged to have been tortured, went to Colonelganj to make enquiries on the spot. His investigation also revealed various false entries in the diaries, for which the Sub Inspector was dismissed by the District Magistrate, who also instituted a case against him and the three constables under Section 330 and 341, I P O. The case is proceeding.

MR GLADSTONE AS A CABINET MINISTER

No man realised more keenly than Mr Gladstone the value of discretion in a Cabinet Minister. It is said that shortly after his marriage, Gladstone—who was already in the confidence of the Ministry—said to his wife "Shall I tell you nothing, and you can say anything? Or, shall I tell you everything and you say nothing?" Mrs Gladstone decided for the latter alternative and she kept her word. There was one exception. Mrs G. J. Hamilton tells the story in her 'Famous Love Match'. Two Cabinet Ministers were dining at Carlton House terrace and something was mentioned, the details of which were known only to members of the Cabinet, or to such of their wives as could be trusted. Mrs Gladstone said or looked something which revealed that she knew. At once there was flashed from the brilliant black eyes of her husband one of those terrible looks he could give—a silent but terrifying reproach. When the dinner was over, Mrs Gladstone went up to the drawing room and wrote a note of apology to her husband. He scribbled back a reply something in these words:—"You are always right, you could not do wrong, I never mention it again."

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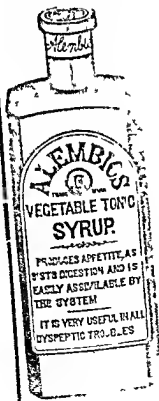
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